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THE

NEW TESTAMENT

FOR

ENGLISH READERS:

CONTAINING THE AUTHORIZED VERSION,

WITH MARGINAL CORRECTIONS OF READINGS AND RENDERINGS;

MARGINAL REFERENCES;

AND A

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CRITICAL AND EXPLANATORY COMMENTARY;

BY

HENRY ALFORD, D.D.

DEAN OF CANTERBURY.

IN TWO VOLUMES.

VOL. I.

PART II.—THE GOSPEL OF ST. JOHN, AND THE ACTS OF THE APOSTLES.

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CONTENTS OF THE INTRODUCTION.

CHAPTER V.

OF THE GOSPEL ACCORDING TO JOHN.

SECTION		PAGE
I.	Its Authorship	51
II.	Its Sources	54
III.	For what Readers and with what Object it was written	57
IV.	At what Place and Time it was written	62
V.	In what Language it was written	64
VI.	Its Genuineness	65
VII.	Its Style and Character	69

CHAPTER VI.

OF THE ACTS OF THE APOSTLES.

I.	Its Authorship	72
II.	Its Sources	78
III.	For what Readers and with what Object it was written	85
IV.	At what Time and Place it was written	87
V.	Genuineness, and State of the Text	90
VI.	Chronology	91

CHAPTER V.

OF THE GOSPEL ACCORDING TO JOHN.

SECTION I.

ITS AUTHORSHIP.

1. THE universal belief of the Christian Church has ascribed this Gospel to the Apostle John. I shall not here anticipate the discussion respecting its genuineness (see below, § vi.), but assume that it has been rightly so ascribed.

2. John was son of Zebedee and Salome, and younger (?) [1] brother of James. His father was a Galilæan, and by occupation a fisherman on the lake of Galilee. Where he resided, is uncertain: perhaps at Bethsaida: but the circumstance of Simon Peter, who was of that place, being (Luke v. 10) partner in the fishing trade, or perhaps, in that particular expedition only with the sons of Zebedee, is no proof as to *their* residence there also.

3. The family of John seems not to have been one of the lowest class: we find *hired servants* in the ship with Zebedee, Mark i. 20; their mother Salome was one of those women who came with Jesus from Galilee, and ministered to him of their substance, Luke viii. 3; xxiii. 55, compared with Mark xvi. 1; the same Salome was one of those who bought sweet spices and ointments to anoint Him (Mark, as above); and, John xix. 27, we find John himself taking the mother of our Lord "*to his own home*," which though (see note there) it *need not* imply that John had *then a house at Jerusalem*, certainly denotes that he had some fixed habitation, into which she was received. If, as is most likely, John be meant by the "other disciple" of ch. xviii. 15, he was personally known to the High Priest Caiaphas. From all these facts the inference is that his family belonged to the *middle class of society;* the higher grade of those who carried on the by no means despised or ungainful business of fishermen on the sea of Galilee.

4. If (see note on John i. 41) the second of the two disciples who heard the Baptist's testimony to Jesus, and followed Him in con-

[1] This is by no means certain. While Matt. and Mark always write 'Peter, James, and John'—Luke, ix. 28, and Acts i. 13 (in the older MSS.), has 'Peter, John, and James;' although in the other catalogue of the Apostles, Luke vi. 14, he keeps the usual order. It is impossible to say whether the order arose from any account at all being taken of mere seniority.

sequence, was John himself,—we have his acquaintance with our Lord dating from the very beginning of His ministry. And to this agree the contents of chapters ii: iii. iv. v., containing particulars of the Ministry at Jerusalem and in Galilee which happened previous to the commencement of the official record of the other Evangelists. It seems that John accompanied our Lord to Jerusalem,—with perhaps those of the Apostles already called,—and witnessed those incidents which he has related in that part of his Gospel.

5. In the intervals of our Lord's first circuits and journeys, the Apostles seem to have returned to their families and occupations. Thus in Luke v. 1—11, we find the sons of Zebedee, as well as Simon Peter, again engaged in fishing, and solemnly and finally summoned by Jesus to follow Him; an incident which, as Lücke acknowledges, would be inexplicable even by the miracle, unless there had been a previous acquaintance on their part with our Lord.

6. From that time John belonged to that chosen number known as 'the Twelve,' who were nearest to the Person of Jesus during His ministry. And of that number, he seems to have been the most personally beloved by our Lord. For the assumption that he is the author of our Gospel, also identifies him with 'the disciple whom Jesus loved,' so often mentioned in it. (See ch. xiii. 23; xix. 26; xx. 2; xxi. 7, 20, 24.) He, together with his brother James, and Peter, was witness of the raising of Jaïrus's daughter, Mark v. 37: also of the transfiguration, Matt. xvii. 1 ff.; and of the agony in Gethsemane: he lay on the bosom of Jesus at the last supper; and was recognized by Peter as being the innermost in His personal confidence, John xiii. 23. To him was committed the charge of the mother of Jesus, by Himself when dying on the Cross, John xix. 26, 27.

7. And to this especial love of the Redeemer John appears to have corresponded in devoted affection and faithfulness. He fled, it is true, with the rest, at the dark hour of the capture of Jesus: but we find him, together with Peter, soon rallying again,—and from that time, John xviii. 15, 16, even to the end, xix. 25 ff., an eye-witness of the sufferings of his divine Master. In John xxi. we find the same personal distinction bestowed on the beloved disciple by our Lord after His resurrection.

8. In the Acts of the Apostles, John comes before us but very seldom, and always in connexion with and thrown into the background by Peter. See Acts iii. 1 ff.; viii. 14—25. The history leaves him at Jerusalem: where however he appears *not to have been on Paul's first visit to Jerusalem*, Gal. i. 18 ff., A.D. 38—40 (see chronological table in Introduction to Acts), for he states that he saw *none of the Apostles save Peter and James*. On his second visit, Acts xi. 29, 30, about A.D. 43 (see as above), we have no intimation whether John was there or not. If the

journey to determine the question about circumcision, Acts xv. 1, was identical with Paul's third visit, Gal. ii. 1 (which I have maintained in the Introduction to Acts), then at that date (i. e. about A.D. 50) John was in Jerusalem. After this time, we lose sight of the Apostles, nor can we with any approach to certainty point out the period of their final dispersion. It took place probably some time between this council and Paul's last visit to Jerusalem, Acts xxi. 18 (about A.D. 60), when we find only James resident there.

9. For the after-history of John, we are dependent on tradition. And here we have evidence more trustworthy than in the case of any other Apostle.

(*a*) It is related by Polycrates Bishop of Ephesus at the end of the second century,—in his Epistle to Victor Bishop of Rome on the keeping of Easter,—that John, whom he numbers among the great lights of Asia, died and was buried in Ephesus.

(*b*) Irenæus also,—the scholar of Polycarp, who himself was a disciple of John,—relates that John remained in Ephesus till the times of Trajan. To the same effect testify Clement of Alexandria, Origen, Eusebius, and Jerome.

10. But assuming as a fact the long residence and death of the Apostle at Ephesus, we in vain seek any clue to guide us as to the time when, or the place whence, he came thither. The Asiatic Churches were founded by St. Paul, who made it a rule not to encroach on the field of labour of any other Apostle, Rom. xv. 20:—who never, in his Epistles to the Asiatic Churches, makes any mention of nor sends any salutation to John:—who, in his parting speech to the Elders of the Ephesian Church at Miletus (Acts xx.), certainly did not anticipate the coming of an Apostle among them. So much then we may set down as certain, that the arrival of John in Asia must have been after the death of St. Paul.

11. We may perhaps with some appearance of probability conjecture that the dangers which evidently beset the Asiatic Churches in Paul's lifetime,—and to which Peter in his first Epistle, written to them, not indistinctly alludes (see 1 Pet. i. 14: ii. 1, 2, 7, 8, 12, 16, &c.),—had taken so serious a form after the removal of Paul their father in the faith, that John found it requisite to fix his residence and exercise apostolic authority among them. This is supposed by Lücke and Neander.

12. But we are as far as ever, even if this conjecture be adopted, from arriving at any method of accounting for the interval between John's leaving Jerusalem, and his coming to Asia Minor: a period, on any computation, of nearly six years, A.D. 58—64. It is not necessary, however, as Lücke also observes, to reject a tradition so satisfactorily grounded as that of John's residence and death at Ephesus, on this account:—especially when we consider that we seem compelled to interpose

some influence corresponding to that of John, between the state of the Asiatic Churches as shewn in the Pauline Epistles, and that in the time of Polycarp, who immediately followed the apostolic age. I reserve the discussion of the other element of uncertainty in this matter,—the possible confusion of two persons named John, the Apostle and the Presbyter, for the Introduction to the Second Epistle of John.

13. I mention here,—reserving its discussion for the Introduction to the Apocalypse,—the tradition universally received in the early Church, which records that the Apostle John was exiled under Domitian to the island of Patmos. *Assuming the Apocalypse to be his work, the fact of such an exile is established,* see Rev. i. 9,—but the time left uncertain. But even those who do not ascribe the Apocalypse to him, relate this exile,—for example, Eusebius.

14. It is also related by Eusebius that he returned under Nerva to Ephesus, and that his death (under Trajan, see above) took place (in what manner is uncertain, but probably not by martyrdom) in extreme old age. It would be out of place here to recount the other traditions, some of them highly interesting, which are extant. See one of them in note on 1 John iii. 18, and the whole recounted and commented on in Stanley's Sermons and Essays on the Apostolic Age, pp. 275—289.

SECTION II.

ITS SOURCES.

1. In several places the Author of this Gospel plainly declares or implies that he relates what he had seen and heard. See ch. i. 14; xiii. 2; xviii. 15; xix. 26; xx. 2, and especially xix. 35. Also xxi. 24.

2. And with this declaration the contents of the Gospel agree. Amidst the entire disregard of minute specifications of sequence or locality as a general rule, in almost every narrative we have undoubted marks of the testimony of an eye-witness.

3. The only question which arises on receiving this as the fact, has reference to the *diversity of style observed in the discourses* of our Lord as related by the three other Evangelists, and as related by John. In their more or less common report, a certain similarity of style is supposed to be observable throughout the parables and sayings of Jesus, which is wholly absent from them in John's Gospel. Let us examine this matter more closely.

4. In order to form a satisfactory judgment on this point, it would be necessary to be in possession of some *common matter reported by both.*

But such common matter, in any sufficient quantity for this purpose, *we do not possess.* No one discourse is reported by all four. Certain insulated sayings are so reported; for example, John ii. 19; compare Matt. xxvi. 61, Mark xiv. 58.—John vi. 20; Matt. xiv. 27, Mark vi. 50.—John xii. 7, 8; Matt. xxvi. 10, 11, Mark xiv. 6, 7.—John xiv. 20; Matt. x. 40, Luke x. 16.—John xiv. 21; Matt. xxvi. 21, Mark xiv. 18.—John xiv. 37, 38; Matt. xxvi. 33, and parallel places.—John xx. 19; Luke xxiv. 36.—Now in these common reports, amidst much variety in verbal and circumstantial detail, such as might have been expected from independent narrators, there is *no such difference of style observable.*

5. We have then the following remarkable phænomenon presented by the two classes of narrators;—that the sayings of our Lord reported by the one are *different from*, and *exclusive of* those contained in the other. And this must very much modify our view of the subject in question.

6. It would be in the highest degree probable that our Lord would discourse mainly and usually on *two great branches of divine truth;* one of these being, the *nature and moral requirements of that kingdom which He came to found among men*, which would embrace the greater part of His discourses to the multitude,—His outer or popular sayings,—His parables and prophecies;—and the other, *the deeper spiritual verities relating to his own divine Person and Mission.* Of these latter, there would be two subdivisions: one class of them would be spoken in the gracious condescension of love to His own disciples when conversing privately with them, and the other in the fire of holy zeal when contending against His bitter adversaries, the rulers of the Jews.

7. Now of the two greater classes just mentioned, let us enquire which would most naturally form the matter of the oral apostolic teaching to the Churches in the first age. Let it be remembered that that teaching was mostly elementary,—matter of catechization;—selected for the edification of those who were to be built up as Christian converts. Would it not unquestionably be *the first?* Granted, that some few of those deeper sayings (deeper, I mean, in their very *form* and *primary reference*) might occasionally find their place in the reports of longer discourses (see Matt. xi. 27: Luke x. 22), yet I cannot imagine the main stream of oral apostolic teaching to have been otherwise composed than as we find it: viz. of the popular discourses and parables of our Lord, to the exclusion for the most part of His inner teaching and deeper revelations respecting his own divine Person. These, in case the Apostles had been suffered by Providence to carry on systematically their testimony to the Church, might have followed after: but certainly they would not be likely to form the *first* subject of their oral teaching.

8. But that they would dwell powerfully on their minds, and in proportion to their individual receptivity of the Spirit and Person of their Lord, is most evident. And this consideration, united with that of the

very nature and purpose of the apostolic office, and with the promise specially recorded that the Spirit should bring to their minds all things which He had said to them, will fully account for there arising, late in the apostolic age, so copious and particular a report of these inner and personal discourses of our Lord.

9. That such a report should be characterized in some measure by the individual mind which has furnished it, was to be expected, on any view of spiritual guidance. But that this individuality has in any considerable degree modified the report, I think extremely improbable. Taking the circumstances into consideration, the relation of John to his divine Master, the employment and station from which he was called, and the facts also which have been noticed respecting the sayings reported by all in common, I think it much more probable, that the character and diction of our Lord's discourses entirely penetrated and assimilated the habits of thought of His beloved Apostle; so that in his first epistle he writes in the very tone and spirit of those discourses; and when reporting the sayings of his own former teacher the Baptist, he gives them, consistently with the deepest inner truth of narration (see note on ch. iii. 31), the forms and cadences so familiar and habitual to himself.

10. It belongs to the present section of our subject, to enquire how far it may be supposed that John had seen or used the three other Gospels. I confess myself wholly unable to receive the supposition *that any of them, in their present form, had ever been seen by him.* On such a supposition, the phænomena presented by his Gospel would be wholly inexplicable. To those parts of it which he has in common with them, the reasonings of the former part of this Introduction will apply. And though these are not so considerable in extent as in the case of the three Gospels, yet they are quite important enough to decide this question. The account and testimony of the Baptist in ch. i.;—the miraculous feeding in ch. vi.;—the whole history from ch. xii. 1, in its subject-matter, will come under this description. Let any *common passages* be selected, and tried by the considerations above advanced, ch. i. § ii.—and our conclusion must be that the report is *an independent one, not influenced or modified by theirs.* Of those parts of his Gospel which are peculiar to himself, I will speak in another section.

11. It is, however, an entirely distinct question, how far John had in his view the generally-received oral teaching from which our three Gospels are derived. That he himself, answering so strictly to the description in Acts i. 21,—laying so much weight as he does on *testimony*, ch. i. 19; xix. 35; xxi. 24,—bore his part, and that no inconsiderable one, in the Apostles' witness to the facts of the evangelic history,—I take for granted. It will follow that he was aware of the general nature and contents of that cycle of narratives and discourses of

our Lord which became current at Jerusalem from his own testimony and that of the other Apostles. Accordingly we find him in his Gospel *assuming as known, certain facts contained in that cycle.* See ch. vii. 41, and note,—ch. xi. 1,—also ch. i. 40, where *Simon Peter* is referred to as *one known*, before the giving of the latter name is related.

12. I can hardly however suppose, that John wrote with any fixed design of filling up by a supplementary Gospel the deficiencies of the generally-received oral account. Sometimes, e. g. ch. vi. 1—14, xviii., xix., he goes over *the same ground* with it: and in no part can it by the most ingenious application of the supplementary theory be shewn, that he in any respect produces or aims at the effect of a work designed to fill up and elucidate those which have gone before. This point will be dwelt on more at length in the next section.

13. I have no hesitation, therefore, in receiving as the true account of the source of this Gospel, that generally given and believed;—viz. *that we have it from the authority of the Apostle himself as an eye and ear-witness.*

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. This Gospel presupposes readers already Christians, and was written to build them up and confirm them in the faith. (See ch. xix. 35; xx. 31.) It is, as Lücke remarks, neither complete enough, nor elementary enough, for the *first founding* of a belief in Christ in the mind. This must have been, even as early as the apostolic times, the work of no written Gospel (see Luke i. 1—4), but of the oral preaching of the word. "These (things) are written that ye may believe that Jesus Christ is the Son of God: and that believing ye may have life in His name."

2. Being written then for Christian readers, the *main and ultimate* purpose as regards them is sufficiently declared in ch. xx. 31.

3. This purpose however, as it would be common to all the sacred writings of the New Testament more or less, in no way accounts for the *peculiar cast of the Gospel*, or the portions of the Christian's faith which are most prominently brought out in it. These will require closer examination.

4. It will at once appear, that *some especial occasion* must have induced John to write so pointedly as he has done on certain doctrines, —and to adopt, in doing so, a nomenclature unknown to the rest of the New Testament writers. Some state of opinion in the Church must have rendered it necessary for the Apostle to state strongly and clearly the truth about which error was prevalent, or questions had been raised:

the method of speaking which even *he*, under the guidance of the Spirit, adopted to convey that truth, must have become familiar to and valued by the educated and philosophic minds in the Christian community.

5. It may be well to set down the opinions of the ancients on this, before we enter into the matter itself.

Irenæus states that John wrote his Gospel to controvert the errors of Cerinthus, and before him the Nicolaitans. Tertullian in the main agrees with this. Epiphanius and Jerome repeat it as a certain fact, that John wrote against Cerinthus; but instead of the Nicolaitans, they mention the Ebionites. Those who assert him to have written against Valentinus or Marcion are evidently chronologically in error.

6. Several of the ancients give, in substance, the *supplementary* view of the design of John's Gospel. Clement of Alexandria related, "that John, last of all, perceiving that only outward and bodily facts were related in the existing Gospels, being urged on by the skilled in divine things, and inspired by God's Spirit, composed a spiritual Gospel." Eusebius states, that whereas the other Evangelists wrote the history of the official life of our Lord subsequent to the imprisonment of the Baptist, John wishing that there should be a complete account, gave in his Gospel the particulars *preceding* that event. The same is repeated almost word for word by Jerome. Later authors reproduced the conjectures of their predecessors as being traditions of the Church; and for the most part united the *polemical* with the *supplementary* theory[2].

7. None of the above-cited authors appeal to any *historical* or *traditionary* fact, as the ground of their own statements. Those statements have therefore for us *no external authority*, and must be judged by their own intrinsic probability or otherwise, as established by the contents of the Gospel, and the state of the Church at the period of its publication. In modern times, these last considerations have given rise to several opinions, which I shall now briefly state; acknowledging, throughout this part of the section, my obligations to Lücke, whose facts and remarks I have for the most part borrowed.

8. Grotius, and some of the Socinian Commentators, supposed,—on account of the contrast strongly drawn in the prologue, ch. i. and elsewhere, between Jesus Christ as the true Light, and the Baptist as only having come to bear witness of that Light,—that the Evangelist wrote against the so-called *disciples of John*, who held the Baptist to have been the Messiah. Others thought that the *Sabæans*, who combined

[2] For an instance of the kind of use which is made of these notices in Eusebius and others by the advocates of the supplementary theory, see Dr. Wordsworth's note introductory to St. John: where *such parts of them as suit that theory* are strongly affirmed as fact, and called "the uniform consent of antiquity concerning the design of St. John's Gospel in relation to the other three," while *the part not suiting it* is hushed up under "for *other* reasons of a doctrinal nature."

gnostic errors with an overweening estimation of John the Baptist, were principally aimed at. Others, not finding in this a sufficient account of the peculiarities of the Gospel, supposed this or other polemic aims, to have been united with the supplementary one. Others again finding in the Gospel no sufficient evidence either of a polemical or a supplementary intention, fell back on the didactic aim set forth ch. xx. 31. This view, however, was never found satisfactory to explain the *peculiar phænomena* of the Gospel.

9. Meantime, however, the critical study of the other Gospels had so far advanced, that it became more and more clearly seen, that the hypothesis of John having been acquainted with, and having wished to complete or correct them, was *entirely untenable*. Again, not finding traces of a *polemical* design sufficiently prominent in the Gospel, some critics, slightly altering the term, have supposed it to be *apologetic* in its character. Some, lastly, pronounced it unworthy of the Apostle to follow any secondary designs, considering his own avowal in ch. xx. 30, 31. But even granting this, it may still be a lawful enquiry, *What peculiar circumstances led to his realizing this his great design in the present peculiar form of composition*. The three former Evangelists had, beyond question, *the same great design*, and yet have followed it in a very different manner. Something of this may doubtless be explained by the individual character of the writer's mind, but clearly *not all*: and that character itself was modified by surrounding events. We are driven therefore to the special circumstances under which the Gospel, but especially *the prologue*, which in this matter rules the Gospel, was composed.

10. Into these Lücke enquires under two heads: (1) the relation of John's Gospel to the other three; (2) the character of the age and section of the Church in which the Evangelist lived. In treating the first of these he disproves, much in the same manner as has been done in this Introduction, the probability that John intended to supply, or had ever seen, our present Gospels; and maintains that an acquaintance on his part with the general stream of oral testimony from which they were derived, will sufficiently account for the relations observable between him and them. His inference is, that if his Gospel (as undoubtedly is the case) sometimes supplies and gives precision to theirs, this has been only the *result*, but could in no way be the *aim* of his writing; the peculiarities and object of which must be altogether accounted for from considerations belonging to the other head of the enquiry.

11. In pursuing this, he distinguishes three classes of writings likely to arise in the apostolic age: (*a*) the simple committal to paper of the cycles of oral narration, with a view to fixing them for the general and continued edification of the readers. To this class he refers the Gospels

of Matthew and Mark. (*b*) Writings compiled with a more set purpose of giving a *complete* account, *in order*, of the events of our Lord's life on earth. In this division he classes the Gospel of Luke. (*c*) The third class would arise from the growing up of the faith, which at first was a simple historical belief, into the maturer philosophical form of doctrinal system. In the course of this progress, various questions would arise respecting the life and teaching of the Lord Jesus, which the generally-received oral narration was not competent to answer. And these writings would be composed to satisfy such enquirers by presenting such an apologetic view of the Lord's life, and such a doctrinal account of His teaching, as might tend to set their questionings at rest. To this class he supposes *may* have belonged some of the gnostic apocryphal writings; and to this class certainly does belong the Gospel of John.

12. At the time of its composition, many questionings were already raised between the believing and unbelieving, and among the believing themselves. Traces of such we find even in the Pauline Epistles, 1 Cor. i. 23; xv. 1. Lücke instances some of these questions which this Gospel was well adapted to answer. (*a*) The rejection of the Lord Jesus by His own people the Jews, was an event likely to prove a stumbling-block, and to be used by unbelievers against our religion. To the elucidation of this,—the tracing its progress, step by step,—the shewing its increasing virulence amidst the blameless innocence and holy words and deeds of the Redeemer,—does John especially devote the middle and principal section of his Gospel. He shews that thereby His enemies were fulfilling the divine purpose, and that they were even forewarned of this by one among themselves, ch. xi. 51, 52. (*b*) We may evidently see, from the diligence with which John accumulates autoptic evidence on the subject of the actual death of Christ, and His resurrection, that he has in this part also some in view, who did not receive those great events as undoubted facts, but required the authority of an Apostle to assure them of their truth. (*c*) The way also in which he relates the testimonies of our Lord respecting the manner, results, and voluntary nature of His own death,—that it was His true glorification,—that it was undertaken freely, but in complete accordance with the Father's will,—seems to point to doubts as to the character of that event, which the Evangelist meditated removing. (*d*) It was certainly, later (see Origen against Celsus, quoted in note on Matt. ix. 9—13), a reproach against the Apostles, that they were low-born and ignorant men. In the case of Paul, we find very early a disposition on the part of some in the Churches, to set aside apostolic authority. And those who were so disposed might perhaps appeal to the oral narrative which forms the foundation of the three former Gospels, to prove that the Apostles often misunderstood the sayings of the Lord, and might from thence take occasion to vilify their present preaching as resting on similar misunder-

standing. John,—from his relating so much at length the discourse of our Lord in which He promised the Comforter to guide them into all the truth, and bring to their minds all that He had said to them, and from noticing (ch. xii. 16; xx. 9) that they understood not certain things at first, which were made clear to them afterwards,—seems to be guarding the apostolic office and testimony from such imputations.

13. But all these designs, possible as they may have been, do not reach so far as to give any account of the very remarkable cast and diction of the *prologue*. This opening gives a tone to the whole Gospel, being no less than a compendium or programme of its contents, gathered up and expressed according to a nomenclature already familiar to certain persons within the Church. The fact of John having been led to adopt the gnostic term, "*the word*" or "*logos*," as the exponent of his teaching respecting the person of our Lord, would of itself make it probable that he had the combating of *gnostic error* in his view; or perhaps, speaking more accurately, that he was led to take advantage of the yearnings of the human desire after an universal and philosophic religion,—by grasping and lifting upward into the certainty of revelation the *truth* which they had shaped to themselves,—and thereby striking off and proscribing their manifold and erroneous conceits. But neither the language of the prologue itself, nor any prominence given to antagonistic truths in the Gospel, justify us in ascribing to the Evangelist a position directly polemical against the peculiar tenets of Cerinthus[3]. The stand made in the Gospel, is *against gnosticism in the very widest sense;* in its Ebionitish form, as denying the Divinity and pre-existence of Christ,—and in its Docetic, as denying the reality of His assumption of the Human Nature.

14. While, however, John contends against false *gnosis* (or philosophy of the Gnostics) he is, in the furtherance and grounding of the true *gnosis* (or knowledge), the greatest, as he was the last, of the spiritual teachers of the Church. The great Apostle of the Gentiles, amidst fightings without and fears within, built in his argumentative Epistles the outworks of that temple, of which his still greater colleague and successor was chosen noiselessly to complete, in his peaceful old age, the inner and holier places. And this, after all, ranging under it all secondary aims, we must call the great object of the Evangelist:—to advance, purify from error, and strengthen, that maturer Christian life of *knowledge*, which is the true development of the teaching of the Spirit in men, and which the latter part of the apostolic period witnessed in its full vitality. And this, by setting forth the Person of the Lord Jesus in all its fulness of grace and truth, in all its manifestation in the flesh by signs

[3] For an account of them, see Neander's Church History, Rose's Translation, vol. ii. p. 49.

and by discourses, and its glorification by opposition and unbelief, through sufferings and death. That he should have been led to cast his testimony into a form antagonistic to the peculiar errors then prevalent,—that he should have adopted the thoughts and diction of previous seekers after God, so far as they were capable of serving his high purpose and being elevated into vehicles of heavenly truth,—these are arrangements which we may not, because they are natural and probable, the less regard as providential, and admirably designed for that which especially was his portion of the apostolic work,—the PERFECTING OF THE SAINTS.

SECTION IV.

AT WHAT PLACE AND TIME IT WAS WRITTEN.

1. These two questions, as relating to John's Gospel, are too intimately connected to form the subject of separate sections.

2. The most ancient testimony, that of Irenæus, relates that it was published *at Ephesus*. This testimony is repeated by Jerome and others, and is every way consonant with what we have above (§ i.) related of the history of the Apostle its author. Some later writers have reported that it was published from *Patmos*, during John's exile; some have combined the two accounts, and made John dictate the Gospel in Patmos, and publish it at Ephesus after his return. But of these the only account which from its date and character deserves attention, is that of Irenæus.

3. The Gospel itself furnishes only negative or uncertain evidence on this point. From the manner in which the sites and habits of Palestine are spoken of, it seems evident that it was composed at a distance from that country. If again we regard the peculiar nomenclature of the prologue, and enquire to what locality this points, two places occur to us where it would be likely to have been adopted; one of these, Alexandria,—the other, Ephesus. The first of these cities was the home and birthplace of the gnostic philosophy; the other (Acts xviii. 24) was in communication with, and derived its philosophic character from Alexandria. Now as no history gives us any account of the Apostle having laboured or ever been at Alexandria, this consideration also forms a presumptive confirmation of the tradition that the Gospel was written at Ephesus.

4. If so, we have some clue, although but an indirect one, to the time at which it was published. If John cannot be supposed to have come thither till some time after the ultimate disappearance of the Apostle Paul from Asia Minor, then we have obviously a time specified, before which the Gospel cannot have been published.

5. The voice of tradition on this point is very uncertain. Irenæus states that this Gospel was the latest written of the four: which, as he places Mark's and Luke's after the deaths of Peter and Paul (but see Introduction to Luke, § iv.), would bring us to a similar date with that pointed out in the preceding paragraph. As usual in traditional matter,—on our advance to later writers, we find more and more particular accounts given:—the year of John's life, the reigning Emperor, &c., under which the Gospel was written. In all such cases the student will do well to remember, that *such late traditions are worthless exactly in proportion to their particularity of detail.*

6. But we have thus no direct indication, at what date to place the Gospel. On examining its contents, we find no such indication given by them. It is true that the Evangelist speaks in ch. v. 2 of the pool of Bethesda in the *present* tense as being near the sheepgate, and thence it might seem as if he wrote before the destruction of Jerusalem:—but such indications are confounded by the fact that he alone of the Evangelists speaks of places near Jerusalem, which would remain after the destruction, in the *past* tense (ch. xi. 18), which seems to shew that no stress is to be laid on such expressions, which were perhaps used by him according to the cast of the particular narrative which he was then constructing, without any reference to the existing state of things at the time of his writing[4]. See, however, note on ch. xi. 18.

7. It has been variously inferred,—from ch. xxi. 18, 19,—that the Gospel must have been published *during the lifetime* of Peter;—for that, had the Lord's prophecy been fulfilled before the account was written, some notice would have been taken of such fulfilment;—and from ch. xviii. 10, that it cannot have been published till *after his death*,—for that Peter's name would not have been mentioned, had he been still living. But it is plain that we might just as well argue for ch. xxi. 18, 19, being written *after* Peter's death, on account of the definiteness of the interpretation there given to the prophecy; and I have shewn in my note on Matt. xxvi. 51, that no stress can be laid on the other inference.

8. Nor do we find any more certain indication by comparison of the Gospel with the First Epistle, or with the Apocalypse. The dates of both these are very uncertain;—and it has been disputed whether their contents presuppose the Gospel or not. Such expressions as "the Word of Life," "the life eternal, which was with the Father and was manifested to us," 1 John i. 2, and similar ones, make it at least probable, that the Epistle was written after the Gospel. But *how long after*, we have no means of even conjecturing. And with regard to the Apocalypse, if we assume the Domitianic date (95 or 96 A.D.), which I have upheld in the Introduction to Revelation, § ii., we yet get no trustworthy points of comparison whereby to infer the date of the Gospel.

[4] See also ch. xviii. 1; xix. 41.

9. Our only resource then must be, the space included between the very wide limits above indicated. The final departure of Paul from Asia Minor, and indeed his death, must be supposed to have happened some time;—this, such as it is, will be our *earliest limit;*—and our *latest limit, the probable duration of John's life*, or more properly speaking, *of his power of writing as we find him writing in this Gospel.* And as antiquity testifies that he lived to a great age, and survived his vigour, this latter terminus will be even less definite than the former.

10. One consideration, however, may tend somewhat to narrow its limits. I have argued in the Commentary, that ch. xxi. is a genuine addition by the hand of the Apostle himself, probably in the decline of life, some years at least, from internal evidence of style, after the Gospel was completed. Add to which, as hinted above, that the style of the Gospel is, as Lücke has also remarked, that of a *matured*, but *not of an aged* writer.

11. Whether then we set the death of Paul with Wieseler in A.D. 64, or, as upholders of a second Roman imprisonment, in A.D. 68, we perhaps must not in either case allow our *earliest limit* to be placed much earlier than 70: nor, supposing John to have been a few years younger than our Lord, can we prolong our *latest limit* much beyond A.D. 85. We should thus have, but with no great fixity either way, *somewhere about fifteen years*,—A.D. 70—85, during which it is probable that the Gospel was published.

SECTION V.

IN WHAT LANGUAGE IT WAS WRITTEN.

1. The testimony of antiquity is unanimous that John wrote in Greek. Nor is there any reason to doubt the fact. If he lived and taught in Asia Minor, he must have been familiar with the Greek language.

2. Some among the moderns have held an Aramaic or Hebrew original. They seem to ground this principally on the citations from the Old Testament being from the Hebrew, not from the LXX. But this latter is by no means without exception. That we find other citations after the Hebrew solely or principally, was to be expected from the Apostle's personal history, as a Jew of Palestine who had been brought up in the knowledge of the Hebrew original: and is a confirmation of the genuineness of the Gospel. See below in the next section.

SECTION VI.

ITS GENUINENESS.

1. It would enlarge this Introduction too much, to give a detailed history of the recognition of this Gospel, and its impugners, in ancient times. It may suffice to refer to such works as Lücke's, where this history will be found. The result of his researches on the subject is, that down to the end of the second century the Gospel was by all recognized and attributed to the Apostle whose name it bears, with the sole exception of the Alogi, an unimportant sect in Asia Minor, who, from excessive opposition to the heresy of Montanus, rejected both the Apocalypse and Gospel of John, as favouring (according to them) some of the views of that heretic. Such an exception rather strengthens than weakens the general evidence of ancient Christendom in its favour.

2. Equally satisfactory is the testimony of the fathers after the close of the second century. The citations by Irenæus from this Gospel are very frequent, and express, both as to its canonicity and the name of its author. And his testimony is peculiarly valuable, because (1) he was an anti-gnostic: (2) his acquaintance with the whole Church, Eastern and Western, was greater than that of any other ecclesiastical writer: and (3) in his youth he had conversed with Polycarp, himself a disciple of the Apostle John. Theophilus of Antioch, Tertullian, Clement of Alexandria, Hippolytus, Origen, Dionysius of Alexandria, Eusebius,—the ancient Syriac version, the Peschito,—the adversaries of Christianity, Porphyry, and Julian,—all these refer to the Gospel as without doubt the work of the Apostle John.

3. We may then, *as far as antiquity is concerned*, regard its genuineness as established. But there is one circumstance which has furnished many modern writers with a ground for doubting this. Neither Papias, who carefully sought out all that Apostles and apostolic men had related regarding the life of Christ,—nor Polycarp, who was himself a disciple of the Apostle John,—nor Barnabas, nor Clement of Rome, in their Epistles, nor lastly Ignatius (in his genuine writings), makes any mention of, or allusion to, this Gospel. So that in the most ancient circle of ecclesiastical testimony, it appears to be unknown or not recognized.

4. But this circumstance, when fairly considered in connexion with *its universal recognition by writers following on these*, rather serves for a *confirmation of the genuineness* of this Gospel. It confessedly was written *late in the apostolic age*. As far then as silence (or apparent silence) can be valid as an argument, it seems to shew that the recognition of this Gospel, as might have been expected, was *later than that of the others*. And it is some confirmation also of this view, that Papias, if

Eusebius gives his testimony entire, appears *not to recognize Luke's Gospel*, but *only those of Matthew and Mark*. It is remarkable, however, on the other hand, that Papias recognizes the *First Epistle* of John, which, as remarked in § iv., was probably written after the Gospel. This would seem to make it probable that we have not in Eusebius the whole testimony of Papias given; for it would certainly seem from internal grounds that the First Epistle and the Gospel must stand or fall together.

5. It is evident that too much stress must not be laid on the silence of Polycarp, from whom we have one short epistle only. He also (apparently) was acquainted with the First Epistle of John. But he wrote with no purpose of giving testimony to the sacred books, and what reason therefore have we to expect in his Epistle, quotations from or allusions to any particular book which did not happen to come within his design, and the subject of which he was treating?

6. The same may be said of the silence of Barnabas, Hermas, and Ignatius. Had any intention existed on the part of the primitive Christian writers of informing posterity what books were counted canonical in their days, their silence would be a strong argument against any particular book:—but they had no such intention: their citations are fortuitous, and most of them loose and allusory only. So that we cannot argue from such silence to the recognition or otherwise of any book, unless it be universal and continuous, which is not the case with regard to this Gospel.

7. Again, the *kind of testimony* furnished by Irenæus is peculiarly valuable. He does not relate *from whom* he had heard that John wrote a Gospel, but he treats and quotes it as a well-known and long-used book in the Christian Church. What could have induced Irenæus to do this, except *the fact of its being thus known and used?* So that this character of his testimony virtually carries it back farther than its actual date. Besides, when one who has had the means which Irenæus had of ascertaining the truth in a matter, asserts things respecting that matter,—the ordinary and just method is to suppose that he *draws his information from his superior opportunities of gaining it*, even though he may not expressly say so: so that when Irenæus, who had conversed with Polycarp himself, the friend of the Apostle John, quotes this Gospel as the work of that Apostle, we may fairly presume that he had assured himself of this by the testimony of one so well capable of informing him.

8. Another historical argument used against its genuineness is,—that in the dispute about the time of keeping Easter between Polycarp and Anicetus bishop of Rome, about the year 160, the former defended the practice of the Asiatic Churches,—which was to keep their Christian passover at the time of the Jewish passover, the evening of the 14th of

Nisan, by what he had learned from John and the other Apostles. But, say the opponents, John himself in his Gospel clearly relates that our Lord instituted the Lord's supper on the evening of the 13*th of Nisan, and was crucified on the* 14*th*. Therefore either Polycarp falsely appealed to John's authority, which is not probable, or John did not write the Gospel which bears his name. But, as Lücke has shewn, this argument is altogether built on the assumption that the Christian passover must necessarily coincide with *the time of the institution* of the Lord's supper; whereas such a coincidence does not appear to have entered into the consideration of the litigants in this case, but merely the question, whether the Churches should follow the Jewish calendar, or an arrangement of their own. Even in the later dispute between Polycrates, bishop of Ephesus, and Victor, on the same point, *this question was not raised*, but the matter was debated on other grounds.

9. The last historical objection which I shall notice is, that this Gospel was first circulated by the Gnostics, and therefore is to be looked on with suspicion. But Lücke has shewn that this was not the case: that *unquestionable traces of catholic reception of it are found before it was received by them:* and that, at all events, Irenæus recognized and used it contemporaneously with the Valentinians. The known opposition between the catholic Fathers and the Gnostics furnishes a sure guarantee, that *had these latter first promulgated the Gospel, it never would have been received into the Canon of the catholic Church.*

10. The modern opponents of the genuineness and canonicity of this Gospel have raised two arguments against it upon *internal* evidence. The first of these rests upon the assumed radical diversity between the views of the Person and teaching of Christ presented to us by John, and by the other three Evangelists. On this point I have said nearly all that is necessary in § ii.; and I will only now add, that supposing the diversity to be as unaccountable as it is natural, it would of itself serve as a strong presumption that the Gospel was not the work of a forger, who would have enlarged and decorated the accounts already existing, but a genuine testimony of one who was not an imitator of nor dependent on those others.

11. The second endeavours, by bringing out various supposed inconsistencies in the narration, to show that the Apostle John cannot have been the Author. Such are,—imagined want of connexion in certain parts (ch. iv. 44; xiii. 20; xiv. 31, where see notes);—an imputed inconsistency in the character and development of the treachery of Judas (see note on ch. vi. 64);—the not naming once in the Gospel of his own brother James (which, as Lücke remarks, is far easier to account for on supposition of its genuineness than on that of its spuriousness [5]);—the

[5] James, the son of Zebedee, though one of the favoured Three, comes forward no where personally in the Gospels, nor in the Acts; and vanishes the first of all the

supposed want of accurate information with regard to the geography and customs of Judæa. But again, the passages cited to support this involve only geographical and archæological *difficulties*, such as would never have been raised by an impostor;—and one in particular (ch. vii. 52: see note there) is chargeable, not on the Evangelist, but on the Sanhedrim, who were likely enough to have made the mistake, or purposely overlooked the fact, in their proud spirit of contempt for Galilee. The other objections derived from internal considerations are hardly worth recounting. They are fully stated and answered by Lücke.

12. An hypothesis was advanced by Eckermann, Vögel, and Paulus, and brought to completeness by Weisse, founded on a compromise between the evidence for and against the Gospel: that it is *partly genuine*, and principally in the didactic portions, which are veritable notices from the Apostle John: but that a later hand has wrought upon these, and added most of the narrative portions. But first, ecclesiastical tradition gives no countenance to this, always citing the Gospel *as a whole*,—and dropping no hint of any such distinction between its parts;—and secondly, it is quite impossible to draw any line in the Gospel itself which shall separate the original matter from the supposed additions. There certainly is a marked distinction in diction and style between the rest of the Gospel and ch. xxi. (of ch. vii. 53—viii. 12, I do not now speak; see notes there):—which I believe to be accounted for by that chapter being a later addition by the Author himself: but farther than this, no such distinction can, even by the most fanciful analogies, be established. The same spirit pervades the form of the narrative and didactic parts: and so strongly, that the impugners of the Gospel have made this very circumstance an argument against the authenticity of the latter;—how unjustly, I have shewn above in § ii.:—but the fact of the objection having been made is important, as fatal to Weisse's hypothesis.

13. The principal arguments against the genuineness of the Gospel have been repeated and elaborated by Baur, who tries to shew that the whole is apocryphal,—and has arisen from a pious fraud of an author in the latter part of the second century. I mention this attempt because an admirable answer to it has appeared, by Ebrard. In this work he has gone over carefully all the arguments treated in the preceding sections, and shewn their entire untenableness. Luthardt also, in the work above referred to, has treated at length of the view of Baur and his school.

14. Our conclusion then from internal as well as external evidence, must be that the Gospel is what it has generally been believed to be,—*the genuine work of the Apostle John*. And this result has been ob-

Apostles from the historic field of view. It is very unlikely that John would have introduced mention of him merely because he was his brother. He has not named several others of the Apostles. See ch. xxi. 2, and note.

tained by rigid criticism, apart from all subjective leanings either way. To dilate on the importance of this conclusion, does not belong to this Introduction; but I cannot avoid pointing it out, in an age when on the one hand the historic truth of our scriptural accounts is being again boldly denied;—and on the other, we providentially stand at a point in the progress of criticism, where none but the most rigid trial of them, —none but the fairest and most impartial judgments,—can or ought to satisfy us.

SECTION VII.

ITS STYLE AND CHARACTER.

1. This is the only one of the four Gospels to which a *pre-arranged and systematic plan* can with any certainty be ascribed. That such does not exist in the other three, any farther than the circumstances under which they were each respectively written have indirectly modified their arrangement, has been already shewn. But that such a plan is proposed and followed out by the writer of this Gospel, will become evident by an examination of its contents.

2. The prologue contains *a formal setting forth of the subject-matter of the Gospel*:—'that the Eternal Creator Word became Flesh, and was glorified by means of that work which He undertook in the flesh.' This *glorification of Christ* he follows out under several heads: (1) the testimony borne to Him by the Baptist; (2) His miracles; (3) His conflict with the persecution and malice of the Jews; (4) His own testimony in His discourses, which are very copiously related; (5) His sufferings, death, and resurrection. And this His glorification is the *accomplishment of the purpose of the Father, by setting Him forth as the Light and Life of the World,—the One Intercessor and Mediator, by whose accomplished Work the Holy Spirit is procured for men;* and through whom all spiritual help, and comfort, and hope of glory, is derived.

3. Several subdivisions of the Gospel have been proposed, as shewing its arrangement in subordination to this great design. The simplest and most satisfactory is that adopted by Lücke: (1) the prologue, ch. i. 1—18; (2) the first main division of the Gospel, i. 19—xii. 50; (3) the second main division of the Gospel, xiii. 1—xx. 31; (4) the appendix, ch. xxi.

4. Of these divisions, I. the prologue, contains a general statement of the whole subject of the Gospel. II. The first main division treats of the official work of the Lord in Galilee, Judæa, and Samaria, His reception and rejection, and closes with the general reflections of the Evangelist, ch. xii. 37—43, and summary of the commission of Jesus, ib. 44—

50:—its foundation in the will of the Father, and purposes of grace and love to men. III. The second main division may be subdivided into two parts, (1) the inner glorification of Christ in His last supper and His last discourses, (2) His outer and public glorification by His Sufferings, Death, and Resurrection. Then IV. the appended chapter xxi. relates, for a special purpose, an appearance of the Lord, after His resurrection, in Galilee:—see notes there.

5. In all these, except the last, the great leading object of the Gospel is kept in view, and continually worked out more fully. After having stated it in the prologue, he relates the recognition of Christ's glory by the testimony of the Baptist;—then by the disciples on their being called;—then the manifestation of that glory by His miracle in Cana of Galilee,—by His cleansing of the temple,—by His declaration of Himself to Nicodemus,—and so onwards. But the more this is the case, the more is He misunderstood and withstood: and it becomes evident by degrees, that the great shewing forth of His glory is to be brought about by the result of this very opposition of His enemies. This reaches its height in the prophetic testimony of Caiaphas, ch. xi. 47 ff.; and the voice from heaven, xii. 28, "*I have both glorified it, and I will glorify it again*," seems to form the point of transition from the manifestation of His glory by His acts, discourses, and conflict with the Jews, in Part I. —to that by His Sufferings, Death, and Resurrection in Part II. Thus, as Lücke remarks, these words form the ground-tone of the whole Gospel,—'The public working of Christ manifested His glory; but at the same time led on to His Death, which Death again manifested His glory.'

6. In the course of the Gospel the Evangelist steadily keeps his great end in view, and does not turn aside from it. For its sake are the incidents and notices introduced, with which his matter is diversified; but for its sake only. He has no chronological, no purely historical aims. Each incident which is chosen for a manifestation of the Lord's glory, is introduced sometimes with very slight links, sometimes with altogether no links of connexion to that which has preceded. So that while in the fulfilment of its inner design, the Gospel forms a closely connected and perfect whole, considered in any other view it is disjointed and fragmentary[6].

[6] Luthardt's division is:

I. JESUS THE SON OF GOD: ch. i.—iv.
1. The Christ. ch. i. 1—18.
2. The introduction of Jesus into the world (i. 19—ii. 11) by the testimony (a) of the Baptist (i. 19—40); (b) of Himself (i. 41—ii. 11).
3. First revelation of Himself as the Son of God (ii. 12—iv. 54), (a) in Jerusalem and Judæa (ii. 12—iii. 36), (b) in Samaria and Galilee (iv. 1—54).

II. JESUS AND THE JEWS: ch. v.—xii.
1. Jesus the Life. Opening of the conflict. ch. v. vi. (a) His divine working as

7. With regard to the style of this Gospel, it may be remarked, (1) that Dionysius of Alexandria, as cited by Eusebius, remarked the purity of its diction in the original, as compared with that of the Apocalypse. (2) That without subscribing to the whole of his eulogy, if classical authors are to be the standard of comparison, the same will hold good of this Gospel as compared with the other three. (3) That the greater purity of its diction is perhaps mainly owing to its far greater *simplicity of style*. While the deepest truths lie beneath the words, the words themselves are almost *colloquial* in their simplicity; the historical matter is of small amount as compared with the dialogue. (4) That while the language is for the most part unobjectionable Greek, the cast of expression and thought is Hebraistic. There is, both here and in the Epistle, very little unfolding or deducing one proposition from another: different steps of an argument, or sometimes different conclusions from mutually dependent arguments, are indicated by mere juxtaposition:—and the intelligent reader must be carrying on, as it were, an undercurrent of thought, or the connexion will not be perceived. (5) That in this respect this Gospel forms a remarkable contrast to those parts of the New Testament written by Hellenistic Christians; e. g. the Epistles of Paul, and that to the Hebrews; in which, while external marks of Hebraistic diction abound, there is yet an internal conformation of style, and connexion of thought, more characteristic of the Grecian mind:—they write more in periods, and more according to dialectic form. In observing all such phænomena in

Son of God—beginning of opposition (v. 1—47): (b) Jesus the Life in the flesh,—progress of belief and unbelief (vi. 1—71).

2. Jesus the Light. Height of the conflict. ch. vii.—x. (a) He meets the unbelief of the Jews at Jerusalem (vii. 1—52): (b) opposition between Jesus and the Jews at its height (viii. 12—59): (c) Jesus the Light of the world for salvation, and for judgment (ix. x.).

3. The delivery of Jesus to death is the Life and the Judgment of the world, ch. xi. xii. (a) The raising from the Dead (xi. 1—57): (b) Prophetic announcements of the Future (xii. 1—36): (c) Final judgment on Israel (ib. 37—50).

III. JESUS AND HIS OWN: ch. xiii.—xx.

1. Jesus' Love and the belief of His disciples. (a) His Love in condescension (xiii. 1—30): (b) His Love in keeping and completing the disciples in the faith (xiii. 31—xvi. 33): (c) His Love in the exaltation of the Son of God (xvii.).

2. Jesus the Lord: the unbelief of Israel, now in its completion: the belief of His own (ch. xviii.—xx.). (a) His free self-surrender to His enemies, and to the unbelief of Israel (xviii. 1—xix. 16): (b) His self-surrender to Death, and divine testimony in death (xix. 16—42): (c) His manifestation of Himself as passed from death into liberty and life, and the completion of the disciples' faith worked thereby (xx. 1—29).

The APPENDIX: ch. xxi. The glimpse into the future. (a) The symbolic draught of fishes (1—8): (b) the symbolic meal (9—14): (c) The calling and its prospect (15—23): (d) conclusion.

These leading sections he follows out into minor detail in other subdivisions of much interest.

our sacred writings, the student will learn to appreciate the evidence which they contribute to the historic truth of our belief with regard to them and their writers:—and will also perceive an admirable adaptation of the workman to his work, by Him whose One Spirit has overruled them all.

CHAPTER VI.

THE ACTS OF THE APOSTLES.

SECTION I.

ITS AUTHORSHIP.

1. THE Author of this book is identical with that of the third Gospel, as plainly appears from the circumstance that in its address, to a certain Theophilus, reference is made to a former work on the acts and words of Jesus, similarly addressed. Comp. Acts i. 1, Luke i. 3. That Author is traditionally known as Lucas or Luke, spoken of Col. iv. 14, and again Philem. 24, and 2 Tim. iv. 10. For notices respecting him, see Introd. to St. Luke § 1.

2. Nor is there any reason to reject the testimony of tradition in this matter. In chaps. xxvii. and xxviii. we find our Author (see below, paragr. 4) accompanying St. Paul to Rome. In the passages above cited, all written from Rome, we find that Luke was there, in the company of that Apostle. So far at least there is nothing inconsistent with Luke having written this book; and if this book, the Gospel.

3. That *no other writer has here assumed the person of the Author of the Gospel*, may be gathered from the diction of this book strongly resembling that of the other. The student who consults the references in my Edition of the Greek Test. will be continually met by words and phrases either peculiar to the two books and not met with elsewhere (about fifty of these occur),—or mostly found in the two.

4. That *no writer other than the Author of the rest of the book* has furnished the parts in which the narrative proceeds in the *first person*, will be plain, if the matter be thus considered. (*a*) We have evidence, both by his own assertion (Luke i. 3), and from the contents of the Gospel and this book, that Luke was a careful and painstaking writer. Now it would bespeak a degree of carelessness wholly unexampled,—for one who compiled a continuous memoir, to leave its component

parts, derived from various sources, in their original fragmentary state, some in the third, others in the first person. Unquestionably such a writer would in such a case have translated the whole into the third person. (*b*) Seeing that Luke *does* use the first person in Acts i. 1, and that the first person is resumed ch. (xiv. 22) xvi. 10—17,—xx. 5—15,—xxi. 1—18,—xxvii. 1,—xxviii. 16, it is but a fair inference that in one and the same book, and that book betokening considerable care of writing and arrangement, the speaker implied by the use of the first person is one and the same throughout.

5. That the author never names himself, either *as* the author, or otherwise, can of itself not be urged as an objection to any hypothesis of authorship, unless by the occurrence of some mention, from which the authorship by *another* may be fairly inferred. But, if we have in this book no mention of Luke, we have as certainly no hint of any other person having furnished the narrative. On the other hand we have a hint by which it appears that some one other than all the specified companions of Paul on a certain occasion (Acts xx. 4, 5) was with him, and was the author of the narrative. After the mention by name of Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, we read, 'These having gone forward waited for *us* at Troas:' this pronoun including Paul and the writer, at least (see note there).

6. That Paul himself, in Epistles written during the journeys here described, does not name Luke, cannot be alleged as any argument why Luke should not have been the author of our narrative. For (*a*), we have undoubted examples of Paul sometimes merely alluding generally to those who were with him, as Phil. iv. 21, 22;—sometimes sedulously suppressing their names while speaking of services performed by them, as 2 Cor. viii. 18: sometimes not mentioning or alluding to them at all, as in the Epistles to the Galatians and to the Ephesians:—and (*b*) strictly speaking, no Epistles appear to have been written by Paul while our writer was in his company, before his Roman imprisonment. For he does not seem to have joined him at Corinth, ch. xviii., whence the two Epistles to the Thessalonians were written;—or to have been with him at Ephesus, ch. xix.,—whence (perhaps) the Epistle to the Galatians was written;—nor again to have wintered with him at Corinth, ch. xx. 3, at the time of his writing the Epistle to the Romans, and (perhaps) that to the Galatians.

7. But independently of the above arguments to establish the identity of the author throughout, we may infer the same from the similarity of diction and style, which do not vary through the book. Here again we have, as may be seen abundantly in the references to my edition of the Greek text, terms *peculiar to the writer* occurring in various parts of the book;—favourite terms and phrases occurring in all parts of the book,

which could not well have been the case, had he merely incorporated the memoirs of others.

8. And again the notes will be found repeatedly to point out cases where the narrator takes up again (with his characteristic "*so then*" or otherwise) the thread of history previously dropped (see e. g., and compare, xi. 16, i. 5: xi. 19, viii. 1—4: xxi. 8, vi. 5, viii. 5 ff.: xxii. 20, vii. 58, viii. 1, &c.).

9. Another interesting source of evidence on this head is pointed out by Mr. Smith, in his valuable work on the Voyage and Shipwreck of St. Paul. He has shewn that in the various narratives of sea voyages in this book, and in that of the stilling of the storm in the Gospel, Luke has, with remarkable consistency, shewn himself to be just so much acquainted with the phrases and habits of seamen, as a landsman well habituated to the sea, but himself no seaman, might be expected to be. To specify instances would be beyond my limits, besides that Mr. Smith's very interesting and ingenious argument and illustrations would be spoiled by abridgment. I can only refer my reader to his work [1].

10. To the same class belong the intimations, slight indeed but interesting, discoverable here and in the Gospel, in the descriptions of diseases, that the author was one well acquainted with them and with the technical language of the medical profession. Of this kind are Luke iv. 38; Acts xxviii. 8: see also Luke viii. 43, 44,—Acts iii. 7, xii. 23, xiii. 11, and compare Col. iv. 11.

11. It will be necessary to mention the various hypotheses which have substituted some other narrator for Luke in the parts of the Acts where the first person is used, or have merged his personality in that of some other companion of Paul: and, irrespective of the above arguments, to deal with them on their own merits. (*a*) Bleek and De Wette hold TIMOTHEUS, *and not Luke, to have been the companion of Paul and the narrator in the first person,—and Luke to have inserted those portions from a journal kept by Timotheus, and without alteration.* —But this is not consistent with ch. xx. 4, 5: where, when the companions of Paul have been named, and Timotheus among them, it is said, "*These having gone forward waited for us at Troas:*" the escape from this objection attempted by making "*these*" refer to Tychicus and Trophimus only, being, on all ordinary rules of construction, inadmissible. This reason is, to my mind, sufficient: those who wish to see others brought out, and the supports of the hypothesis (which are entirely negative and inferential) invalidated, may consult Dr. Davidson's Introdction to the N. T., vol. ii. pp. 9 ff.

(*b*) Silas *was the narrator in the first person, and indeed the author*

[1] A second edition of Mr. Smith's book has appeared, enlarged with much interesting detail.

of the latter part of the book beginning with xv. 13, *in the form of personal memoirs, which then were worked up.* This hypothesis, which has not any thing resembling evidence to support it, is sufficiently refuted by the way in which the mention of Silas is introduced ch. xv. 22 (included by the hypothesis in *his own work*) as being a 'chief man among the brethren.' If it be answered that this notice of him was inserted by Luke,—Is it, I would ask, likely, that an author who was at no more pains in his work than to leave the *first person* standing in the narrative of another which he used, would have added to the mention of new individuals notices of this kind?

(*c*) More ingenious, and admitting of more plausible defence, is the hypothesis, which *identifies Luke himself with Silas.* The latest and ablest vindication of this view is contained in an article by the Author of the literary history of the New Test. in Kitto's Journal of Sacred Lit. for Oct. 1850. The chief arguments by which he supports it are these:—

(1) "The author of the Acts appears, in the early part of his history, to have been well acquainted with the acts and sayings of Peter, as he was afterwards with those of Paul. Now the only persons whom this description would fit, are *Silvanus* (or Silas), and *Mark* (see 1 Pet. v. 12, 13). That Mark did not after Acts xv. travel with Paul, we know: but Silas did, and from that time we find greater precision in the narrative as regards the history of that Apostle."

But to this it may be answered,—that the difference between the kind of acquaintance which the historian possesses with Peter and his sayings and doings, and that with Paul and his history, is very observable even to a cursory reader. Nowhere in the first part of the book does he use the first person: and nowhere, although the testimony has plainly come in many parts from the authority of an eye-witness, does the narrator himself appear as the eye-witness. In fact, all that the above argument insists on, is easily and naturally satisfied, by the long and intimate companionship of Luke and Silvanus as fellow-travellers with Paul, during which time Luke may have gathered, if Silvanus must be considered as his authority, all that we now find in the former parts of our history [2].

(2) "Luke and Silvanus (Silas) are nowhere mentioned *together*. Luke is never mentioned in the Acts: Silas is never coupled with Luke

[2] I do not notice in the text the untenableness of the author's hypothesis that Silvanus accompanied Peter from Jerusalem into the East, and became the bearer of his first Epistle to the Christians of Asia Minor, *before* the commencement of his own connexion with Paul: i.e. before the gospel had ever been preached to many of those addressed by Peter, which it *had already been*,—see 1 Pet. i. 12, 25. This extraordinary hypothesis is not necessary to his theory of the identity of Luke and Silas: indeed that theory is better without it, as then the silence of the Acts on Peter's proceedings after Acts xii. is accountable, which on that hypothesis it would not be.

in the addresses or salutations of the Epistles. And the two names, Silvanus (from *silva*, a wood) and Lucanus (from *lucus*, a grove) are so cognate that they might well be the appellations of one and the same person."

This ingenious argument, if well weighed, will be found to have but little force. As to Luke not being named in the Acts, the fact itself goes for nothing. If it have any weight, it would be at first sight against the hypothesis. That one who was careful to insert an explanatory notice respecting one so well known as "*Saul, who is also called Paul*," should take no notice at all of the fact hereafter likely to occasion so much confusion,—that he who was named Silas in the history, was known by Paul, and mentioned in his Epistles, as Lucas,—is hardly probable. But let us observe the occasions on which Silvanus and Lucas have been mentioned by Paul. In 1 Thess. i. 1, and 2 Thess. i. 1, we have Silvanus joined with Paul and Timotheus. In 2 Cor. i. 19, we have an allusion to the preaching of Christ at Corinth by Paul, Silvanus, and Timotheus. Accordingly in Acts xviii. 5, we find that Silas and Timotheus came from Macedonia and joined Paul at Corinth: this occurring in a part of the history when (I am speaking according to the ordinary and prima facie inference, from the disuse of the first person since xvi. 17) the author was *absent* from Paul. Now let us turn to Col. iv. 14, Philem. 24[3]. These Epistles belong to a time when we know by the latter chapters of the Acts, that the writer of the history *was with Paul*. Accordingly I find *Lucas* mentioned in both places. So far at least is in remarkable accordance with the common view that Silas and Lucas were not one, but two persons, and that the latter was the author of the Acts, and not the former.—It may be said that Paul called the same person Lucas whom he had previously called Silvanus: and this may be supported by his variations between Peter and Cephas. But (1) I conceive that the case of Peter was too exceptional an one (both names having apparently been given him and used by our Lord Himself) to found an analogy upon; and (2) Peter's names are forms of the same meaning in two different languages, not words of similar meaning in the same language.

But the principal argument in my mind against this hypothesis (over and above that from ch. xv. 22) is, that it would introduce unaccountable confusion into the form and expression of a history, which on the common view is lucid and accountable enough. Imagine Silas to be the speaker in ch. xvi., and Luke to be merged in Silas. Then 'we' from ver. 10 to ver. 18, means, Silas and Timotheus. In ver. 19, it would be natural to desert the first person, in order to express what happened to Paul and Silas, and not to Timotheus. The same specification of Paul and Silas might, for the same reason, be continued during the stay at

[3] I omit at present 2 Tim. iv. 11.

Philippi, i. e. to the end of that chapter. But is it conceivable, that the 'we' should not be resumed when the journey begins again ch. xvii. 1, —that it should not be used ch. xviii. 11, seeing that from 2 Cor. i. 19 it was Paul, Silvanus, and Timotheus, who were preaching during that time at Corinth—in fact, that it should never be resumed till ch. xx. 5, at the very place (Philippi) where it was dropped before?

The argument from the similarity of *silva* and *lucus* is too unsubstantial to deserve serious attention. And that built on the assumption that the author of the third Gospel and the Acts must have held a place of greater honour than we find assigned to Lucas, is purely arbitrary and sufficiently answered by observing that he is ranked with Marcus, apparently his fellow-Evangelist, in Philem. 24. Rather would it seem probable, that the men of *word* and *action*, in those times of the living energy of the Spirit, would take the highest place; and that the work of securing to future generations the word of God would not be fully honoured, till from necessity, it became duly valued.

12. I shall now endeavour to sketch out the personal history of the author of the Acts, as far as it can be gathered, during the events which he relates.

The first direct intimation of his being in the company of St. Paul, occurs ch. xvi. 10, at Troas, when Paul was endeavouring (looking for a ship) to sail into Macedonia. Now at this time, Paul had been apparently detained in Galatia by sickness, and had just passed through (preaching as he went, see ch. xviii. 23) that country and Phrygia. It is hardly probable that he had visited Colossæ, as it lay far out of his route, but he *may*, in the then uncertainty of his destination, have done so. (See Col. ii. 1 and note.) I say this, because it is remarkable that in sending Luke's salutation to the Colossians (Col. iv. 14), he calls him "*the beloved physician*." This designation might recall to their minds the relation in which Luke had stood to Paul when in their country; or more probably may have been an effusion of the warm heart of Paul, on recollection of the services rendered to him on that journey by his loving care. At all events such a designation, occurring in such a place, is not inconsistent with the idea that Luke about that time became St. Paul's companion on account of the weak state of his health. Further to establish this is impossible: but what follows is not inconsistent with it. We find him in the Apostle's company no further than to Philippi, the object perhaps of his attendance on him having been then fulfilled[1].

13. If we seek for any trace of *previous* connexion between Luke and St. Paul, we find nothing but the very slightest hint, and that perhaps hardly to be taken as such. In ch. xiv. 21 we read, that Paul, after the

[1] He may have been put in charge with the church at Philippi; but the conjecture is not very probable.

stoning at Lystra, departed with Barnabas to Derbe, and returned through Lystra and Iconium and Antioch (in Pisidia) confirming the souls of the disciples, exhorting them to remain in the faith, "*and that we must through much tribulation enter into the kingdom of God.*" This *we* may be, as commonly understood, spoken by the writer as a Christian, and *of all* Christians: but it *may also be indicative of the writer's presence*: and I cannot help connecting it with the tradition that Luke was a native of *Antioch*[5]: though Antioch in Syria is there meant. Certainly, in the account (ch. xiii.) of the events at Antioch in Pisidia, there is remarkable particularity. Paul's speech is fully reported: the account of its effect vv. 44—49 given with much earnestness of feeling:—and one little notice is added after the departure of Paul and Barnabas, ver. 52, which looks very like the testimony of one who was left behind at Antioch. Whether this may have been the place of Luke's own conversion, we know not; but a peculiar interest evidently hangs about this preaching at Antioch in the mind of the narrator, be he who he may: and Mark had departed, who might have supplied the *Cyprian* events (see ver. 13).

14. After the second junction with Paul and his company, ch. xx. 5, we find him remaining with the Apostle to the end of our history. It would not be necessary to suppose this second attachment to him to have had the same occasion as the first. That which weakness of body at first made advisable, affection may subsequently have renewed. And we have reason to believe that this was really the case. Not only the epithet "*beloved*," Col. iv. 14, but the fact, that very late in the life of the Apostle (see Introduction to the Pastoral Epistles), when "all in Asia were turned away from him" (2 Tim. i. 15), and Demas, Crescens, and Titus had for various reasons left him, the faithful Luke still remained (2 Tim. iv. 11), bespeaks an ardent and steady attachment to the person of him who in all probability was his father in the faith.

15. Of the subsequent history and death of Luke nothing is known.

SECTION II.

ITS SOURCES.

1. The principal enquiry respecting the sources of the narrative in the Acts relates to the first part as far as ch. xiii. After that, the history follows the Apostle Paul, of whom its writer was subsequently the con-

[5] That the two places of that name would thus be confounded, is nothing surprising to those who are familiar with tradition. The usual ground assigned for this idea, viz. the mention of Lucius (of Cyrene) as being at Antioch, ch. xiii. 1, is certainly far from satisfactory.

stant companion. From *him* therefore the incidents might be derived, where the writer himself was not present. I shall before the end of this section enquire how far the appearances warrant our supposing that his testimony *has* furnished such portions.

2. I proceed to enquire into the probable sources of the first part of our history. And here something will depend on our answer to another question,—*When* is it probable that Luke was engaged in drawing up the book? I shall endeavour to support in another section my firm conviction that its *publication* took place at the end of the two years mentioned in ch. xxviii. 30, 31. It may be convenient for me at present to assume that to have been the case, but my argument does not altogether depend on that assumption. I proceed on the hardly deniable inference, that of the last voyage and shipwreck a *regular journal* was kept by Luke—probably set down during the winter months at Malta. It must then be evident, that *at this time* the purpose of writing a *second treatise* was ripened in his mind. But *how long* had this purpose been in his mind? Am I altogether beside the mark in supposing, that it was with this purpose among others that he became one of Paul's company on the return to Asia in ch. xx. 4, 5? Whether (see Introduction to Luke, § iv. 2, 3) the Gospel was written for the most part during the interval between Luke being left at Philippi in ch. xvi. and his being taken up at the same place in ch. xx., or afterwards in Palestine,—on either supposition it is not improbable that the writing of the Acts was at this time already designed,—either as a sequel to the Gospel already finished, or simultaneously with the Gospel, as its future sequel.

3. It is very possible that the design may have grown under his hands, or more properly speaking have been by little and little suggested by the direction of the Spirit of God. He may have intended, on leaving Philippi with Paul (ch. xx. 4, 5), only to draw up a *memoir* of his own travels in company with that Apostle, to serve as a record of *his* acts and sayings in founding the churches in Europe and Asia. However this may have been, we find him recording minutely every circumstance of this voyage, which I take to have been the first written portion of the book. At any time during that or subsequent travels, or during the two years at Rome, he may have filled in those parts of the narrative which occurred during his absence from Paul,—by the oral dictation of the Apostle.

4. Let us now suppose St. Paul already in custody at Cæsarea. The narrative has been brought down to that time. The circumstances of his apprehension,—his defence before the Jews,—their conspiracy,—his rescue from them and transmission to Felix,—all this has been duly and minutely recorded,—even the letter of Claudius Lysias having been obtained, probably by acquaintance with some one about Felix. An

intention similar to that announced in the words "*having traced down all things accurately from the beginning*" (Luke i. 3), is here evidently shewn.

5. But now Providence interposes, and lays aside the great Apostle for two years. During all this time Luke appears to have been not far from his neighbourhood, watching the turn of events, ready to accompany him to Rome, according to the divine announcement of ch. xviii. 11. But "they also serve, who only stand and wait." What so natural, as that he should avail himself of this important interval to obtain, from Cæsarea and Jerusalem, and perhaps from other parts of Palestine, information by which he might complete his hitherto fragmentary notices? That accurate following up of every thing, or rather tracing down of every thing from its source,—what time so appropriate for it as this, when among the brethren in Judæa he might find many eye-witnesses and ministers of the word, and might avail himself of the *memoirs*, which of all places would be most likely to abound there where the events themselves had happened? During this interval therefore I suppose Luke to have been employed in collecting materials, *perhaps* for his Gospel, but certainly for the first part of the Acts.

6. His main source of information would be the church at Jerusalem. There, from James, or from some apostolic men who had been on the spot from the first, he would learn the second and fuller account of the Ascension,—the weighty events of the day of Pentecost, the following acts and discourses. In the fulness of the outpouring of the Holy Ghost on the apostles and elders at this time, which raised them above ordinary men in power of spirit and utterance, it would be merely an inference from analogy, that their remembrance of the words uttered at remarkable crises of the apostolic history should be something surpassing mere human recollection: that these hallowed words of the Spirit's own prompting should have abode with the church for its comfort and instruction, and finally have been committed to writing for all subsequent ages.

7. But if analogy would from previous considerations suggest this, the phænomena of our history confirm it. The references (which have been on that account a singularly interesting labour) will shew to the attentive student in those speeches, quite enough peculiarities to identify them as the sentiments and diction of the great Apostle of the circumcision, while at the same time there is enough of Luke's own style and expression to shew that the whole material has been carefully worked over and *græcized* by his hand.

8. It has been much disputed whether Luke *used written documents* in constructing this part of the Acts. It may have been so. Detailed memoirs of some of the most important events may have been drawn up. If so, ch. ii. would in all probability be such a memoir. The *letters*,

ch. xv. 23—29 (xxiii. 26—30), must have been of this kind: some of the discourses, as that of Peter ch. xi. 5—17, containing expressions unknown to Luke's style: more or less, the other speeches of Peter, containing many striking points of similarity to (*both*) his Epistles,—see reff. At the same time, from the similarity of ending of the earlier sections (compare ch. ii. 46, 47; iii. 32 ff.; iv. 42; ix. 31; xii. 24), from the occurrence of words and phrases peculiar to Luke in the midst of such speeches as those noted above, the inference must be (as in the last paragraph) that such documents were not adopted until their language had been revised, where thought necessary, by the author himself. The very minute and careful detail of ch. xii., evidently intended to give the highest authority to the narrative of Peter's miraculous deliverance, so that the house itself of Mary the mother of John Mark is specified, the name of the female servant who went to the door, her remarks, and the answer made to her, are all given,—has apparently been the result of diligent enquiry on the spot, from the parties concerned. We can hardly resist the inference, that the very same persons who fifteen years before had been witnesses of the deliverance, now gave the details of an occurrence which they could never forget, and described their own feelings on it.

9. Whether Luke at this time can have fallen in with Peter personally, is very questionable. That Apostle certainly does not appear to have been at Jerusalem when Paul visited it: and from the omission of all mention of him after ch. xv., the natural inference is, that he was not there during any part of Paul's imprisonment. (See note on Gal. ii. 11, and Introduction to 1 Pet.)

10. But one very important section of the first part of the Acts is concerned with events which happened at Cæsarea,—and derived from information obtained there. There dwelt Philip the Evangelist, one of the seven (ch. xxi. 8); a most important authority for the contents of ch. vi. and viii.[6], if not also for some events previous to ch. vi. There too, we may well believe, still dwelt, if not Cornelius himself[7], yet some of the "*many that were come together*" of ch. x. 27,—the persons perhaps

[6] De Wette objects, that Philip could hardly have imparted ch. viii. 39 in its present form. At first sight, it seems so: but the next verse, "*he evangelized all the cities, &c.,*" can on the other hand hardly have been imparted by any *but* Philip: and this leads us to think whether subsequent enquiry respecting the eunuch (who as he had before come to Jerusalem to worship at the feast, so would again) may not have enabled Philip to add this particular, "*for he went his way rejoicing,*" over and above what he could know at the time.

[7] It seems probable that the Roman forces never left Cæsarea during the whole period from Augustus to Vespasian. The territory during that time (see chronological table) was alternately part of the province of Syria, and a dependent kingdom; but the garrisons do not appear to have been changed in such cases.

who had gone to fetch Peter from Joppa,—at all events plenty who could narrate the occurrences of that memorable day, and the words which formed the great proœm of the Gentile Gospel.

11. Connected with the Cæsarean part of our history, is one minute touch of truth and accuracy, which is interesting as pointing to careful research and information of the most trustworthy kind. The awful death of Herod Agrippa I. had happened on a great public occasion. It appears that the celebration of a festival in honour of Cæsar had also been selected as the time of audience for an embassy of the inhabitants of Tyre and Sidon, and during this audience, after making an oration to the embassy, Herod was struck by the hand of God. Now of this latter particular, the Sidonian embassy, the Jewish historian knows nothing. (See the passage quoted on ch. xii. 21.) But Luke, who had made careful enquiries on the spot, who had *spent a week at Tyre*, ch. xxi. 4—7,—and Paul, who *had friends at Sidon*, ch. xxvii. 3, were better acquainted with the facts of the occurrence than to overlook, as Josephus did, the minute details in the general character of the festival.

12. One or two sections in the former part of the Acts require separate consideration.

(*a*) The *apology of Stephen*, from its length and peculiar characteristics, naturally suggests an enquiry as to the source whence it may probably have been obtained by Luke. And here I should feel little hesitation in ascribing a principal share in the report to him who was so deeply implicated in Stephen's martyrdom,—who shews by his own reference (ch. xxii. 20) to the part taken by him on that occasion, how indelibly it was fixed in his memory,—and who in more than one place of his recorded speeches and writings, seems to reproduce the very thoughts and expressions of Stephen. At the same time, it would be improbable that the church at Jerusalem should have preserved no memorial of so important a speech as that of her first martyr before his judges. So that, however we may be inclined to attribute much of its particularity and copiousness to information derived from Paul, it must be classed, as to its general form, among those contributions to the history obtained by Luke at Jerusalem.

(*b*) The *narrative of the conversion of Saul* in ch. ix. can hardly fail to have been derived from himself. I have shewn in the notes that there are no discrepancies between this and the two other relations of the same event, but such as may easily be accounted for by the peculiar circumstances under which each is given, and the necessarily varying expressions of narratives which were afterwards not reduced into harmony with each other, but written faithfully down as delivered.

13. Agreeable with the above suppositions is the fact, that the former

part of the book[8] presents more traces of Hebraistic idiom, not only in speeches, but in the form of the historical narrative.

14. I proceed now to an enquiry promised in par. 1 of this section: *How far we have indications of the gaps in the author's personal testimony in the latter part having been filled in by that of Paul.*

Perhaps one of the best sections for the purpose of this examination will be that from ch. xvii. 16—xviii. 5, which relates to a time when Paul was *left alone.* Do we discover in the narrative or speech the traces of *an unusual hand,* and if so, *whose is it?* That *some unusual hand* has been here employed, is evident: for in the six verses 16—21 inclusive, we have no fewer than eleven expressions foreign to Luke's style, or nowhere else occurring: and in the speech itself, no fewer than twenty. Now of these thirty-one expressions, five are either peculiar to, or employed principally by Paul; besides that we find the phrase "*his spirit,*" so frequently used by him of his own mind or feelings. Here I think we can hardly fail to trace the hand of the Apostle by quite as many indications as we might expect to find. That Luke should, as in every other case, have wrought in the section into his work, and given it the general form of his own narrative, would only be natural, and we find it has been so.

15. It may be instructive to carry on the examination of this part of the history somewhat further. At ch. xviii. 5, Silas and Timotheus joined Paul at Corinth. One at least of these, Timotheus, was afterwards for a considerable time in the company of Luke in the journey from Philippi to Jerusalem. But on his arrival at Corinth, no alteration in the style of the narrative is perceptible. It still remains the mixed diction of Paul and Luke: the uncommon words are fewer, while we have some remarkable traces of Paul's hand. Again, in vv. 24—28 of the same chapter, we have a description of what took place with regard to Apollos at Ephesus, when Paul himself was absent. This portion it would be natural to suppose might have been furnished by Apollos himself, were it not for the laudatory description of ver. 24. If not by Apollos, then by Aquila and Priscilla to Paul on his return to Ephesus. And so it seems to have been. The general form is Luke's: the peculiarities are mostly Paul's.

16. The examination of these sections may serve to shew that the great Apostle appears to have borne a principal part in informing Luke with regard to such parts of his history: the traces of this his share in the work being visible by the occurrence of words and phrases peculiar to *him* in the midst of the ordinary narrative from Luke's own pen. These he preserved, casting the *merely narrative* matter into the form in which he usually wrote.

[8] See on this and the following paragraphs, the foot notes on this part of the Introduction in my Greek Test.

17. It yet remains, before terminating this section, to say something of the *speeches* reported in the latter part of the Acts. Are they *St. Paul's own words*, or has Luke in this case also gone over the matter, and left the impression of his style on it?

These speeches are, (*a*) the discourse to the Ephesian elders in ch. xx. 18—35,—(*b*) the apology before the Jews, ch. xxii. 1—22,—(*c*) the apology before Felix, ch. xxiv. 10—21,—(*d*) the apology before Agrippa and Festus, ch. xxvi. 1—29.

(*a*) The *discourse to the Ephesian elders* is a rich storehouse of phrases and sentiments peculiar to Paul. These are so numerous, and so remarkable, that nothing short of a complete study of the passage, with the references, will put the reader in full possession of them. Very faint traces are found of the hand of Luke. Of those mentioned in the note, on this portion of the Introduction in my Greek Test., Vol. II., scarcely any are decisive, whereas hardly a line of the whole is without unmistakable evidences that we have here the words of Paul. In the Introduction to the Pastoral Epistles, I hope to shew the importance of this discourse, as bearing on the very difficult question of the diction and date of those precious and to my mind indubitable relics of the great Apostle.

(*b*) The *apology before the Jews* (ch. xxii. 1—32) was *spoken in Hebrew* (Syro-Chaldaic). *Another* interesting question is therefore here involved, *Did Luke understand Hebrew?* The answer to the two questions will be one and the same. We may find the diction of this translation either so completely Luke's, as to render it probable that he was the translator;—or it may bear traces, as usual, of Paul's own phraseology set down and worked up by Luke. In the former case, we may confidently infer that he must have understood Hebrew: in the latter, we may (but not with equal confidence, for Paul may by preference have given *his own version* of his own speech) conclude that that language was unknown to him. If again the speech is full of Hebraisms, it may lead us to infer that Paul himself was not the translator into Greek, but one who felt himself more strictly bound to a literal rendering than the speaker himself, who would be likely to give his own thoughts and meaning a freer and more Grecian dress.—Now we *do find*, (1) that the speech is *full of Hebraisms:* (2) that while it contains several expressions occurring *nowhere but in the writings of Luke, not one* is found in it peculiar to Paul, or even strikingly in his manner. Our inference then is that *Luke himself has rendered this speech, from having heard it delivered*,—and consequently, that he *was acquainted with Hebrew.*

(*c*) The short *apology before Felix* (ch. xxiv. 10—21) contains some traces of Paul's manner, but still they are scanty, and the evidences of Luke's hand predominate, as may be seen from the reff. Its very com-

pendious character makes it probable that it may have been drawn up by Luke from Paul's *own report of the substance of what he said.*

(*d*) The important *apology before Agrippa and Festus* (ch. xxvi. 1—29) is full of St. Paul's peculiar expressions. It was spoken in Greek, and taken down very nearly as spoken. Some phrases however occur in it which seem to belong to Luke; just enough to shew the hand which has committed the speech to writing. We must remember however that several of these are expressive of meanings not elsewhere occurring in Paul's composition, which therefore he may well, in uttering, have thus expressed.

18. Our conclusion from this examination may be thus stated: (1) *That in all cases the diction of the speeches was more or less modified by Luke's hand.* (2) *That they are not in any case* (as some have supposed) *composed by him for the speaker, but were really in substance, and for the most part in very words, uttered as written.* (3) *That the differences apparent in the greater or less amount of editorial diction in different speeches, remarkably correspond to the alleged occasions and modes of their delivery*:—where St. Paul spoke Hebrew, hardly any traces of his own style being discernible,—as also where a short compendium only of his speech is given; while on the other hand speeches manifestly reported at length and which were spoken in Greek originally, are full of the characteristic peculiarities of Paul himself.

19. For many other interesting particulars connected with the sources of the narrative in the Acts, I refer the student to Dr. Davidson's Introduction to the N. T. vol. ii.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The *Gospel* of Luke commences with a preface in which he declares his object with sufficient precision. Dedicating it to his friend Theophilus, he describes it as a record of "*that thou mightest know the certainty of those things wherein thou hast been been instructed*,"—and asserts his purpose in writing it to be, "*those things which are most surely believed among us.*" Now there can be little question that both these descriptions apply to the Acts also. That book is introduced without preface, as a *second part* following on the former treatise: a "*second treatise*" to the Gospel.

2. I have stated with regard to the *Gospel*, that we can hardly suppose Luke's design to have confined itself to Theophilus, but must believe that he followed the common practice of dedicating his work to

some one person of rank or influence, and describing it as written for him. The same applies also to the Acts: and the class of readers for whom Luke wrote is the same as before; viz. *Christians, whether Jews or Gentiles.*

3. If a further specification of his object in writing be required, it can only be furnished by an unprejudiced examination of the contents of the book. These are found to be, *The fulfilment of the promise of the Father by the descent of the Holy Spirit: the results of that outpouring, by the dispersion of the Gospel among Jews and Gentiles.* Under these leading heads, all the personal and subordinate details may be ranged. Immediately after the ascension, Peter, the first of the twelve, the Rock on whom the Church was to be built, the holder of the keys of the Kingdom, becomes the great Actor under God in the founding of the Church. He is the centre of the first great group of sayings and doings. The opening of the door to Jews (ch. ii.) and Gentiles (ch. x.) is his office,—and by him, in the Lord's own time, is accomplished. But none of the existing Twelve were (humanly speaking) fitted to preach the Gospel to the cultivated Gentile world. To be by divine grace the spiritual conqueror of Asia and Europe, God raised up another instrument, from among the highly educated and zealous Pharisees. The preparation of this instrument for the work to be done,—the progress in his hand of that work—his journeyings, preachings and perils, his stripes and imprisonments, his testifying in Jerusalem, and being brought to testify in Rome,—these are the subjects of the latter half of the book, of which the great central figure is the Apostle Paul.

4. Nor can we attribute this with any probability to a *set design of a comparison between the two great Apostles,* or of an apology for Paul by exhibiting him as acting in consonance with the principles which regulated Peter. All such hypothesis is in the highest degree unnatural and forced. The circumstance before the narrator's view would, without any such design, have led to the arrangement of the book as we now find it. The writer was the companion of Paul;—and in the land which had been the cradle of the Church he gathered materials for the portion which might join his Gospel to the narrative with which Paul's history begun. In that interval, Peter was the chief actor: Peter was the acknowledged 'chosen vessel' in the first days of the Gospel. But Luke does not confine himself to Peter's acts. He gives at length the mission of Philip to the Gaza road and the conversion of the Ethiopian Eunuch, with which Peter had no connexion whatever. He gives at length the history of Stephen—the origin of the office which he held,—his apology,—his martyrdom,—how naturally, as leading to the narrative of the conversion of him who took so conspicuous a part in the transactions of that day [4].

[4] Schneckenburger, who (as well as Griesbach and Baur) holds the theory against

5. Any view which attributes *ulterior design* to the writer, beyond that of faithfully recording such facts as seemed important in the history of the Gospel, is, I am persuaded, mistaken. Many ends *are* answered by the book, in the course of this narration, but they are the designs of Providence, not the studied purposes of the writer:—e. g., the sedulous offer of the Gospel to the Jewish people,—their continual rejection of it,—the as continual turning to the Gentiles:—how strikingly does this come out before the reader as we advance,—and how easily might this be alleged as the design,—supported as the view would be by the final interview of Paul with the Jews at Rome, and his solemn application of prophecy to their unbelief and hardness of heart. Again, in the course of the book, more and more strongly does it appear that God's purpose was to gather a people out of the Gentiles to His name: so that by Michaelis *this* is assigned as one of two great objects of the book. And so we might pass on through the whole cycle of progress of the faith of Christ, and hypotheses might be raised, as each great purpose of Providence is seen unfolding, that *to narrate it* was the object of the work.

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. I see no cause for departing from the opinion already expressed in the Introduction to Luke's Gospel (§ iv. 1) that the Acts was *completed and published at the expiration of the two years described in the last verse of* chap. xxviii. No reason can be assigned, why, had any considerable change in the circumstances of Paul taken place, it should not have been mentioned by Luke. The same will hold still more strongly of the *death* of the Apostle.

2. The prevalent opinion of recent critics in Germany has been, that the book was written *much later than this.* But this opinion is for the most part to be traced to their subjective leanings on the prophetic announcement of Luke xxi. 24. For those who hold that there is *no such thing as prophecy* (and this unhappily is the case with many of the modern German critics), it becomes necessary to maintain that that verse was written *after the destruction of Jerusalem.* Hence, as the

which this paragraph is directed, is obliged to suppose that Stephen was *purposely* introduced to be exhibited as the prototype and forerunner of Paul. That Stephen *was so,* in some sense, is true enough: but the assimilation of Paul to Stephen is a result springing naturally out of the narrative, not brought about by the writer of the history. Supposing the facts to have been as related, it was most natural that Paul should earnestly desire the whole particulars respecting Stephen to be minutely recorded: and so we find them.

Acts is the *sequel to the Gospel*, much more must the Acts have been written after that event. To us in England, who receive the verse in question as a truthful account of the words spoken by our Lord, and see in them a weighty prophetic declaration which is even now not wholly fulfilled, this argument at least has no weight.

3. The last-mentioned view (which is that of De Wette) differs from that of Meyer, who sees in ch. viii. 26 ("*it is desert*") a starting point, and in the omission of all mention of the destruction of Jerusalem, a terminus, for the publication of the history; which he would therefore place at the beginning of the Jewish war, after the destruction of Gaza by the revolutionary bands of the Jews, and before the destruction of Jerusalem. But the notice of ch. viii. 26 cannot be fairly thus taken: see note there, in which I have endeavoured to give the true meaning of "*desert*" as applying to the road and not to Gaza, and as spoken by the angel, not added by the Evangelist. Meyer's latter terminus, and the argument by which he fixes it, I hold to be sound. It would be beside all probability, that so great, and for Christianity so important an event, as the overthrow of the Jewish city, temple, and nation, should have passed without even an allusion in a book in which that city, temple, and nation, bear so conspicuous a part.

4. Meyer also endeavours to render a reason why the subsequent proceedings of Paul in Rome should not have been noticed. They were, he imagines, well known to Theophilus, an Italian himself, if not a Roman. But this is the merest caprice of conjecture. What convincing evidence have we that Theophilus was a Roman, or an Italian? And this view would hardly (though Meyer labours to make it do so) account for the narration of what *did* take place in Rome,—especially for the last verse of the book.

5. De Wette attempts to account for the history ending where it does, because the words of our Lord in ch. i. 8 had been accomplished, and so the object of the history fulfilled. But how were they more accomplished at that particular time than before? Rome *had not been specified* in that command: and *he who now preached at Rome was not formally addressed in those words.* Rather, if the object of the writer had been merely to trace these words to their fulfilment, should he have followed *the actual Apostles to whom they were spoken*, many of whom we have reason to believe much more literally preached "*unto the ends of the earth*," than St. Paul. But no such design, or none such in so formal a shape, was in the mind of our Evangelist. That the Lord commanded and his Apostles obeyed, would be the obvious course of history; but that the mere bringing of one of those Apostles to the head of the civilized world should have been thought to exhaust that command, is inconceivable as a ground for breaking off the narration.

6. Still more futile is the view that it was broken off because the

promise of ch. xxiii. 11 was now fulfilled, "*so must thou bear witness also at Rome.*" For on this view, the *being brought before Cæsar* ought to have been *expressly narrated:* another promise having been given to Paul, ch. xxvii. 24, "Fear not, Paul; thou must be brought before Cæsar."—Indeed this very argument tells forcibly in favour of the date commonly assigned. Without attributing it as an object in the mind of the writer, to relate the fulfilment of every divine promise recorded by him, we may at least regard it as probable, that *had he been able* to chronicle the fulfilment of this promise, he *would have done so*, seeing that the apology before Cæsar was so weighty an event, and that three former apologies, those before the Jews, before Felix, and before Festus and Agrippa, had been inserted.

7. If we look at the probabilities of the matter, we shall find that the time commonly assigned was by very far the most likely for the publication of the book. The arrival at Rome was an important period in the Apostle's life: the quiet which succeeded it seemed to promise no immediate determination of his cause: a large amount of historic material was collected:—or perhaps, taking another view, Nero was beginning 'to be changed for the worse:' none could tell how soon the whole outward repose of Roman society might be shaken, and the tacit toleration which now the Christians enjoyed be exchanged for bitter persecution. If such terrors loomed in the prospect of even those who judged from worldly probabilities, there would surely be in the church at Rome prophets and teachers, who might tell them by the Holy Ghost of the storm which was gathering, and might warn them that the words lying ready for publication must be given to the faithful before its outbreak, or never. It is true that such antecedent considerations would weigh little *against* presumptive evidence furnished by the book itself: but when arrayed in aid of such evidence, they carry with them no small weight: when we find that the time naturally and fairly indicated in the book itself for its publication, is that one of all others when we should conceive that publication most likely.

8. We thus get A.D. 63 (see the following table) for the date of the publication.

9. The same arguments which establish the date, also fix the place. At Rome, among the Christians there, was this history first made public, which has since then in all parts and ages of the church formed a recognized and important part of the canon of Scripture.

10. As regards the *title* of the book, we may observe, that it appears to represent the estimate, not of one culling these out of more copious materials, but of an age when these were *all* the Acts of the Apostles *extant:* and probably therefore proceeded not from the author, but from the transcribers.

SECTION V.

GENUINENESS, AND STATE OF THE TEXT.

1. Eusebius, recounting the writings which were on all hands confessed to be divine, says, "We must place first the holy quaternion of the Gospels, which are followed by the account of the Acts of the Apostles." And again, "Luke, a native of Antioch, and by profession a physician, having been the almost constant companion of Paul, and having not seldom consorted with the other Apostles, has left records of the soul-healing doctrine which he derived from them in two divinely-inspired books: the Gospel . . . and the Acts of the Apostles, which he drew up no longer from report, but by the testimony of his own sight." And many earlier fathers, either by citation or by allusion, have sufficiently shown that the book was esteemed by them part of the canon of Scripture.

(*a*) Papias, as quoted by Eusebius, does not mention nor refer to the Acts. He speaks indeed of Philip, and his daughters, but mistakes him (?) for Philip the Apostle: and of Justus surnamed Barsabas. Nor are there any references in Justin Martyr which, fairly considered, belong to this book. Such as are sometimes quoted may be seen in Lardner, Vol. i. p. 122. The same may be said of Clement of Rome. Ignatius is supposed to allude to it, "After His resurrection He ate and drank with them." Compare Acts x. 41: so also Polycarp, "Whom God raised up, having loosed the pains of death." Compare Acts ii. 24.

(*b*) The first direct quotation occurs in the Epistle of the Churches of Lyons and Vienne to those of Asia and Phrygia (A.D. 177) given in Eusebius. Speaking of the martyrs, they say, "They prayed for those who had inflicted these cruelties on them, as did Stephen the perfect martyr, saying, 'Lord, lay not this sin to their charge.'"

(*c*) Irenæus frequently and expressly quotes this book: and he gives a summary of the latter part of the Acts, attributing it to Luke as its writer.

(*d*) Clement of Alexandria quotes it often, and as the work of Luke: e. g. "As Luke also in the Acts of the Apostles relates that Paul said, 'Ye men of Athens, &c.'" (see Acts xvii. 22, 23.)

(*e*) Tertullian often quotes it expressly: e. g. "Thus we find afterwards in the Acts of the Apostles, that some who had had the baptism of John had not received the Holy Spirit, whom they had not even heard of." Compare Acts xix. 1—3. And again: "In the same treatise of Luke we hear of the third hour of prayer, at which those who first received the Holy Spirit were taken for drunken men; and the sixth, at which Peter went up on the housetop, &c."

2. (*a*) The Marcionites (cent. iii.) and the Manichæans (cent. iv.) rejected the Acts as contradicting some of their notions.

(*b*) Some modern critics in Germany, especially Baur, have made use of the hypothesis, that the Acts is an apology for Paul (see above, § iii. 4), to throw discredit on the book, and to bring down its publication to the second century. But with the hypothesis will also fall that which is built on it; and from the reasoning of the preceding sections it may be seen how utterly impracticable it would have been for an imitator to draw up narratives and speeches which should present the phænomena, in relation to the facts underlying them, which these do.

3. The text of the Acts, in some of the leading MSS., and of the later mss. and versions, is varied by many interpolations of considerable length, which may be seen in the digest of various readings in my Greek Test. Of these, some are remarkable as bearing considerable appearance of genuineness, e. g. that in ch. xii. 10, given there in the margin. Considerable uncertainty hangs over the whole question respecting these insertions. A critic of eminence, Bornemann, believes that the text of the Acts originally contained them all, and has been abbreviated by the hand of correctors; and he has published an edition on this principle.

4. The great abundance of various readings in the Acts has been observed by every critical reader. In no book of the N. T., with the exception of the Apocalypse, is the text so full of variations as in this. To this result several reasons may have contributed. In the many backward references to the Gospel history, and anticipations of statements and expressions occurring in the Epistles, temptations were found inducing the corrector to try his hand at assimilating, and as he thought reconciling, the various accounts. In places where ecclesiastical order or usage was in question, insertions or omissions were made to suit the habits and views of the church in after times. Where the narrative simply related facts,—any act or word apparently unworthy of the apostolic agent was modified for the sake of decorum. Where St. Paul relates over again to different audiences the details of his miraculous conversion, the one passage was pieced from the other, so as to produce verbal accordance. These circumstances render the critical arrangement of the text in this book a task more than usually difficult.

SECTION VI.

CHRONOLOGY.

1. The chronology of the Acts has been the subject of many learned disquisitions both in ancient and modern times. It must suffice here to furnish a table arranged according to years, in which the contemporary

sacred and profane history may be placed side by side, according to the conclusions which I myself have been led to form.

A work often referred to in this Introduction, Dr. Davidson's Introduction to the New Testament, will be found by the English reader to contain a very useful résumé of the views and arguments of other writers as well as his own conclusions; and it is accompanied with the table usual in the German writers, giving at one glance the various dates assigned by different chronologists for the events in the apostolic history.

2. I proceed to give the chronological table above promised. It will be observed that *the chronology of the Acts takes us only to the end of the second year of St. Paul's* [first] *imprisonment at Rome.* With the important and difficult question respecting a *second* imprisonment, *we are here in no way concerned.* It will come before us for full discussion in the Introduction to the Pastoral Epistles, Vol. II.

A.D. YEARS, ETC. U.C.	HIGH PRIESTS.	GOVERNORS OF JUDÆA, ETC.	EVENTS RELATED IN THE ACTS.
(TIBERIUS) [sole] Emperor from Aug. 19, A.D. 14. 30..... 783 TO 36..... 789	CAIAPHAS, appointed by Valerius Gratus procurator of Judæa, A.D. 25.	PONTIUS PILATUS, from A.D. 26, or early in 27 (Jos. Antt. xviii. 4. 2: see below, A.D. 36). (*Vitellius*, Prefect of Syria, A.D. 34.) Pilate is sent to Rome (to answer for his conduct) by Vitellius, late in 36: for Tiberius died before his arrival there.	THE ASCENSION (May 18, Wieseler). PENTECOST (May 27), **Effusion of the Holy Spirit.** A.D. 30—37, the events related Acts ii. 42—vi. 8. Prosperous progress of the faith in Jerusalem.
37..... 790 (CALIGULA Emperor from March 16.)	displaced by Vitellius at the Passover. JONATHAN, son of Ananus. displaced by Vitellius at Pentecost. THEOPHILUS, son of Ananus.	*Marcellus*, appointed by Vitellius superintendant (epimelétés) of Judæa. MARYLLUS sent by Caligula to Judæa as Hipparch. (*Herod Agrippa* I. appointed by Caligula, a few days after his accession, king of the tetrarchy of Philip, i. e. Batanæa, Trachonitis, and Auranitis.) (His brother Herod made king of Chalcis.)	**Martyrdom of Stephen** (vii. 59).—Dispersion of the disciples (viii. 4).—Philip, and afterwards Peter and John, at Samaria (viii. 5—25).—Philip converts the Æthiopian eunuch, and preaches from Azotus to Cæsarea (viii. 26, 40).—**Conversion of Saul** (late in the year) (ix. 1—19).
38..... 791 TO 40..... 793		(On Aretas being in possession of Damascus, see note, Acts ix. 24, 25.) (*P. Petronius Turpilianus*, Prefect of Syria, A.D. 39.) (Agrippa returns from Rome to his new kingdom, in the 2nd year of Caligula.) (Antipas goes to Rome to solicit the title of king, but is banished to Lyons, and his tetrarchy given to Agrippa A.D. 39-40.)	Peace of the Churches (ix. 31).—Circuit of Peter (ix. 32—43).—He preaches to Cornelius and his Gentile friends at Cæsarea (x. 1—48).—Gives an account of the same to the Church at Jerusalem (xi. 1—18).—After spending three years in Arabia and Damascus (Gal. i. 15—18), SAUL goes up to Jerusalem (**First visit**) and meets Peter (ix. 26—29. Gal. i. 18): remains fifteen days, then being in danger of his life is sent by the brethren to Tarsus.
41..... 794 (CLAUDIUS Emperor from Jan. 24.) TO 43..... 796	removed by Agrippa. SIMON son of Boëthus, surnamed Cantheras: removed by Agrippa in the same year, A.D. 42. MATTHIAS son of Annas. removed by Agrippa in 43. ELIONÆUS son of Cantheras.	(AGRIPPA appointed by Claudius king over the whole dominions of Herod the Great his grandfather.) HEROD AGRIPPA, King of Judæa: comes to his kingdom in 42, in the 2nd consulship of Claudius. (*Vibius Marsus*, Prefect of Syria, A.D. 42.)	Meantime the Gospel had been preached to Gentiles at Antioch (xi. 19, 20). Barnabas is sent thither by the Church at Jerusalem, rejoices at what had taken place, and fetches Saul from Tarsus. They remain a year at Antioch (xi. 26).—The disciples are first called Christians (ib.).—Agabus prophesies a famine (xi. 28): supplies sent to the brethren in Judæa by the hands of Barnabas and Saul (**Second visit**) (xi. 30),—perhaps after Herod's death.

A.D. YEARS, ETC. U.C.	HIGH PRIESTS.	GOVERNORS OF JUDÆA, ETC.	EVENTS RELATED IN THE ACTS.
44..... 797		(Death of Herod Agrippa.) CUSPIUS FADUS, Procurator of Judæa, the younger Agrippa being retained at Rome. (*C. Cassius Longinus*, Prefect of Syria.)	Martyrdom of James the brother of John (or perhaps late in the preceding year), (xii. 2).—Imprisonment (at the Passover) and miraculous escape of Peter (xii. 3—17). DEATH OF HEROD AGRIPPA, very soon after, at Cæsarea (xii. 23).
45..... 798	removed by Herod King of Chalcis. JOSEPH son of Cami, ib.	(Herod king of Chalcis obtains from Claudius the power of appointing the High Priests and the custody of the temple and the sacred treasure.)	**First missionary journey** of Barnabas and Saul (henceforward PAUL), (xiii. 1—xiv. 28), to Cyprus and Asia Minor (46 or 47).
46..... 799	removed by Herod King of Chalcis, prob. in 47.	TIBERIUS ALEXANDER, Procurator of Judæa. The great famine is raging in Judæa.	This journey hardly occupies more than a year: they consequently return to Antioch in 47 or 48.
47..... 800	ANANIAS son of Nebedæus, ib.	VENTIDIUS CUMANUS, Procurator of Judæa. (About the same time, "in the eighth year of Claudius," Herod King of Chalcis dies.)	After their return they remain a long time at Antioch with the disciples (xiv. 28).
48..... 801			
49..... 802		(*Agrippa* the younger appointed king of Chalcis.) (*Titus Ummidius Quadratus*, Prefect of Syria.)	
50..... 803 TO 54..... 807	sent to Rome in 52 by Quadratus, in consequence of a dispute with the Samaritans,—together with Cumanus the Procurator: but appears not to have lost his office (see note, Acts xxiii. 2).	Cumanus deposed at Rome, see preceding column.) FELIX Procurator of Judæa (A.D. 53). (Agrippa II. promoted from Chalcis to be king of Batanæa, Trachonitis, Gaulanitis, &c.)	Dispute respecting the obligation of circumcision, &c. (xv. 1.)—Paul and Barnabas go up to Jerusalem (**Third visit**) on the matter (xv. 2, 3: Gal. ii. 1 ff.: fourteen years inclusive from Paul's conversion).—They return, and *tarry in Antioch*, teaching and preaching (xv. 35).—Interview with Peter at Antioch (Gal. ii. 11 ff.).—Dispute and separation between Paul and Barnabas.—**Second missionary journey** of Paul, accompanied by Silas (xv. 40), and Timotheus (xvi. 3), —perhaps not before the autumn of 51),—through Asia Minor to Macedonia and Greece (xvi. xvii.).—He spends a year and a half (xviii. 11) at Corinth (**First**

NERO, Emperor from October 13.			**and Second Epistle to the Thessalonians**), sets sail for the Pentecost at Jerusalem in the spring of 54, and after it (**Fourth visit**) returns to Antioch (xviii. 22).—In the autumn, apparently, he travels through "the upper tracts" to Ephesus. Meantime, Apollos is preaching at Corinth (xix. 1).
55 ..... 808 56 ..... 809 57 ..... 810 58 811		(Nero presents Agrippa II. with parts of Galilee and Peræa.) (The Egyptian, alluded to Acts xxi. 38, leads a multitude into the wilderness. His followers are routed by Felix, but himself escapes.)	Paul at Ephesus till Pentecost, 57 ("three whole years," xx. 31: compare 1 Cor. xvi. 8, 9 and note). Here he writes (Ep. to Galatians? and) the **First Ep. to the Corinthians** not long before his departure (1 Cor. xvi. 8). We must place in this interval an unrecorded journey to Corinth: see below, ch. iii. § 5. About Pentecost (57), after the tumult of xix. 23—41, he journeys to Macedonia (Acts xx. 1; 2 Cor. ii. 12, 13), where he writes the **Second Ep. to the Corinthians** (2 Cor. ix. 2 &c.),—and thence to Greece, where he winters (xx. 2) and writes (from Corinth, Rom. xvi. 1, 23) the **Epistle to the Romans** (in the beginning of 58) (and Ep. to Galatians?).—Soon after, he sets out by land for Jerusalem,—spends Easter at Philippi, whence he sails April 5,—touching at Troas, Miletus, Patara, Tyre, and Ptolemais, to Cæsarea,—arriving at Jerusalem (**Fifth visit**) a few days before Pentecost (xx. 1—xxi. 16. Cf. xx. 16). He is seized by the Asiatic Jews in the temple, brought before Ananias and the Sanhedrim, rescued by the tribune Lysias from the plots of the Jews, and sent to Cæsarea to Felix, where he is accused by Ananias and the Sanhedrim, and kept in prison by Felix (xxi. 27—xxiii. 25).
59 ..... 812 60 813	ISHMAEL son of Phabi appointed H. P. by Agrippa II.	About the middle of 60 Felix is superseded by PORCIUS FESTUS (xxiv. 27).	Paul in prison at Cæsarea. Being accused before Festus by the Jews, and in danger of being taken to be tried at Jerusalem, he appeals to Cæsar (xxv. 1—12),—is heard before Agrippa and Festus (xxv. 13—xxvi. 32), and sent off by sea to Rome late in the autumn.—Is shipwrecked at Malta, where he winters (xxvii. 1—xxviii. 11).
61 ..... 814 62 ..... 815 63 816	having gone to Rome to petition against Agrippa is displaced by him (in 61), and JOSEPH CABI appointed. displaced by Agr. (61 or 62), and ANANUS appointed. displaced in three months by Agr. (62), and JESUS son of Damnæus appointed.	Death of Festus, prob. in summer 62. On the news arriving at Rome, ALBINUS is sent as his successor.	Paul arrives in Rome (in February): and being kept in *military custody*, dwells and preaches two years in his own hired house (xxviii. 11—31). At the end of this time probably the publication of the Acts takes place, and all beyond is tradition or conjecture. During the two years (probably) he writes the Epp. to the **Ephesians, Colossians,** and **Philemon**: and perhaps that to the **Philippians** (but qu. ?).

NOTES TO THE CHRONOLOGICAL TABLE.

I. *On the identity of the Journey to Jerusalem related in Acts* XV., *with that referred to Gal.* ii. 1 ff.

FIVE visits of St. Paul to Jerusalem are related in the Acts. Now the visit of Gal. ii. 1 ff. must be either (*a*) one *distinct from all these*, or (*b*) *identical with one or other of them.*

(*a*) This hypothesis should not be resorted to, till every attempt to identify the visit with one of those recorded can be shown to fail. Then only may we endeavour, as in the case of the unrecorded visit to Corinth, (see below, Chap. III. § 5,) to imagine some probable place for the insertion of such a visit. So that the legitimacy of this hypothesis must be tried by the results arrived at in the discussion of the other.

(*b*) The visit in question is identical with one or other of those recorded in the Acts.

1. *It is not* **the first visit.** The identity of the visits of Acts ix. 26—29 and Gal. i. 18 being assumed (and it is hardly possible to doubt it), this follows as a matter of course.

2. *It is not* **the second visit** (Acts xi. 29, 30). For we read, Gal. ii. 7, that Paul was already recognized as entrusted with the Gospel of the uncircumcision, and as having preached vv. 8, 9 together with Barnabas among the Gentiles. Now the commission of Paul and Barnabas to preach to the Gentiles dates from Acts xiii. 1, *after* **the second visit.**

Also, at the time of **the second visit**, it is wholly improbable that Paul should have held a place of such high estimation in comparison with Peter, as we find him filling in Gal. ii. 8 ff.

Again, on this hypothesis, either the first visit, or his conversion, was *fourteen years* inclusive *before this*, which took place certainly before 46 A.D.; for then the famine was raging, and this relief was sent up by prophetic anticipation. This would bring, either the first visit, or his conversion itself, to A.D. 32: a date wholly improbable, whichever way we take the fourteen years of Gal. ii. 1.

3. The question of identify with the third visit is discussed below.

4. It is not **the fourth visit.** For in Gal. ii. 1, we read that *Barnabas went up with Paul:* but in Acts xv. 39, we find Paul and Barnabas separated, nor do we ever read of their travelling together afterwards,—and evidently Barnabas was not with him when he visited Jerusalem Acts xviii. 18—22. Besides, the whole character of the fourth visit as there related, is against the idea that any weighty matters were then transacted. The expression merely is "*when he had gone up, and saluted the church, he went down to Antioch.*" Again, if we assume the identity of the visit in question with *the fourth visit*, the Apostle can hardly be acquitted of omitting, in his statement of his conferences with the principal Apostles in Gal. ii., an intermediate occasion when the matters arranged between them had been of the most solemn and important kind. This would be scarcely ingenuous, considering the object which he had in Gal. ii.

5. It is not **the fifth visit.** For after this visit Paul did not return to Antioch, which he did after that in question, Gal. ii. 11.

6. It remains therefore, that it can only, if identical with any of the five, be **the third visit.** Is this probable?

(a) The *dates* agree. See the Chronological Table, and notes on Gal. ii. 1.

(b) The *occasions* agree. Both times, the important question relative to the obligation of Christians to the Mosaic law was discussed: both times, the work of Paul and Barnabas among the Gentiles was recognized. What need was there for this to be *twice* done? It is of no import whatever to the matter, that in Acts, the result is a public decree,—whereas in Gal., no mention of such a decree is made: the *history*

relates that which was important for the church,—the *Epistle*, that which cleared the Apostle personally from the charge of dependence on man: all mention of the decree would in Gal. have been irrelevant. Similarly we may deal with the objection, that in Acts, a public council is summoned, whereas in Gal., it is expressly said that Paul laid forth to them the Gospel which he preached to the Gentiles, but "privately, to them of reputation." This entirely agrees with Acts xv. 12, where Paul and Barnabas related to the *multitude, not the nature of the doctrine which they preached*, but only the patent proofs of its being from God,—"the signs and wonders which God did among the heathen by them."

(c) Nor is it any objection to the identity, that in Gal. ii. 2, Paul went up "by revelation,"—whereas in Acts xv. 2, the brethren decreed that P. and B. should go up, in consequence of the trouble given by the Judaizers. How do we know that this revelation was not made *to the church*, and so directed their appointment? Or if it be understood that the revelation was made to Paul himself, who can say whether the determination of the brethren was not a *consequence* of it? Who can say again, whether Paul may not have been *reluctant* to go up, rather willing not to confer with flesh and blood on such a matter, and may have been *commanded by a vision* to do so? We have here again only the public and the private side of the same occurrence: the one, suitable to the ecclesiastical narrative: the other, to the vindication of his office by the Apostle.

(d) The result is strikingly put by Mr. Conybeare, Life and Epp. of St. Paul, edn. 2, vol. i. p. 546,—"The *Galatian visit* could not have happened *before* the third visit: because, if so, the Apostles at Jerusalem had already granted to Paul and Barnabas (Gal. ii. 3—6) the liberty which was sought for the "Gospel of the uncircumcision," therefore there would have been no need for the church to send them again to Jerusalem upon the same cause. Again, *the Galatian visit* could not have occurred *after* the third visit: because, almost immediately after that period, Paul and Barnabas ceased to work together as missionaries to the Gentiles: whereas, up to the time of *the Galatian visit*, they had been working together."

(e) It seems then to follow, that the Galatian visit is identical with that recorded in Acts xv.

Those who wish to see the whole question dealt with more in detail, and the names and arguments of the champions of each view recounted, may refer to Mr. Conybeare's Appendix I. at the end of vol. i. of Conybeare and Howson's Life of St. Paul: or to Dr. Davidson's Introd. vol. ii. pp. 112 ff.

APPENDIX.

ON "THE CITY OF LASÆA," AND OTHER PARTICULARS MENTIONED IN ACTS xxvii. 7—17.

Much light has been thrown on the interesting questions connected with the topography of this passage, by letters written to Mr. Smith from the Rev. George Brown, who accompanied the yacht St. Ursula, Hugh Tennent, Esq., on a cruise in the Mediterranean, in the winter of 1855—6. I have to thank Mr. Smith for having kindly forwarded to me copies of these letters as they arrived. The substance of them is now printed as an extract from Mr. Brown's Journal, in the second edition of Mr. Smith's "Voyage and Shipwreck of St. Paul," Appendix, No. 3. I extract here such portions as regard immediately the geographical points in question, referring my readers to the volume itself for the whole account, which is most graphic and entertaining.

I. "We asked Nicephorus (the old Greek already mentioned) what was the ancient name of Lutro? He replied without hesitation, 'Phœniki,' but that the old city exists no longer. This of course proved at once the correctness of Mr. Smith's conclusion. We were told further that the anchorage is excellent, and that our schooner could enter the harbour without difficulty. We next enquired the ancient name of the island of Gozzo, and he said at once, 'Chlavda,' or 'Chlavdanesa,' a reply equally satisfactory. He told us also that there was a tradition in these parts that St. Paul the Apostle had visited Calolimounias (the fair havens), and had baptized many people there."

II. "Friday, Jan. 18th (Calolimounias).—Nothing now remained to be done but to ascertain the exact position of Lasæa, a city which Luke says is nigh to the Fair Havens . . . I asked our friend the Guardiano, 'Where is Lasæa?' He said at once, that it was two hours' walk to the eastward, close under Cape Leonda: but that it is now a desert-place. Mr. Tennent was eager to examine it: so getting under weigh, we ran along the coast before a S.W. wind. Cape Leonda is called by the Greeks Leona, evidently from its resemblance to a lion couchant, which nobody could fail to observe either from the W. or the E. Its face is to the sea, forming a promontory 350 or 400 feet high. Just after we passed it, Miss Tennent's quick eye discovered two white pillars standing on an eminence near the shore. Down went the helm: and putting the vessel round, we stood in close, wore, and hove to. Mr. H. Tennent and I landed immediately, just inside the cape, to the eastward, and I found the beach lined with masses of masonry. These were formed of small stones, cemented together with mortar so firmly, that even where the sea had undermined them, huge fragments lay on the sand. This sea-wall extended a quarter of a mile along the beach from one rocky face to another, and was evidently intended for the defence of the city. Above we found the ruins of two temples. The steps which led up to the one remain, though in a shattered state: and the two white marble columns noticed by Miss Tennent, belonged to the other. Many shafts, and a few capitals of Grecian pillars, all of marble, lie scattered about, and a gully worn by a torrent lays bare the substructures down to the rock. To the E. a conical rocky hill is girdled by the foundations of a wall: and on a platform between this and the sea, the pillars of another edifice lie level with the ground. Some peasants came down to see us from the hills above, and I asked them the name of the place. They said at once, 'Lasea;' so there could be no doubt. Cape Leonda lies five miles E. of the Fair Havens: but there are no roads whatever in that part of Candia. We took away some specimens of marble, and boarded our vessel: at four P.M. sailed for Alexandria."

III. LUTRO. "The health-officer told me, that though the harbour is open to the E., yet the easterly gales never blow home, being *lifted* by the high land behind, and that even in storms, the sea rolls in gently ('piano piano'). He says *it is the only secure harbour, in all winds, on the south coast of Crete:* and that during the wars between the Venetians and the Turks (the latter took the island in 1688, I think), as many as twenty or twenty-five war-galleys had found shelter in its waters. He further shewed us an inscription on a large slab which he says was found among some ruins on the point, and took us up the hill to see the traces of the site of the ancient Phœniki. The outline of its ramparts is clearly discernible, and some cisterns hollowed in the rock: but the ploughshare has been driven over its site, and it displays 'the line of confusion and the stones of emptiness.'"

On the inscription here mentioned, containing several points of union with the text of the Acts, see in my Greek Text.

THE GOSPEL

ACCORDING TO

J O H N.

I. [1] In the beginning [a] was the Word, and the Word was [a] Gen. i. 1. Prov. viii. 22, 23, &c. Col. i. 17. 1 John i. 1. Rev. i. 2; xix. 13.

CHAP. I. 1—18.] Prologue: in which is contained the substance and subject of the whole Gospel. THE ETERNAL WORD OF GOD, THE SOURCE OF ALL EXISTENCE, LIFE, AND LIGHT, BECAME FLESH, DWELT AMONG US, WAS WITNESSED TO BY JOHN, REJECTED BY HIS OWN PEOPLE, BUT RECEIVED BY SOME, WHO HAD POWER GIVEN THEM TO BECOME THE SONS OF GOD. HE WAS THE PERFECTION AND END OF GOD'S REVELATION OF HIMSELF; WHICH WAS PARTIALLY MADE IN THE LAW, BUT FULLY DECLARED IN JESUS CHRIST.

1—5.] THE ETERNAL PRÆ-EXISTENCE OF THE WORD: HIS PERSONAL DISTINCTNESS; BUT ESSENTIAL UNITY WITH GOD. HIS WORKING IN CREATION, AND IN THE ENLIGHTENING OF MEN, BEFORE HIS MANIFESTATION IN THE FLESH; HIS NON-APPREHENSION BY THEM.

1.] Before commenting on the truths here declared, it is absolutely necessary to discuss the one term on which the whole turns: viz. THE WORD. This term is used by St. John *without explanation*, as bearing a meaning well known to his readers. The enquiry concerning that meaning must therefore be conducted on *historical*, not on mere *grammatical* grounds. And the most important elements of the enquiry are, (I.) *the usage of speech as regards the term*, by St. John himself and other biblical writers: and (II.) *the purely historical information* which we possess on the *ideas attached to the term*.

(*a*) From the first consideration we find, that in other biblical authors, as well as in John, the term LOGOS, which is the original word here, is never used to signify the divine *Reason* or *Mind*; nor indeed those of any human creature. These ideas are otherwise expressed. The usual Scripture meaning of *Logos* is *speech*, or *word*. The *logos* of God is *the creative, declarative, injunctive Word of God*. (*b*) That this is also the import in our prologue, is manifest, from the evident relation which it bears to the opening of the history of creation in Genesis. "The Word" is not an *attribute* of God, but an *acting reality*, by which the Eternal and Infinite is the great first cause of the created and finite. (*c*) Again, this "Word" is undoubtedly in our prologue, *personal*:—not an abstraction merely, nor a personification,—not the speaking word of God, once manifested in the prophets and afterwards fully declared in Christ, as Luthardt, comparing our prologue with Heb. i. 1,—but a PERSON: for "*the Word* was with God," and "*the Word* became flesh:" also the Word was God, not, *was God's*:—which certainly would be said of none but a PERSON. (*d*) Moreover, the WORD is *identical with* JESUS CHRIST, as the præ-existing Son of God. A comparison of verses 14 and 15 will place this beyond doubt. (*e*) And Jesus Christ is the Word of God, not because He *speaks the word*;—nor because He is the One promised or spoken of,—nor because He is the Author and source of the Word as spoken in the Scriptures, &c.,—any more than his being called life and light implies only that He is the *Giver* of life and light: but because *the Word dwells in and speaks from him*, just as the Light dwells in and shines from, and the Life

b Prov. viii. 30. ch. xvii. 5. 1 John i. 2.
c Phil. ii. 6.

b with God, c and the Word was God. 2 The same was

lives in and works from, Him. (*f*) This WORD, which became flesh, *is not from, nor of, Time or Space* (ch. iii. 31; viii. 58); but *eternally præ-existent*,—and *manifested in Time and Space*, for the gracious ends of divine Love in Redemption (ch. iii. 16, 17). (*g*) This Word spoke in the law and prophets, yet partially and imperfectly (ver. 17; ch. v. 39, 46); but in the personal WORD, spoke forth in fulness of grace and truth. It was He who made the worlds (ver. 3); He, who appeared to Isaiah (Isa. vi. compare ch. xii. 41); He, whose glory is manifested in His power over nature (ch. ii. 11); He, by reception of whom the new birth is wrought (ch. i. 12, 13); who has power over all flesh (ch. xvii. 2),—and can bestow eternal life (ibid.); whose very sufferings were His glory, and the glorifying of God (ch. xvii. 1 al.); and who, after those sufferings, resumed, and now has, the glory which He had with the Father before the world began (ch. xviii. 5, 24). (*h*) Luthardt, in his Commentary on this Gospel, has propounded the following view of the term "Word" and its usage: "Jesus Christ is the fulness of that word of God which was fragmentarily manifested in the prophets (Heb. i. 1). But in this prologue, 'the Word' is not to be taken as *identical with* Jesus not yet incarnate, nor is He the subject of vv. 1 ff." And he urges ch. x. 35, 36 (see note there, where I have discussed this) as a key text to the meaning of "the Word."

It seems to me, that while much of his view is true and sound, that part of it will not hold which denies the identity of the præ-existent "Word" with Jesus, in the Apostle's mind. Had he intended by the "Word" of vv. 1—4 any other than the personal Son of God, who in ver. 14 became flesh, I do not see how "*was with God*," and "*was God*," could be used of "the Word." Nor again can I consent with him to disconnect the use of "Logos" by St. John from its previous history. The reasons given in this note for believing such use, as matter of fact, to have been prepared by the Alexandrine philosophy, are no way affected by the objections which he alleges, the difference between the "Logos" of St. John and that of Philo, and the corrupt character of the philosophy itself. II. (*a*) We are now secondly to enquire, how it came that St. John found this term "Logos" *so ready made to his hands, as to require no explanation.* The answer to this will be found by tracing the *gradual personification* of the *Word*, or *Wisdom of God*, in the O. T. and Jewish writings. (*b*) We find faint traces of this personification in the *book of Psalms:* see Ps. xxxiii. 4, 6; cxix. 89, 105; cvii. 20; cxlvii. 15, 18. But it was not the mere offspring of poetic diction. For the whole form and expression of the O. T. revelation was that of the *Word of God.* The Mosaic History opens with '*God said*, Let there be light.' *Spoken* commands, either openly, or in visions, were the communications from God to man. It is the Word, in all the Prophets; the Word, in the Law; in short, the Word, in all God's dealings with his people: see further, Isa. xl. 8; lv. 10, 11: Jer. xxiii. 29 al. (*c*) And as the *Word* of God was the constant idea for His revelations *relatively to man*, so was the *Wisdom* of God, for those which related to *His own essence and attributes.* That this was a later form of expression than the simple recognition of the divine Word in the Mosaic and early historical books, would naturally be the case, in the unfolding of spiritual knowledge and divine contemplation. His Almightiness was first felt, before His Wisdom and moral Purity were appreciated. In the books of Job (ch. xxviii. 12 ff.) and the Proverbs (ch. viii., ix.) we find this *Wisdom of God* personified; in the latter in very plain and striking terms; and this not poetically only, but practically; ascribing to the *Wisdom of God* all his revelation of Himself in His works of Creation and Providence. So that this *Wisdom* embraced in fact in itself the *Power* of God; and there wanted but the highest divine attribute, *Love*, to complete the idea. But this was reserved for the N. T. manifestation. (*d*) The next evidences of the gradual personification of the *Wisdom of God* are found in the two Apocryphal Books, the Wisdom of Jesus the Son of Sirach, and the Wisdom of Solomon. The first of these, *originally written in Hebrew*, belongs probably to the latter half of the second century before Christ. In ch. i. 1, Wisdom is said to be "*from the Lord, and with Him for ever:*" and in ver. 4, "*Wisdom hath been created before all things.*" Then in ch. xxiv. 9—21, the same strain is continued; "He created me from the beginning before the world," &c., and the passage concludes with these remarkable words, "*They that eat me shall yet be hungry, and they that*

in the beginning with God. 3 [e] All things were made [e] Ps. xxxiii. 6. ver. 10. Eph. iii. 9. Col. i. 16. Heb. i. 2. Rev. iv. 11.

drink me shall yet be thirsty." In the book of the Wisdom of Solomon, dating probably about 100 before Christ, we find (in ch. vi. 22—ch. ix.) a similar personification and eulogy of Wisdom. In this remarkable passage we have "*Wisdom, that sitteth by Thy throne*" (ch. ix. 4)—said to have been "*present when Thou madest the world*" (ch. ix. 9)—parallelized with "*Thy word*" (ch. ix. 1, 2: see also ch. xvi. 12). In ch. xviii. 15, 16, the "*Almighty Word*" is set forth as an Angel coming down from heaven, and destroying the Egyptians. It seems highly probable that the author's monotheistic views were confused by the admixture of Platonism, and that he regarded Wisdom as a kind of soul of the world. He occasionally puts her for God, occasionally for an attribute of God. But he had not attained that near approach to a *personal* view which we shall find in the next step of our enquiry. (*e*) The large body of Jews resident in Alexandria were celebrated for their *gnosis*, or religious philosophy. The origin of this philosophy must be referred to the mixture of the Jewish religious element with the speculative philosophies of the Greeks, more especially with that of Plato, and with ideas acquired during the captivity from Oriental sources. One of these Alexandrine writers in the second century A.C. was Aristobúlus, some fragments of whose works have been preserved to us. He tells us that by the "*voice of God*" we are not to understand a "*spoken word*," but the whole working of God in the creation of the world. But the most complete representation of the Judæo-alexandrine gnosis, or philosophic theology, has come down to us in the works of Philo, who flourished cir. A.D. 40—50. It would be out of the province of a note to give a review of the system of Philo: the result only of such review will be enough. He identifies the "*word*" with the "*wisdom*" of God; it is the "*image of God;*" the "*archetype and pattern of light, but itself like none of created things:*" "*the eldest of begotten things:*" "*the eldest son of the Father of all that are:*" "*His first-begotten, the eldest angel, being as an archangel with many names*" (i. 427): "*the shadow of God, using whom as an instrument He made the world:*" "*through whom the world was constituted:*" "*The Father which begat all gave to the Archangel and the eldest born, the Word, the eminent prerogative, that, standing between, he might divide the made from the Maker; . . . and He (the Word) rejoices in the prerogative, ... not being unbegotten, as God, nor begotten, as we, but intermediate between the extremes, acting as a hostage to both:*" "*there are, as it seems, two temples of God; one, this world, in which also His first-begotten divine Word is High Priest:*" "*the viceroy of God:*" "*he contains and hath fulfilled all things:*" "*the second God, which is His Word.*" These instances, the number of which might be much enlarged, will serve to shew how remarkably near to the diction and import of some passages in our Gospel Philo approached in speaking of the Word. At the same time there is a *wide and unmistakeable difference* between his "Word" and that of the Apostle. He does not distinguish it from the *Spirit of God*, nor does he connect it with any Messianic ideas, though these latter were familiar to him. Besides, his views are strangely compounded of Platonism and Judaism. The "Word" seems with him to be one comprehending, or ruling, the "powers" or "ideas" of God, which, although borrowed from Plato, he Judaically calls "*angels*," and the "Word" their "*archangel.*" We see by this however how fixed and prepared *the term*, and many of its attributes, were in the religious philosophy of the Alexandrine Jews. (*f*) Meanwhile the Chaldee paraphrasts of the O. T. had habitually used such expressions as 'the glory,' or 'the presence,' or 'the word,' of God,—in places where nothing but His own agency could be understood. The latter of these —the Memra, or word of God,—is used in so strictly personal a sense, that there can be little doubt that the Paraphrasts understood by it a divine Person or Emanation. (*g*) From these elements, the Alexandrine and Jewish views of the "Word" or "Wisdom" of God, there appear to have arisen very early among Christians, both orthodox and heretic, formal expressions, in which these or equivalent terms were used. Of this the Apostle Paul furnishes the most eminent example. His teacher Gamaliel united in his instruction both these elements, and they are very perceptible in the writings of his pupil. But *we do not find in them any direct use of the term* "WORD," *as personally applied to the Son of God.* This shews him to have spoken mainly according to the Jewish school,—among whom, as Origen states, he could find none who held "*that the* WORD *was the Son of*

[a] *by* him; and without him was not any thing made that

[a] *literally,* through.

God." (*h*) We find a much nearer approximation to the Alexandrine method of speech in the Epistle to the Hebrews, written evidently by some disciple intimately acquainted with the Alexandrine gnosis (see the opening verses, and especially "*upholding all things by the word of His power*"). But even there *we have not the* "Logos" *identified personally with the Lord Jesus Christ,* nor indeed *personally spoken of at all,*—however near some passages may seem to approach to this usage (ch. iv. 12, 13; xi. 3). (*i*) The Alexandrine gnosis was immediately connected with Ephesus, where the Gospel of John was probably written. Apollos (Acts xviii. 24) came thither *from Alexandria;* and Cerinthus is related by Theodoret to have studied and formed his philosophic system in Egypt, before coming to Ephesus. (*j*) These notices will serve to account for the term "Logos" being already found by St. John framed to his use; and the anti-Gnostic tendency of his writings will furnish an additional reason why he should rescue such important truths as the præ-existence and attributes of the divine "Word" from the perversions which false philosophy had begun to make of them. (*k*) In all that has been said in this note, no insinuation has been conveyed that either the Apostle Paul, or the Writer to the Hebrews, or John, *adopted in any degree their* TEACHING *from the existing philosophies.* Their teaching (which is totally distinct from any of those philosophies, as will be shewn in this commentary) is that of the Holy Spirit;—and the existing philosophies, with all their follies and inadequacies, must be regarded, *in so far as they* by their terms or ideas subserved the work which the Spirit had to do by the Apostles and teachers of Christianity, as so many providential preparations of the minds of men to receive the fuller effulgence of the Truth as it is in Jesus, which shines forth in these Scriptures.

In the beginning] Equivalent to "*before the world was,*" ch. xvii. 5. The expression is indefinite, and must be interpreted relatively to the matter spoken of. Thus in Acts xi. 15, it is "the beginning of the Gospel:" and by the same principle of interpretation, *here* it is **the beginning of all things**, on account of "*all things were made by him*" ver. 3. These words, if they do not *assert,* at least *imply,* the *eternal præ-existence* of the divine Word. For "**was** *in the beginning*" is not said of an *act done* in the beginning (as in Gen. i. 1), but of a *state existing* in the beginning, and therefore without beginning itself. **was,** not equivalent to "*is*" (see "*I am,*" ch. viii. 58 al.), as Euthymius and others have supposed; but Origen has given the true reason for the indefinite past being used,—"It would have been more strict, in speaking of God the Word, to say **is**; but seeing that he is speaking with reference to the distinction of the Incarnation, which took place at a certain time, the Evangelist uses **was** instead of **is**." The existence of an enduring and unlimited state of being, implied in "*was,*" is contrasted with "*was made,*" or "*became*" (the word is the same) in verses 3 and 14.

and the Word was with God] **With** is here used in the sense of "chez," abiding with. Basil remarks that St. John says "*with* God, not *in* God, that he may set before us the distinctness of Person: . . . that he may give no opening for the confusion of person." Both the inner substantial union, and the distinct personality of the "Word" are here asserted. The former is distinctly repeated in the next words.

and the Word was God] This is the true form of the sentence; not '*God was the Word.*' This is absolutely required by the usage of the Greek language: see in my Gr. Test. But the *sense* to be conveyed here is as weighty a consideration as the form of the sentence. Had St. John intended to say, '*God was the Word,*'—what meaning could his assertion possibly have conveyed? None other than a contradiction to his last assertion, by which he had distinguished God from the Word. And not only would this be the case, but the assertion would be inconsistent with the whole historical idea of the Word, making this term to signify merely an attribute of God, just as when it is said, "*God is love.*" Not to mention the unprecedented inversion of subject and predicate which this would occasion; "*the Word*" *having been the subject before,* and again *resumed as the subject afterwards.* The *rendering* of the words being then as above, their *meaning* is the next question. **God** (see the grammatical reasons in my Gr. Test.) must be taken as implying **God** *in substance and essence,*—not 'the Father,' *in Person.* It does not mean "*divine,*" nor is it to be rendered "*a God*"—but, as in "*became flesh,*" "*flesh*" expresses that *state* into which the Divine Word entered

[b] *was* made. [4] [f] In him was life; and [g] the life was the light of men. [5] And [h] the light shineth in [c] *darkness;* and the darkness comprehended it not.

f ch. v. 26. 1 John v. 11.
g ch. viii. 12: ix. 5: xii. 35, 46.
h ch. iii. 19.

[b] *render,* hath been.

[c] *render,* the darkness.

by a definite act, so in "*was God,*" "God" expresses that *essence* which was His *in the beginning*:—that He was *very God.* So that this first verse might be connected thus: the Word was from eternity,—was with God (the Father),—and was Himself God. 2.] In order to direct the mind to the difference (in unity) between this "Word" and "God," St. John recalls the reader's attention to the two first clauses of ver. 1, which he now combines, in order to pass on to the *creative work,* which distinctly belongs to the "Word." Thus also this verse fixes the reference of **him** in ver. 3, which might otherwise, after the mention of "God," have seemed ambiguous. 3.] **All things** (1 Cor. viii. 6. Col. i. 16), equivalent to "*the world,*" ver. 10. This parallelism of itself refutes the Socinian interpretation of "*all things,*" 'all Christian graces and virtues,' 'the whole moral world.' But the history of the term "Logos" forbids such an explanation entirely. For Philo says, "*Thou shalt find that the cause of the world is God, by whom it was made; the matter, the four elements, out of which it was composed:* **the instrument, the Word of God, through whom it was constituted:**" see also Col. i. 16, and Heb. i. 2. Olshausen observes, that we never read in Scripture that 'Christ made the world;' but 'the Father made the world *through* the Son,' or 'the world was made *by* the Father, and *through* the Son:' because the Son *never works of Himself,* but always *as the revelation of the Father;* His work is the Father's *will,* and the Father has no Will, except the Son, who is *all His will* (in whom He is well pleased). The Christian Fathers rightly therefore rejected the semi-Arian formula, 'The Son was begotten by an act of the Father's will;' for He is *that Will Himself.* **and without him**] This addition is not merely a Hebraistic parallelism, but a distinct denial of the eternity and uncreatedness of matter as held by the Gnostics. They set *matter,* as a separate existence, over against God, and made it the origin of evil:—but St. John excludes any such notion. Nothing was made without Him (the Word); all matter, and *implicitly* evil itself, in the deep and inscrutable purposes of creation (for it was not in the beginning, but was made), **was made through Him.** The punctuation at the end of the verse is uncertain, if we regard solely manuscript authority. Some of our MSS. set a full stop at "*was not any thing made:*" so that the sense of the words following would be, "*That which hath been made by* (or *in*) *him was life.*" The question must however be determined by the sense of the passage, which is rendered weak, and inconsistent with analogy, by adopting this punctuation:—*weak,* because in that case we must render 'That which hath been made by Him was life (i. e. having life), and that life was the light of men;' but *how* was that life, i. e. that living creation which was made by Him, the light of men? —*inconsistent with analogy,* for St. John's usage of beginning a sentence with "*in*" or "*by*" and a demonstrative pron. should have its weight: compare ch. xiii. 35; xv. 8; xvi. 26; 1 John ii. 3, 4, 5; iii. (8,) 10, 16, 19, 24; iv. 2 al. fr. Compare also 1 John ii. 4,—ib. iii. 5. I have determined therefore for the ordinary punctuation. It is said to have been first adopted owing to an abuse of the passage by the Macedonian heretics, who maintained that if the exclusion ("*without him was not any thing made that was made*") was *complete,* the Holy Spirit can also not have been without His creating power, i. e. was created by Him. But this would be refuted otherwise, for the Holy Spirit "*was,*" and "*was not made.*" 4.] **In him was life**—compare 1 John v. 11, i. 1, 2, and ch. vi. 33. life is not merely '*spiritual life,*' nor '*the recovery of blessedness,*'—as some explain it:—the Word is the source of *all life* to the creature, not indeed ultimately, but mediately (see ch. v. 26: 1 John v. 11). **and the life was the light of men**] This is not to be understood of the *teaching of the Incarnate Word,* but of the *enlightening and life-sustaining influence of the eternal Son of God,* in Whom was life. In the material world, light, the offspring of the Word of God, is the condition of life, and without it life degenerates and expires:—so also in the spiritual world, that *life* which is in Him, is to the creature the very condition of all development and furtherance of the life of the spirit. All knowledge, all purity, all love, all happiness, spring up and grow from this life, which is the light to them all. It is not "*light,*" but the *light*:—because this is *the only* true light: see ver. 9, also 1 John i. 5.

i Mal. iii. 1. Matt. iii. 1. Luke iii. 2. ver. 33. k Acts xix. 4.

6 i There was a man sent from God, whose name was John. 7 k The same came for [d *a*] witness, to bear witness of the Light, that all men through him might believe. 8 He was not e *that* Light, but f *was sent* to bear witness of e that Light. 9 g *That was the true Light,*

l ver. 4. Isa. xlix. 6. 1 John ii. 8.

which l *lighteth every man that cometh into the world.*

d *omit.* e *render,* the.

f *not expressed in the original. Better,* came.

g *render,* The true Light which lighteth every man, came (*literally,* was coming) into the world.

5.] As *light* and *life* are closely connected ideas, so are *death* and *darkness*. The whole world, lying in death and in darkness, is the **darkness** here spoken of:—not merely the "*darkened*" (Eph. iv. 18; see Eph. v. 7, 8), but the *whole mass*, with the sole exception (see below, ver. 12) of "*as many as received Him*" (compare ch. iii. 19; 1 John v. 19). This **shineth** is not merely the historical present, but describes the whole process of the light of life in the Eternal Word shining in this evil and dark world; both by the O. T. revelations, and (see ch. x. 16; xi. 52) by all the scattered fragments of light glittering among the thick darkness of heathendom. **and the darkness comprehended** (understood, apprehended) **it not**] That this is the meaning, will be clear from the context. St. John states here as a *general* fact, what he afterwards states of the appearance of the Incarnate Word to the chosen people, ver. 11. The sentences are strictly parallel. "*The light shineth in the darkness*" is parallel to "*He came to his own*," and "*the darkness comprehended it not*" is parallel to "*His own received him not.*" In the first, he is speaking of the *whole shining of this light over the world*; in the second, of its *historical manifestation to the Jews.* In both cases, *the Divine Word was rejected.* **received** is used in the second case as expressing the personal assumption to oneself as a friend or companion. Lücke observes, that the almost tragic tone of this verse is prevalent through the Gospel of St. John and his first epistle, see ch. iii. 19; xii. 37 ff. al.; and is occasionally found in St. Paul also; see Rom. i. 18 ff.

The connexion of the two members of our verse by **and** is not, "The Light shineth in the darkness, *and therefore* (i. e. because darkness is the opposition to light, and they exclude one another) the darkness comprehended it not;" but, "The Light shineth in the darkness, *and yet* (notwithstanding that the effect of light in darkness is so great and immediate in the physical world) the darkness comprehended it not:" see "*and*" below, ver. 11.

6—18.] THE MANIFESTATION AND WORKING OF THE DIVINE WORD, JESUS CHRIST, THE SON OF GOD, INCARNATE IN OUR FLESH.

6.] The Evangelist now passes to the *historic manifestation* of the Word. "In passing to the manifestation of the Son, what other beginning should he have fixed on, but the matters concerning John?" Theodore of Mopsuestia. He *enunciates* briefly in these verses 6, 7, what he afterwards, vv. 19—36, narrates with historical detail.

There was does not belong to **sent**, but to **a man**: "*There was a man, sent from God.*" In **sent from God** we have possibly a reference to Mal. iii. 1.

7.] The purpose of John's coming was to *bear witness to a fact*, which fact (ver. 33) was made known to him by divine revelation. We must not render, as A. V., '*for a witness*,' but **for witness** or **for testimony**, for the purpose of bearing witness. **to bear witness** &c. is an expansion of **for witness**:—the subject of his testimony was to be,—**the Light**,—and the aim of it,—**that all might believe** (see ch. xii. 36) **through** *him* (i. e. John: not through *it, the light*, which confuses the whole, for then we must understand **on God after believe**, which is here out of place).

8.] John was himself "*the candle, lighted and shining*" (ch. v. 35), see note on Matt. v. 14, but not **the light**.

9.] The word **true** in this connexion imports **original**, 'archetypal,' and is used of the true genuine sources and patterns of those things which we find here below only in fragmentary imitations and derivations. Such an *original* was the light here spoken of;—but John was only a derived light,—not a light *lighting*, but a light *lighted*.

The construction of this verse has been much disputed. Is **coming into the world** to be taken with **every man** (as many ancient versions, and most of the

10 He was in the world, and [m] the world was made by him, and the world knew him not. 11 [n] He came unto [h] his own, and [h] his own received him not. 12 But [o] as many as received him, to them gave he power to become [i] *the sons*

[m] ver. 3. Heb. i. 2 xi. 3.
[n] Luke xix. 14. Acts iii. 26: xiii. 46.
[o] Isa. lvi. 5. Rom. viii. 15. Gal. iii. 26. 2 Pet. i. 4. 1 John iii. 1.

[h] *see note.*

[i] *render,* children.

ancient Commentators, and A. V.), or does it belong to **the true light**? The former construction can only be defended by a Rabbinical usage, by which "*all that cometh into the world*" means 'all men.' But it is very questionable whether St. John ever speaks thus. Certainly he does not, in any of the passages commonly cited to defend this rendering, ch. xviii. 37 (which is spoken by Christ of Himself and His Mission); xvi. 21, 28; xii. 46. And even if he had thus spoken, how harsh and how unmeaning is the sentence, however we take it; whether with Euthymius we lay an emphasis on "*was*," or with A. V. &c. supply "*that*" before it. If this latter had been intended, surely it would have been more distinctly expressed; and even when it is supplied, we have in this verse only a less forcible repetition of ver. 4. It seems then that we must join **coming into the world** with **the true light**. But even then, three ways of rendering are apparently open to us.

The first of these, which is that of Socinus, takes "*coming into the world*" as meaning, '*at its coming into the world.*' This however—besides the sense being inconsistent with ver. 4—leaves the opening clause without a demonstrative pronoun, as before. Then, secondly, **coming** might seem to be used in the sense in which we frequently have it, as a sort of future; 'who was, or is, to come;' see Matt. xi. 3; Mark x. 30 al. fr.; ch. vi. 14; xi. 27, in which last two places it is joined, as here, with "*into the world.*" But if this be adopted, the only sense will be that the true light, &c. *was to come;* i. e. *had not yet come;* which manifestly is not correct;—for it *had come*, when John gave his witness; and the whole of these verses 6—13 relate to the time when He *had appeared*, and *come* to His own. We are driven then to the only legitimate rendering, which is to take **was coming** as equivalent to an imperfect, **came**:—this usage being frequent in the N. T.:—i. e. at the time when John bore this witness, the true light which lighteth every man, came—was in process of manifesting Himself,—into the world. **which lighteth every man** is a further expansion of **the true**. 10.] The **world** is the created **world**, into which He came (ver. 9), which was made by Him (ver. 3), which nevertheless (i. e. as here represented by *man*, the only creature who "*knows*") knew, recognized Him not. **and** is as in ver. 5. The three members of the sentence form a climax;—**He was in the world** (and therefore the world should have known Him), **and the world was made by Him** (much more then should it have known Him), **and the world knew Him not**. 11.] It is impossible to express this verse in terse and short English. In the original, the first **his own** is neuter—*his own things*, or *possessions:* the second, masculine, *his own people*. If we enquire for the sense, **his own things** here cannot well mean *the world*, or **his own people** *mankind in general:* it would be difficult to point out any Scripture usage to justify such a meaning. But abundance of passages bear out the meaning which makes the former His own inheritance or possession, i. e. Judæa; and the latter, the Jews; compare especially the parable Matt. xxi. 33 ff.; and Ecclus. xxiv. 7 ff. And thus **came** forms a nearer step in the approach to the declaration in ver. 14. He *came* to His own.

On **received him not** see above on ver. 5. 12.] The words, **as many as** . . . . primarily refer to the "*election*" *among the Jews*, who have just been spoken of: but also, by implication, being opposed to **both the world** and **his own**, the *election* in all the world. **as many as received him**, i. e. as many as recognized Him as that which He was—the Word of God and Light of men. **them gave he power**] The word means, not merely *capability*, —still less *privilege* or *prerogative*,—but **power**; involving all the actions and states needful to their so becoming, and removing all the obstacles in their way (e. g. the wrath of God, and the guilt of sin). **to become children of God**] The spiritual life owes its beginning to a *birth from above*, ch. iii. 3—7. And this birth is owing to the Holy Spirit of God; so that this is equivalent to saying, 'As many as received Him, to them gave He His Holy Spirit.' And we find that it was so: see Acts x. 44. **children** *of God* is a more comprehensive expression than "*sons* of

of God, even to them that believe on his name: [13] [p] which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. [14] [q] And the Word [r] [k] *was made* [s] flesh, and [l] *dwelt* among us, and [t] we beheld his glory, [m] *the*] glory as of the only-begotten [n] *of* the Father, [u] full of grace and truth.

p ch. iii. 5. James i. 18. 1 Pet. i. 23.
q Matt. i. 16, 20. Luke i. 31, 35: ii. 7. 1 Tim. iii. 16.
r Rom. i. 3. Gal. iv. 4.
s Heb. ii. 11, 14, 16, 17.
t Isa. xl. 5. Matt. xvii. 2. ch. ii. 11: xi. 40. 2 Pet. i. 17.
u Col. i. 19: ii. 3, 9.

k *render*, became.
l *literally*, had his tabernacle.
m *omit*.
n *render*, from.

God" (which rendering in the A. V. is entirely without authority), which brings out rather our *adoption*, and hope of inheritance (Rom. viii. 14 ff.), whereas the other involves the *whole generation and process* of our life in the Spirit, as being from and of God, and consequently our *likeness* to God, walking in light as He is in light (1 John i. 5—7)—free from sin (ib. iii. 9; v. 18) and death (ch. viii. 51). **to them that believe on his name**] **His name** is *His manifestation as that which He has given Himself out to be*: i. e. *as a Saviour from sin*; see Matt. i. 21, "*Thou shalt call his name Jesus; for He himself shall save His people from their sins.*" 13.] The Jews grounded their claim to be children of God on their descent from Abraham. St. John here negatives any such claim, and asserts the exclusive divine birth of all who become children of God by faith. It is to be noticed that the conjunctions here are not merely disjunctive ones, which would necessitate the ranging the clauses as co-ordinate and parallel, but exclusive ones, which rise in climax from one clause to another,—'*not* of blood, *nor yet* of the will of the flesh, *nor yet* of the will of man, *but* of God.' Many Interpreters have seen in "*the will of man*" (the word in the original is that expressing the *man* as distinguished from the *woman*) the male, and in "*the will of the flesh*" the female side of human concupiscence (so Augustine, Theophylact, &c.); or in the former the higher and more conscious, in the latter the lower and animal side (Bleek, Luthardt). But both these interpretations seem to be objectionable.

14.] **And** must not be understood as giving a reason for the verse before; it is only the same copula as in vv. 1, 3, 4, 5; passing on to a further assertion regarding the Word. **became flesh**] the most general expression of the great truth that He became *man*. He became that, of which man is in the body compounded. There is no *reference* here to the doctrine of the Lord Jesus being the second Adam, as Olshausen thinks; but although there may be no *reference* to it, it *lies at the ground* of this wideness of expression. The doctrine *in this form* may have been, as Lücke observes, alien to St. John's habits of thought, but not *that which is implied in the doctrine*, the taking of the *nature of man* by the Eternal Word. The simplicity of this expression is no doubt directed against the Docetæ of the Apostle's time, who maintained that the Word *only apparently* took human nature. Therefore he says, absolutely and literally **became** flesh:—see 1 John iv. 2. The word rendered "*dwelt*," properly is '*sojourned*,' or '**tabernacled**,' in us. There is no reference to the flesh being the *tabernacle* of the Spirit;—but the word is one technically used in Scripture to import the *dwelling of God among men*. **us**] "men, who are flesh," Bengel. **we beheld**] See 1 John i. 1; 2 Pet. i. 16. This is the Apostle's testimony *as such*, see Acts i. 21.

The mention of **glory** seems to be suggested by the word **tabernacled**, so frequently used of the divine Presence or *Shechinah*, and cognate in its very form with it. This glory was seen by the disciples, ch. ii. 11; xi. 4: also by Peter, James, and John, specially, on the mount of transfiguration: to which occasion the words "*as of the only-begotten from the Father*" seem to refer: but mainly, in the whole converse and teaching and suffering of the Lord, who was full of grace and truth: see below. On the term **as**, Chrysostom remarks that "it is not a word of mere likeness, or comparison, but of confirmation, and unquestionable endowment: as if he had said, We saw glory such as became, and such as was likely would be possessed by, the only begotten and genuine Son of God the King of all." **only-begotten**] This word applied to Christ is peculiar to John, and occurs in ver. 18; ch. iii. 16, 18; 1 John iv. 9 only. In the N. T. usage it signifies the *only* son:—in the LXX, Ps. xxii. (xxi. 21 of the LXX) 20 (Heb., *my only one from the hand of the dog*), the *beloved*. It has been attempted to render the word in John, according to the usage

15 [w] John [o] *bare* witness of him, and [o] *cried*, saying, This was he of whom I spake, [x] He that cometh after me [p] *is* *preferred* before me: [y q] *for* he was before me. 16 And

[w] ver. 32. ch. iii. 32: v. 33.
[x] Matt. iii. 11. Mark i. 7. Luke iii. 16. ver. 27, 30. ch. iii. 31.
[y] ch. viii. 58. Col. i. 17.

[o] *render*, beareth, *and* crieth.
[p] *render*, taketh place.
[q] *render*, because.

in Ps. xxi. 20. But obviously in the midst of ideas reaching so far deeper than that of regard, or love, of the Father for the Son, the word cannot be interpreted except in accordance with them. It refers to, and contrasts with, the children of God in vv. 12, 13. *They* receive their divine birth by faith in Him, and through Him; but HE is the Only-begotten of the Father in the higher sense, in which He is begotten the Son of God.

The words **full of grace and truth** (see the note in my Gr. Test.) belong probably to the last words, **the only-begotten of the Father**, and there is no need of a parenthesis, as in A. V. **grace and truth**] not equivalent to "*true grace*," which destroys the precision of the expression, and itself conveys no sense whatever; but *setting out the two sides* of the divine manifestation in Christ,—**grace**, as the result of Love to mankind,—**truth** (see ch. xiv. 6), as the unity, purity, and light of His own Character. 15.] The testimony of John, so important as being the fulfilment of the very object for which he was *sent from God*, is in this prologue ranged, so to speak, parallel with the assertions and testimony of the Evangelist himself. So that this verse does not interrupt the train of thought, but confirms by this important testimony the assertion "*the Word became flesh*," shewing that John *bore witness to His præ-existence*. Then (ver. 16) the "*full of grace and truth*" is again taken up. Euthymius paraphrases: "Even if I," says the Evangelist, "may perhaps seem to some not worthy of credit, yet before me John witnesseth to His Godhead, that John, whose name is great and celebrated among all the Jews." **beareth witness**, *present*, for solemnity—as part of the testimony to Him, not only once given, but still subsisting. **crieth** (in the original, *perfect*, being, in sense, *present*, '*hath cried*,' so that the voice is still sounding), see ch. vii. 37: "John crieth out with confidence and joy, as becometh a great herald." Bengel. **This was he of whom I spake** ....] This reference to a former saying seems to shew, as indeed would appear from the announcement of his own office by the Baptist, that he had uttered these words in the power of the Spirit concerning Him whose forerunner he was *before He saw and recognized Him in the flesh*. Then, *on doing so*, he exclaimed, **This was He of whom I spake**, &c. This view seems to be borne out by his own statement, ver. 33, and by the order of the narrative in Matt. iii. 11, 12, 13. **cometh after me**] In point of *time*; not of *birth*, merely or principally, nor of *commencement of official life*: but, inasmuch as John was His *Forerunner*, on account of official *position*.

taketh place before me] This expression, **taketh place**, represents one, in the original, very difficult to render in English. It is the same word as that rendered "*hath been made*" in ver. 3: *hath come to be, is constituted*. The A. V., "*is preferred*," would be very suitable, setting forth the advancement to official dignity before which John's office waned and decreased (ch. iii. 30), which took place even while John's course was being fulfilled: but the objection to '*preferred*' is, its possible ambiguity: the word to *prefer* meaning to *esteem more highly*, as well as to *advance* or *promote*, which is the sense required here. Even Dr. Johnson has fallen into the mistake of quoting this very passage, in his Dictionary, as an instance of the sense "to love more than another."

because (or, **for**, but better *because*) **He** *was* (not "*became*" or "*was made*," but as in ver. 1) **before me**; i. e. 'He *existed*, was in being, before me.' The question raised by some, whether it is probable that the Baptist had, or expressed such views of the præ-existence of Christ, is not one for us to deal with, in the face of so direct a testimony as is given to the *fact*, here and in ch. iii. 27 ff. In all probability, the Evangelist was himself a disciple of the Baptist: and if he has given us, as compared with the other Evangelists, a fuller and somewhat differing account of his testimony to Christ, it is because his means of information were ampler than those of the other Evangelists. The questioners seem to forget that the Baptist was divinely raised up and commissioned, *and full of the Holy Ghost*, and *spoke in that power*; his declarations were not therefore merely con-

z ch. iii. 34. Eph. i. 6, 7. 8. Col. i. 19, ii. 9, 10.
a Exod. xx. 1. &c. Deut. iv. 44: v. 1: xxxiii. 4.
b Rom. iii. 24: v. 21: vi. 14.
c ch. viii. 32: xiv. 6. vi. 16. 1 John iv. 12, 20.

r *of* his z fulness [s *have*] all we received, and grace for grace. 17 For a the law was given t *by* Moses, but b grace and c truth came t *by* Jesus Christ. 18 d No man hath seen God at any time; e u the only-begotten Son, which is in the bosom of the Father, he [x *hath*] declared him.

d Exod. xxxiii. 20. Deut. iv. 12. Matt. xi. 27. Luke x. 22. ch. vi. 46. 1 Tim. i. 17:
e ver. 14. ch. iii. 16, 18. 1 John iv. 9.

r *render*, out of. s *omit*. t *render*, through.
u *or*, the only-begotten God: *see note*. x *omit*.

clusions which he had arrived at by natural means,—the study of the prophecies, &c.: but *inspirations and revelations of the Spirit*. 16.] Origen blames Heracleon for terminating the testimony of John at the end of ver. 17, and makes it continue to the end of ver. 18. But it can hardly be that his testimony extends beyond ver. 15, for **all we** (in ver. 16) would bear no very definite meaning in his mouth, and the assertions in ver. 17 are alien from the character of the Baptist, belonging as they do to the more mature development of Christian doctrines. I cannot doubt that this and the following verses *belong to the Evangelist*, and are a carrying onwards of his declarations concerning the divine Word. Ver. 15 is not parenthetical, but confirmatory of ver. 14, and this verse *grounds itself on the fact* of ver. 14, *corroborated by the testimony* of ver. 15,—*that He dwelt among us, and that we saw His glory, full of grace and truth.*

his fulness is *that of which He was* **full**, ver. 14. **all we**] All who believe on Him; see ver. 12. **received, and . . .**] 'Our relation to Him has been that of recipients out of His fulness, and the thing received has been' . . . .

grace for grace] The ancient interpretation, *the New Covenant instead of the Old* (Euthymius), is certainly wrong, for the **received** is spoken entirely of *the times of the Incarnate Word:* and besides, *the law* and *grace* are distinctly *opposed* to one another in the next verse. The preposition rendered **for** (*instead of*) is properly used of any thing which *supersedes* another, or occupies its place. This is in fact its ordinary usage when *exchange* is spoken of: the possession of the thing gotten succeeds to, supersedes, the possession of the thing given in exchange, and I possess one thing *instead of* (or, *for*) another. Thus also we have received **grace for grace**, *continual accessions of grace;* new grace coming upon and superseding the former. 17.] The connexion of this verse with the foregoing lies in the words **his fulness** (ver. 16), and **in grace and truth** (ver. 14). 'We received from His fulness continual additions of grace, *because that fulness is not, like the law, a positive enactment, finite and circumscribed*, of which it could be said that it **was given**, but the *bringing in of grace and truth*, which **came** (came in, came to pass) by Jesus Christ.' The **fulness** of Christ is set against the *narrowness of positive enactment* in the law. The distinction must not be lost sight of, nor denied, as Lücke attempts to do: for Bengel truly observes: "No philosopher places his words so accurately, and observes their minute differences, as John, especially in this chapter." 18.] The connexion is: 'Moses could not give out of the *fulness* of grace and truth, for he had no *immediate* sight of God, and no man can have: there is but One who can *declare* God, the *only-begotten Son*, who is no mere *man*, but abides in the bosom of the Father.' The *sight of God* here meant, is not only bodily sight (though of that it is true, see Exod. xxxiii. 20: 1 Tim. vi. 16), but *intuitive* and *infallible knowledge*, which enables him who has it to declare the nature and will of God; see ch. iii. 11; vi. 46; xiv. 7.

The Evangelist speaks in this verse in accordance with the sayings of the Alexandrine philosophy, whose phraseology he has adopted: *Who hath seen Him, that he might tell us?* Ecclus. xliii. 31.

the only-begotten Son] A remarkable various reading, **the only-begotten God**, occurs here in many of our oldest MSS., versions, and Fathers. The evidence for and against it is given in full in my Gr. Test. (edn. 5.) It seems to have arisen from a confusion of the contracted forms of writing the words "*Son*" and "*God*" in the Greek: the former being in our ancient MSS. written $\overline{\text{YC}}$, the latter $\overline{\text{ΘC}}$. The question, which reading to adopt, is one which, in the balance of authorities, must be provisionally decided by the consideration that as far as we can see, we should be introducing much harshness into the sentence, and a new and strange term

19 And this is [f] the [y] *record* of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And [g] he confessed, and denied not; [z] *but* confessed, I am not the Christ. 21 And they asked him, What then? Art thou [h] Elias? And he saith, I am

[f] ch. v. 33.

[g] Luke iii. 15. ch. iii. 28. Acts xiii. 25.

[h] Mal. iv. 5. Matt. xvii. 10.

[y] *render*, testimony.

[z] *render*, and he.

into Scripture, by adopting **only-begotten God**: a consequence which ought to have *no weight whatever where authority is overpowering*, but may fairly be weighed where this is not so. I therefore retain the commonly received reading, **only-begotten Son.** **which is in the bosom**] The expression must not be understood as referring to the custom of reclining *on the bosom*, as in ch. xiii. 23: for by this explanation confusion is introduced into the imagery, and the real depth of the truth hidden. The expression signifies, as Chrysostom observes, *Kindred and oneness of essence*:—and is derived from the fond and intimate union of children and parents. The *present, which* **is**, as in ch. iii. 13, is used to signify *essential truth*, without any particular regard to time. **he**] In the original this pronoun is very marked: He, and none else: an emphatic exclusive expression. **declared**] Better than '*hath declared*,' as A. V. On the sense, see Matt. xi. 27.

I. 19—II. 11.] INTRODUCTION OF CHRIST TO THE WORLD: BY THE WITNESS OF JOHN (vv. 19—40): BY HIMSELF (ver. 41—ii. 11).

19—28.] *The first witness borne by John to Jesus: before the deputation from the Sanhedrim.* **19. the Jews**] St. John alone of the Evangelists uses this expression;—principally as designating *the chiefs of the Jewish people*, the members of the Sanhedrim. It is an interesting enquiry, what this usage denotes as to the author or date of our Gospel. Prof. Bleek has satisfactorily shewn that no inference can be deduced from it *against the Jewish origin* of the author, as some have endeavoured to do; but it is rather confirmatory of the belief that the Gospel was written after the Jews had ceased to be politically a nation,—and among Gentiles;—the author himself contemplating these last as his readers. **priests and Levites**] This was a *formal deputation*;—priests and Levites, constituting the two classes of persons employed about the service of the temple (see Josh. iii. 3), are sent (Matt. xxi. 23) officially to enquire into the pretensions of the new Teacher (ver. 25), who had collected about him such multitudes (Matt. iii. 5), and had awakened popular expectation that he was the Messiah (Luke iii. 15). **Who art thou?**] The emphasis should be on the **thou**. The question is asked with reference to the popular doubts respecting him; in an unbelieving and inquisitorial spirit,—compare Matt. iii. 7 ff., which had already taken place. Even among the learned, as well as among the people, there were considerable differences as to the prophecies respecting the Messiah: see ch. vii. 40—52. **20.**] He openly and formally confessed. This emphatic notice of his declaration seems to be introduced *not with any view of removing too high an estimate of John's work and office*, as sometimes supposed, but rather *to shew the importance of his testimony*, which was so publicly and officially delivered,—that the Messiah was come (see ch. v. 33—35); and the way in which he depreciated *himself* in comparison with Him who came after him. **21.**] Our earliest MS. (the Vatican) reads here, "*What then art thou?*" equivalent to *What sayest thou of thyself?* ver. 22. **Art thou Elias?**] The whole appearance of John reminded them of Elias:—see Matt. iii. 4, and compare 2 Kings i. 8. Besides, his announcement that *the Kingdom of God was at hand*, naturally led them to the prophecy Mal. iv. 5. Lightfoot cites from the Rabbinical books testimonies, that the Jews expected a general purification or baptism before the coming of the Messiah (from Ezek. xxxvi. 25, 26, and Zech. xiii. 1), and that it would be administered by Elias. **And he saith, I am not**] The right explanation of this answer seems to be the usual one,—that the deputation asked the question in a mistaken and superstitious sense, meaning Elias bodily come down from heaven, who was expected to forerun and anoint the Messias. (Our Lord seems to refer to the same extravagant notion in Matt. xi. 14, **If ye will receive it**, *this is Elias, which shall come.*) *In this sense*, John was not Elias; nor indeed in any other sense, *was* he Elias;—but only (Luke i. 17) *in the spirit and power of Elias.*

i Deut. xviii. 15, 18. not. Art thou [i a] *that* prophet? And he answered, No.
22 [b] Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou
k Matt. iii. 3. Mark i. 3. Luke iii. 4. ch. iii. 28. of thyself? 23 [k] He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as
l Isa. xl. 3. [l] said the prophet Esaias. 24 [c] *And they which were sent were of the Pharisees.* 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither [d] *that* prophet? 26 John an-
m Matt. iii. 11. n Mal. iii. 1. swered them, saying, [m] I baptize with water: [n] but there
o ver. 15, 30. Acts xix. 4. standeth one among you, whom ye know not; 27 [o d] *he it is, who coming after me is preferred before me,* whose shoe's

[a] *render,* the. [b] *render,* they said therefore.
[c] *read and render,* Now they had been sent by the Pharisees.
[d] *read,* He that cometh after me.

Art thou the prophet?] From the prophecy of Moses, Deut. xviii. 15, 18, the Jews expected some particular prophet to arise,—distinct from the Messiah (this distinction however was not held by all, see ch. vi. 14),—whose coming was, like that of Elias, intimately connected with that of the Messiah Himself: see ch. vii. 40, 41. In Matt. xvi. 14 we have '*Jeremiah, or one of the prophets,*' apparently spoken as representing this expected prophet. There seem to have been various opinions about him;—all however agreeing in this, that he was to be *one of the old prophets raised from the dead* (see also 2 Macc. ii. 1—8). This John *was not:* and he therefore answers this also in the negative. 22.] Notice—they ever ask about his *person:* he ever refers them to his *office.* He is no one—a *voice* merely: it is the work of God, the testimony to Christ, which is every thing. So the formalist ever in the church asks concerning any one who appears, *Who* is he? while the witness for Christ only exalts, only cares for Christ's work. 23.] These words, which by the other Evangelists are spoken *of* John as the fulfilment of the prophecy, appear from this place to have been first so used *by himself.* They introduce the great closing section of the prophecy of Isaiah (ch. xl.—lxvi.) so full of the rich promises and revelations of the Messiah and His kingdom. **Make straight (straighten)** is used as compendiously expressing the commands in the prophecy. By implication, the Baptist, quoting this opening prophecy of himself, announces the approaching fulfilment of the whole section. **24. Now they had been sent by the Pharisees**] The reason of this explanation being added is not very clear. Lücke refers it to the apparent hostility of the next enquiry: but I confess I cannot see that it is more hostile than the preceding. Luthardt thinks that it imports, there were some of the deputation present, who belonged to the sect of the Pharisees, which the words will hardly bear. Might it not be to throw light on their question about *baptizing,* as the Pharisees were the most precise about all ceremonies, lustrations, &c.? Thus the explanation will refer to the *nature* of the following question. 25.] This question shews probably that they did not interpret Isa. xl. 3 of any herald of the Messiah. They regarded baptism as a significant token of the approach of the Messianic Kingdom, and they asked, 'Why baptizest thou, if thou art no forerunner of the Messiah?' 26, 27.] The latter part of ver. 26 and beginning of ver. 27, as read in our oldest and best authorities, runs, as in the corrected text, **There standeth one among you whom ye know not, He that cometh after me.** The insertions, "*it is,*" and "*is preferred before me,*" have been made by some one not aware of the meaning, and wishing to square the verse with vv. 15, 30.
The answer of the Baptist seems not to correspond to the question in ver. 25. This was noticed as early as Heracleon (Century II.), who said, *John answers the deputation from the Pharisees not with reference to what they asked, but what he himself chose.* This however is impugned at some length by Origen, but not on very con-

latchet I am not worthy to unloose. 28 These things were done in [p e] *Bethabara* beyond Jordan, where John was [p ch. x. 40.] baptizing.

[e] *read,* Bethany.

vincing grounds.' The truth seems to have been apprehended by Olshausen,—that the declaration of John that the Messiah was standing among them at that moment unknown to them, *was an answer to their question demanding a legitimation of his prophetic claims;*—a *sign* that he was sent from God:—see ch. ii. 18. Olshausen also suggests that this may clear up the saying of the Jews in ch. x. 41 (see note there). In repeating this saying at other times (see Matt. iii. 11 and parallel places), the Baptist plainly states of the Messiah, that he should baptize them with the Holy Ghost (and fire), as here in ver. 33. Here, in speaking to those learned in the offices of the Messiah, he leaves that to be supplied. **whose shoe's latchet . . . .**] See note on Matt. iii. 11. The **latchet** is the *thong* of the shoe or sandal, with which it was bound to the foot. **28.**] The common reading, *Bethabara,* is owing to a conjecture of Origen, the grounds of which he thus states:—"We are not ignorant, that *in almost all our copies it is stated, 'these things were done in Bethany;'* and this seems to have been so read even before our time: for I have read it so in Heracleon. But I am persuaded that we ought not to read *Bethany,* but *Bethabara;* for I have been on the spot, in my desire to track the footsteps of Jesus and of His Apostles and of the prophets. Bethany, as the Evangelist himself says, is only fifteen furlongs from Jerusalem, far away from the river Jordan, about 180 furlongs, roughly stated. Nor is there any place near the Jordan of the same name as *Bethany:* but *they say that a place is shewn* on the banks of the Jordan called *Bethabara,* where they relate that John baptized." He goes on to shew from the *etymology of the names* that it must have been Bethabara; an argument which modern criticism will not much esteem. It will be seen that his testimony is decisive for the universality and authority of the reading **Bethany,** while for the other he only produces a tradition, and that only at second-hand: '*they say* that such a place is shewn.' That no Bethany beyond Jordan was known in his time proves but little;—for 300 eventful years had changed the face of Palestine since these events, and the names and sites of many obscure places may have been forgotten. I abstain from enumerating modern conjectures on the identity of the two, or the etymology of the names, as being indecisive and unprofitable. The objection of Paulus, that *beyond Jordan* the Sanhedrim had no authority, appears not to be founded in fact. The question whether this testimony of the Baptist is identical with that given by the other three Evangelists, especially by St. Luke (iii. 16), is, after all that has been said on it, not of great importance. The whole series of transactions here recorded, from ver. 15 onwards, certainly happened *after* the baptism of our Lord;—for before that event John *did not know Him* as *He that was to come:* and "*standeth among you,*" ver. 26, shews that *he had so recognized Him* (see below on "*the next day*"): whereas the testimony in Luke iii. 16 and parallel places, is as certainly given *before* the baptism. But since the great end of John's mission was to proclaim Him who was coming after him, it is not only probable, but absolutely necessary to suppose, that he should have delivered this testimony *often,* and under varying circumstances: *before* the baptism, in the form given by St. Luke, "*One mightier than I cometh,*" &c., and *after* it in this form, "*This is He of whom I said,*" &c. (ver. 15), where his former testimony is distinctly referred to. And among John's disciples and the multitudes who frequented his baptism, many reports of such his sayings would naturally be current. So that there is neither a real nor even an apparent contradiction between John and the other Evangelists. It is a far more important question, *in what part of this narration the forty days' Temptation is to be inserted.* From ver. 19 to ch. ii. 1 there is an unbroken sequence of days distinctly marked. Since then ver. 19 must be understood as happening after the baptism, it must have happened *after the Temptation* also. And in this supposition there is not the slightest difficulty. But when we have made it, it still remains to say whether at that time our Lord had returned from the Temptation or not. The general opinion of Harmonists has been, that the approach of Jesus to John in ver. 29 *was His return after the Temptation.* But this I think questionable, on account of the "*standeth among you,*" ver. 26; which I can only understand literally. I therefore believe

q Exod. xii. 3. Isa. liii. 7. ver. 36. Acts viii. 32. 1 Pet. i. 19. Rev. v. 6, &c.

29 The next day [f] *John* seeth Jesus coming unto him, and saith, Behold [q] the Lamb of God, [r] which taketh away

r Isa. liii. 11. 1 Cor. xv. 3. Gal. i. 4. Heb. i. 3: ii. 17: ix. 28. 1 Pet. ii. 24: iii. 18. 1 John ii. 2: iii. 5: iv. 10. Rev. i. 5.

[f] *read*, he.

that the return from the Temptation to Bethany beyond Jordan had taken place before the deputation arrived.

29—34.] *Second witness borne by John to Jesus:* apparently before His disciples.

29.] **The next day (the morrow).** Those who wish to introduce the Temptation between vv. 28 and 29, interpret it, '*on some day after.*' Thus Euthym., "*the next day;* that is, the next after his return from the wilderness." But this sense, although certainly found in the Old Testament,—see Gen. xxx. 33 ("*in time to come*," *Heb.* "*to-morrow*"),—is not according to the usage of St. John (see ch. vi. 22; xii. 12), and would be quite alien from the precision of this whole portion of the narrative, which, ver. 40, specifies even the hours of the day. I understand it therefore literally, both here and in vv. 35 and 44. **coming unto him**] It is not said *whence*, or *why*, or whether for the purpose of an interview, or not; *the fact* merely is related, for the sake of the testimony which follows. I mention this, because on these points difficulties have been raised. **Behold the Lamb of God**] This is one of the most important and difficult sayings in the New Testament. *The question to be answered* is, In calling Jesus by so definite a name as **the Lamb of God**, *to what* did John refer? And this question is intimately connected with that of the meaning of the following words, **which taketh away the sin of the world.** (*a*) The title must refer to *some known and particular lamb*, and cannot be a mere figure for a just and holy man, as some suppose. It is inconceivable, that *the Lamb of God* should, in a testimony so precise and formal as this of the Baptist, be *nothing but an hyperbole*, and that one *wholly unprecedented*, and to his hearers *unintelligible*. Had no doctrinal considerations been at stake, we may safely say that this interpretation would never have been proposed. In its bearing on the latter clause of the verse, it is equally untenable. These interpreters make *which taketh away the sin of the world* to mean, "who shall, though innocent, have, throughout his life, grievous experience of the wickedness of men, but shall, like a lamb, bear the evils inflicted upon him with a patient and gentle mind" (Gabler); or, "He shall remove the sins of men, i. e. wickedness, out of the earth." The first of these meanings of the verb rendered "*take away*" is *altogether without example.* The second, though common enough in other connexions, is never found in connexion with "*sin.*" The common-sense account of this part of the matter is:—John wished to point out Jesus as *the Messiah:* he designates Him as *the lamb of God;* he therefore referred to some definite lamb,—revealed by God, sent by God, pleasing to God, or in some meaning especially, of God. *Whence did this idea come?* (*b*) Can John have referred to the *paschal lamb?* Further than the very use of the name brings in with it the general typical use of the animal, and thus this particular use may lie in the background, *I think not,*—and for this reason;—The *ruling idea* in the paschal sacrifice has no connexion, in any sense of the words, with *taking away sin.* However, by the light *now* thrown back on it since the Spirit has opened the things of Christ, *we* discern this typical meaning in the sprinkling of the blood (see 1 Cor. v. 7),—in the *Jewish mind,* no mention being made of sin or the removing of sin in any connexion with the paschal lamb, the two could not be brought forward, in such an announcement as this, in close connexion with one another. (*c*) Can the reference be to the *lamb of the daily morning and evening sacrifice?* or to the *sacrificial lamb* generally? With the same reservation as above, *I think not:* for (1) this expression is too definite to have so general and miscellaneous a reference; (2) of many animals which were used for sacrifice, the lamb was *only one,* and that one *not by any means so prominent as to serve as a type for the whole:* and (3) the lamb (with only two exceptions, Levit. iv. 32: Num. vi. 14, in both which cases it was to be a *female,* as if for express distinction from the ordinary use of the lamb) was *never used for a sin-offering,* properly so called and known. The *question is not,* whether Christ be not typified by all these offerings, which we *now know* to be the case (1 Pet. i. 19 al.), but whether *the Baptist is likely to have referred to them in such words as these.* (*d*) There remains but one reference, and that is, to the *prophetic announcement in Isa.* liii. 7. The whole of that latter sec-

the sin of the world. 30 s This is he of whom I said, After me cometh a man which ff *is preferred* before me: for he was before me. 31 And I knew him not: but that he

s ver. 15, 27.

ff *render*, taketh place.

tion of Isaiah, as before remarked on ver. 23, is Messianic, and was so understood by the Jews (see my Hulsean Lectures for 1841, pp. 62—66). We have there the servant of God (the Messiah) compared to *a lamb brought to the slaughter* (liii. 7), and it is said of Him (ib. ver. 4), "He hath borne our griefs (in the LXX, "beareth our sins") and carried our sorrows"—ver. 5, "He was wounded for our transgressions"—ver. 6, "The Lord hath laid on Him the iniquity of us all" (in the LXX, "delivered Him to our sins")—ver. 8, "He was cut off out of the land of the living, for the transgression of my people was He stricken"—ver. 12, "He bare the sins of many and made intercession for the transgressors" (in the LXX, "and was delivered because of their iniquities"). So that here, and here only, we have the connexion of which we are in search,—between *the lamb*, and the *bearing or taking away of sin*,—expressly stated, so that it could be formally referred to in a testimony like the present. And I have therefore no doubt that *this was the reference.* (*e*) We have now to enquire into the specific meaning of **which taketh away the sin of the world** (see above under [*a*]). The verb rendered **taketh away** answers to a Hebrew verb, which is used frequently in the O. T., in connexion with *sin*, in the sense of *bearing its punishment*:—see Levit. xxiv. 15: Num. v. 31; xiv. 34: Ezek. iv. 5; xxiii. 35 al. A form of this very Greek verb is used by the LXX in the sense of taking away sin and its guilt by expiation: see in our English Bible, Levit. x. 17. The word in our verse will bear either of these meanings, or both conjoined; for if the Lamb is to suffer the burden of the sins of the world, and to take away sin and its guilt by expiation, this result must be accomplished by the *offering of Himself.* But (*f*) it is objected, that this view of a suffering Messiah, and of expiation by the sufferings of *one*, was *alien from the Jewish expectations*;—and that the Baptist (see Matt. xi. 2 ff. and note) cannot himself have had any such view. But the answer to this may be found in the fact that the view, though not generally prevalent among the Jews, was by no means unknown to many. The application by the early Jewish expositors of Isa. liii. to the Messiah, could hardly have been made, without the idea of the suffering and death of their Messiah being presented to their minds. The same would be the case in the whole sacrificial œconomy:—the removal of guilt (which was universally ascribed to the Messiah) by suffering and death would be familiarized to their minds. Traces of this are found in their own writings. In 2 Macc. vii. 37, 38, the last of the seven brethren thus speaks before his martyrdom:—"But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that He would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that He alone is God: and that in me and my brethren the wrath of the Almighty which is justly brought upon all our nation, may cease." And Josephus says of these same martyrs, that they were "as it were a ransom for the nation's sin: and by means of the blood of those pious ones and the propitiation of their death, divine Providence saved afflicted Israel." The whole history of the sacrifices and devotions of the heathen world abounds with examples of the same idea variously brought forward; and to these the better-informed among the Jews could be no strangers. And as to the Baptist himself, we must not forget that the power of the Holy Spirit which enabled him to recognize by a special sign the Redeemer, also *spoke in him*, and therefore his words would not be the result of education merely, or his own reasoning, but of that kind of intuitive perception of divine truth, which those have had who have been for any special purpose the organs of the Holy Ghost. As regards Matt. xi. 3, the doubt on the mind of John there expressed does not appear to have touched at all on the matter now in question,—but to have rather been a form of expressing his impatience at the slow and quiet progress of Him of whom he expected greater things and a more rapid public manifestation. **30.**] See on ver. 15. **31.**] On the apparent discrepancy between this statement, **I knew him not**, and St. Matthew's narrative, I have stated my view on Matt. iii. 14. Both accounts are entirely consistent with the supposition that John had been from youth upwards acquainted with our Lord, and

should be made manifest to Israel, [t] therefore [g] *am I come* baptizing with water. 32 [u] And John bare [h] *record*, saying, I [i] *saw* the Spirit descending from heaven like a dove, and it [k] *abode* upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon [l] *whom* thou shalt see the Spirit descending, and remaining on him, [x] the same is he which baptizeth with the Holy Ghost. 34 And I [m] *saw*, and [n] *bare record* that this is the Son of God.

t Mal. iii. 1. Matt. iii. 6. Luke i. 17, 76, 77: iii. 3, 4.
u Matt. iii. 16. Mark i. 10. Luke iii. 22. ch. v. 32.
x Matt. iii. 11. Acts i. 5: ii. 4: x. 44: xix. 6.

g *render*, came I.
h *render*, witness.
i *render*, have beheld.
k *better*, remained.
l *render*, whomsoever.
m *render*, have seen.
n *render*, have borne witness.

indeed may have in his own mind believed Him to be the Christ:—but having (ver. 33) *a special sign appointed him*, by which to recognize Him as such,—until that sign was given, he, like the rest of the people (the words may be rendered, I also, as well as you, see ver. 26), had no certain knowledge of Him. De Wette gives the sense well: "This testimony (ver. 30) does not rest upon my long personal acquaintance with Him, but on that which happened during my work of baptizing." **but that he should be made manifest**] Justin Martyr represents Trypho the Jew saying, "Even if Christ has been born and exists somewhere, he is unknown, and is not even conscious of his own identity, until Elias shall come and anoint him and *make him manifest* to all." But our narrative is not built upon any such Jewish belief, for it is evidently only as a *spiritual preparation*, through repentance, for the knowledge of Him, that John regarded his baptism, not as any thing making Him manifest to all.

32, 33.] "What follows, is testimony, properly so called: what is said from ver. 29 f. was *demonstration following on testimony*. In the continued discourse of the Baptist the Evangelist as it were interposes a parenthesis, '*And John bare witness, saying,*'" Bengel. The occurrence related by John happened *at the baptism* of Jesus, which is therefore here *pre-supposed as known*. Although this has been questioned, I cannot see how it can be reasonably doubted. We cannot surely suppose that such a sign was *twice* shewn. On the appearance itself, see note Matt. iii. 16. The account here given confirms the view which I have there maintained, that the appearance was confined to our Lord and the Baptist: *he* was to receive the sign, and then to testify to the others, who were not themselves yet the bearers, but the recipients of testimony:—"It was seen, in a kind of spiritual vision, by John alone." Theodore of Mopsuestia.

I have beheld, in reference to the sign divinely intimated to him, in the abiding fulfilment of which he now stood. So again below, ver. 34. **it remained upon him**] By some appearance which is not described, the Holy Spirit was manifested to John as *not removing from Jesus again, but remaining on Him*. But we are not to understand that he had seen the Spirit descending on *others*, and *not remaining*; for (see ch. vii. 39; Acts i. 5; xix. 2 ff.) the gift of the Holy Spirit did not ordinarily accompany John's baptism, but only in this one case; and its occurrence was to point out to him the Messiah. **the same is he which baptizeth with the Holy Ghost**] Here again we seem to have a reference to the cycle of narratives of the three other Gospels, for our Evangelist has not before mentioned this office of the Messiah.

34.] A solemn reiteration of his testimony, after the mention of the giving of this token by Him who sent him;—**And I have seen (accordingly)** &c. The token must have been given to the Baptist *by a special revelation*, which also revealed to him his own errand and office; so Luke iii. 2, "*The word of God came unto John the son of Zacharias in the wilderness.*" The perfect tense in this verse is stronger than the present,—**I have seen** (on the perf. see above ver. 32) **and have borne witness**—it is a reference to his testimony at the time, as a thing on record in their memories, and as still continuing. **the Son of God**] See ver. 18 = the **Word** made flesh, the Messiah. On the import of the descent of the Spirit.

35 Again the next day after John stood, and two of his
disciples; 36 and looking upon Jesus as he walked, he
saith, [y] Behold the Lamb of God! 37 And the two dis- y ver. 29.
ciples heard him speak, and they followed Jesus. 38 [o] *Then*
Jesus turned, and saw them following, and saith unto
them, What seek ye? They said unto him, Rabbi, (which
is to say, being interpreted, Master,) where dwellest thou?
39 He saith unto them, Come and see. They came and
saw where he dwelt, and abode with him that day: [p *for*]
it was about the tenth hour. 40 One of the two which
heard John speak, and followed him, was [z] Andrew, Simon z Matt. iv. 18.
Peter's brother. 41 He first findeth his own brother Simon,

[o] *render,* But. [p] *omit.*

on Jesus at his baptism, I may remark, that the Personal Word, Who *became flesh* in our Lord, and was subjected to all the laws of human development in infancy, childhood, youth,—evermore in an especial degree under the leading of the Holy Spirit, by whose agency the Incarnation had taken place,—was the Recipient of this fulness of the indwelling of the Holy Ghost: and that herein consisted the real depth and propriety of this sign;—the abiding of the Spirit *without measure* (ch. iii. 34) on Him indicated beyond doubt that He was the *Word become flesh*—for no mere human intelligence could be thus receptive of the Holy Spirit of God;—*we* receive Him only *as we can*, only as far as our receptivity extends,—*by measure;* but He, into the very fulness and infinite capacities of His divine Being.

35—43.] *On account of the testimony of John, first Andrew, and another of his disciples, and through Andrew, Simon Peter, become acquainted with Jesus.*

35. **the next day after**] See on ver. 29. I can hardly suppose, with De Wette, that these two had been absent on the preceding day. Rather, what they then heard seems to have made a powerful impression on their minds, so that the repetition of the notice is now the signal for them to follow Jesus. (On the second disciple, see below on ver. 41.)

37.] We must not understand **followed** in the narrower sense which it bears when they *left all and followed* Him; but here only of *mechanical going after* Him, "wishing to know somewhat of Him," as Euthymius says.

38.] On **What seek ye?** Euthymius remarks, "This was not asked in ignorance, seeing that He witnesses the inner thoughts of men's minds, but that He might attach them to Himself by the enquiry, and give them confidence. It is likely that they were bashful as yet and in perplexity, as being unacquainted with Him."

They ask **where dwellest thou?** wishing to find Him alone and in quiet. Euthymius. They enquire after *His place of lodging for the night,* intending to visit Him there; or perhaps he was then apparently going thither, as it was late in the day. But He furthers their wish by inviting them to follow, and they will see.

39. **about the tenth hour**] i. e. 4 P.M., according to the Jewish reckoning; not, as some have thought, 10 A.M., according to that of the Romans. Our Evangelist appears always to reckon according to the Jewish method, see ch. iv. 6, 52; xix. 14, and notes, but especially ch. xi. 9. And as Lücke remarks, even among the Romans, the division of the day into twelve equal hours was, though not the *civil,* the popular way of computing time.

They remained with Him *the rest of that day,* which would be four or five hours, and need not strictly be limited by sunset.

40.] Who the other disciple was, is not certain: but considering (1) that the Evangelist *never names himself* in his Gospel, and (2) that this account is so minutely accurate as to specify even the hours of the day, and in all respects *bears marks of an eye-witness,* and again (3) that this other disciple, from this last circumstance, certainly *would have been named,* had not the name been suppressed *for some especial reason,* we are justified in inferring that it was *the Evangelist himself.* And such has been the general opinion. Euthymius, mentioning this, gives an alternative which is hardly probable:

and saith unto him, We have found the Messias, which is, being interpreted, [p *the*] Christ. 42 And he brought him to Jesus. q *And when Jesus beheld him, he said,* Thou art
a Matt. xvi. 18. Simon the son of r *Jona:* a thou shalt be called Cephas,
b ch. xii. 21. c ch. xxi. 2. d Gen. iii. 15: xlix. 10. Deut. xviii. 18. Luke xxiv. 27. e Isa. iv. 2: vii. 14: ix. 6: liii. 2. Mic. v. 2. Zech. vi. 12: ix. 9. Luke xxiv. 27. f Matt. ii. 23. Luke ii. 4.
which is by interpretation, s *A stone.*
43 The day following Jesus t *would* go forth into Galilee, and findeth Philip, and saith unto him, Follow me.
44 Now b Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth c Nathanael, and saith unto him, We have found him, of whom d Moses in the law, and the e prophets, did write, u *Jesus of* f *Nazareth, the son of*

p *omit.* q *render,* But Jesus looked on him and said.
r *render,* Jonas. s *render,* Peter. t *render,* was minded to.
u *render,* Jesus, the son of Joseph, which is from Nazareth.

that this disciple may have been one of those who were but little known or distinguished. **41. Messias**] Heb., the Anointed: the well-known name of the expected Deliverer. In the interpretation, it should be **Christ**, not *the* Christ: it is the two *words* which are here identified, not the two titles. **42.**] This is evidently the *first bestowal of the new name* on Simon: and it is done from our Lord's prophetic knowledge of his future character; see note on Matt. xvi. 18. *Kaphā* in Aramaic, *Kaph* in Hebrew, **a stone.** But the rendering of *Petros* in this verse should be as in margin, **Peter,** not as in A. V., *a stone.* The Greek name *Peter* became the prevalent one in the apostolic Church very soon: St. Paul uses both names indiscriminately. I own I cannot but think that the knowledge of Simon shewn by the Lord is *intended to be miraculous.* So also Stier, "I know who and what thou art from thy birth till thy present coming to me. . . . . I name thee, I give thee a new name, I know what I will make of thee in thy following of Me and for my Kingdom." The emphatic use of *looked on him* here (it is not so emphatic in ver. 36, but still even there may imply fixed contemplation, in the power of the Spirit, who suggested the testimony) is hardly accountable except on this explanation of supernatural knowledge. Similarly Abram, Sara, Jacob, received new names in reference to the covenant and promises of God to them.

43—52.] *The calling of Philip and Nathanael.* **43. The day following**] Apparently, the day after the naming of Peter; and if so, the next but one after the visit of Andrew and the other disciple, and the *fourth* day *after* ver. 19. Our Lord is on the point of setting out from the valley of the Jordan to Galilee, and finds Philip, with whom there is every reason to believe He was previously acquainted (see ver. 45). Here we find Jesus himself *calling* a disciple, for the first time. But **Follow me** does not here bear its strict apostolic sense; the expression, "*We have found*" afterwards, and the going to search for others to be disciples, unites Philip to the company of those who have been before mentioned, who we know were not immediately or inseparably attached as followers to Jesus. **44.**] This is Bethsaida on the *Western* bank of the lake of Gennesaret; another Bethsaida (Julias) lay at the top of the lake, on the Jordan. See note on Luke ix. 10. **45.**] It does not appear where Nathanael was found: but he is described, ch. xxi. 2, as *of Cana of Galilee:* and as we find Jesus there in ch. ii. 1, it is probable the call may have taken place in its neighbourhood. Nathanael (meaning, "the gift of God," corresponding to Theodore or Theodosius in Greek) is mentioned *only in these two places.* From them we should gather that *he was an apostle;* and as his name is nowhere found in the catalogues of the twelve, but Philip is associated in three of them, Matt. x. 3: Mark iii. 18: Luke vi. 14, with *Bartholomew,* it has been supposed that Nathanael and Bartholomew *were the same person* (see note on Matt. x. 3). This is however mere conjecture. **Moses in the law**] Probably in Deut. xviii. 15; but also in the promises to Abraham, Gen. xvii. 7 al.: and in the prophecy of Jacob, Gen. xlix. 10, and the prophets, passim; see the references. **the son of Joseph, which is from Nazareth**] This expression seems to shew previous acquaint-

Joseph. 46 And Nathanael said unto him, [g] Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold [h] an Israelite indeed, in whom is no guile. 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered and said unto him, Rabbi, [i] thou art the Son of God; thou art [k] the

[g] ch. vii. 41, 42, 52.

[h] Ps. xxxii. 2: lxxiii. 1. ch. viii. 30. Rom. ii. 28, 29: ix. 6.

[i] Matt. xiv. 33.
[k] Matt. xxi. 5: xxvii. 11, 42. ch. xviii. 37: xix. 3.

ance on the part of Philip with Jesus. No stress can be laid, as has been most unfairly done, on Jesus being called by Philip, the son of Joseph, as indicating that the history of His birth and childhood, as related by St. Matthew and St. Luke, was *unknown to St. John*. Philip *expresses what was the prevailing belief, in the ordinary words*, as Olshausen remarks. In an admirable note, Neander remarks, that by combining the two declarations of John, that *in Jesus the Eternal Word of God became flesh* (ver. 14), and that '*that which is born of the flesh is flesh*' (ch. iii. 6), we cannot escape the inference, that a *supernatural working of God in the conception of the Man Christ Jesus is implied*. 46.] As Lücke observes, the meaning of this question is simpler than at first sight appears. It is impossible that Nathanael, himself a Galilæan, could speak from any feeling of contempt for Galilee generally: and we have no evidence that Nazareth was held in contempt *among the Galilæans*. He alluded therefore to the smallness and insignificance of the town in proportion to the great things which were now predicated of it. Nazareth is never named in the O. T. nor in Josephus. 47.] The Evangelist certainly intends a supernatural insight by the Lord into Nathanael's character to be here understood; and there is probably no reference at all to the question which Nathanael had just asked. To suppose that Jesus *overheard that question*, is just one of those perfectly gratuitous assumptions which the very Commentators who here make this supposition are usually the first to blame. Compare ch. ii. 25. **an Israelite indeed**] 'An Israelite who truly answers to the inner and honourable meaning of the name.' When we reflect what was contained in that name, and Who it is that speaks, we can hardly agree with De Wette that the words are spoken merely in the spirit in which every nation attaches some peculiar virtue, and especially those of openness and straightforwardness, to itself. Our Lord probably referred to Ps. xv.

48.] The remark was overheard by Nathanael, and recognized as indicating perfect knowledge of his character. The question, **Whence knowest thou me?** is one of astonishment, but not perhaps yet of suspicion of any thing supernatural. Our Lord's answer first opens this to him. **Before that** &c.] The whole form of our Lord's answer seems to indicate that the place where Philip called Nathanael was not *now* in sight, nor had been. The declaration that Jesus had seen him there, at once brings the conviction which he expresses in the next verse. This would not have been the case, unless the sight had been evidently and unquestionably supernatural: and unless the words "*when thou wast under the fig tree*" involved this. Had Jesus merely seen Nathanael without being seen by him, or had "*I saw thee*" only expressed '*I knew thy character*,' at first sight, '*although at a distance, no such immediate conviction would have followed.*' **when thou wast under the fig tree**, says Wordsw., "is something more than merely '*under the fig tree*' would be: it indicates retirement thither as well as concealment there,—perhaps for purposes of prayer and meditation." In fact it contains in it, 'when thou wentest under the fig tree, and while thou wert there.'

49.] The answer expresses, 'Thou art the Messiah;' see Ps. ii. 7: ch. xi. 27: Matt. xvi. 16: Luke xxii. 70. Olshausen maintains that **the Son of God** was not a Jewish appellation for the Messiah,—on account of the Jews taking up stones to cast at Jesus when He so called Himself, ch. x. 33. But as Lücke observes, it was not for the *mere use* of this Name,—but for using it in a *close and literal sense* which was unintelligible and appeared blasphemous to them, 'I and My Father **are one**,'—that they wished to stone Him; see note on ch. x. 36. It was certainly not so common a name as 'the Son of David,' for the Messiah. Nathanael can hardly have meant the name in other than its popular mean-

King of Israel. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. 51 And he saith unto him, Verily, verily, I say unto you, [1 v *Hereafter*] ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

1 Gen. xxviii. 12. Matt. iv. 11. Luke ii. 9, 13: xxii. 43: xxiv. 4. Acts i. 10.

II. 1 And the third day there was a marriage in Cana

v *render*, From henceforth: *but several of our oldest authorities omit the word.*

ing; and the synonymous and better known appellation which he adds, confirms this.

50.] Our Lord says this not in blame, rather in praise of the simple and honest expression of Nathanael's conviction; but principally to shew him, that if he believed by reason of this comparatively small proof of His divine power, his faith would increase from strength to strength at the greater proofs which should from that time forward be given. There is no *need* to understand our Lord's reply as a question; it may be, **thou believest.** The question is perhaps most natural here: but see notes on the similar sentences, ch. xvi. 31, and ch. xx. 29. **51.**] **Verily, verily** is peculiar to St. John. The other Evangelists use 'verily' *once* only in such asseverations. Stier remarks, that the **Verily, verily, I say unto you** of the Lord, is spoken in His coequality with the Father: not as the 'Thus saith the Lord' of the prophets. **unto you**] The words following are then spoken to all the disciples present, not only to Nathanael. With or without **From henceforth**, the meaning will be much the same. The glories of a period beginning from the opening of the Lord's public ministry, and *at this day not yet completed*, are described. For it is not the outward visible opening of the material heavens, nor ascent and descent of angels in the sight of men, which our Lord here announces; but the series of glories which was about to be unfolded in His Person and Work from that time forward. Luther beautifully says: "When Christ became man and had entered on His ministerial office and begun to preach, then was the heaven opened, and remains open; and has from that time, since the baptism of Christ in the Jordan, never been shut, and never will be shut, although we do not see it with our bodily eyes . . . Christ says this: 'Ye are now heavenly citizens, and have your citizenship above in the heavenly Jerusalem, and are in communion with the holy angels, who shall without intermission ascend and descend about you.'"

The opening of heaven is a symbolical expression, signifying the imparting of divine grace, help, and revelation. See Gen. xxviii. 10—17: Ezek. i. 1: Isa. vi. 1: Mal. iii. 10: Isa. lxiv. 1: also Deut. xi. 17: 1 Kings viii. 35. The words have a plain reference to the *ladder of Jacob*, and imply that what he then saw was now to receive its fulfilment: that He, the Son of Man, was the dwelling of God and the gate of Heaven, and that *through* Him, and *on* Him in the first place, was to descend all communication of help and grace from above. That no allusion is meant to the Transfiguration, or the Agony, is plain; for *all* those here addressed did not witness these appearances, but Peter and John only; nor to the Ascension, for they did not see heaven opened, nor did angels ascend nor descend. The above has, remarks Olshausen, been the interpretation of all Commentators of any depth in all times: Origen as well as Augustine, Luther as well as Calvin, Lücke as well as Tholuck: and I may add, De Wette as well as Stier.

the Son of man] An expression originally (as appears) derived, in its Messianic sense, from Dan. vii. 13, 14, and thenceforward used as one of the titles of the Messiah (see ch. xii. 34). It is never predicated of our Lord by any but Himself, except in Acts vii. 56 by Stephen, in allusion apparently to Matt. xxvi. 64, and—which is hardly an exception—in the passages of the Revelation (ch. i. 13; xiv. 14) which are almost citations from Daniel.

CHAP. II. 1—11.] *The miracle of turning water into wine: the first fulfilment of the announcement in* ch. i. 51: see ver. 11. **1.**] **the third day**—reckoned from the day of Nathanael's calling. There would thus be but one day between that event and the marriage.

Cana of Galilee, see ch. iv. 46;—not far from Capernaum. Josephus calls it "*a village of Galilee.*" There is a Kanah in Josh. xix. 28, in the tribe of Asher, which must be distinct from this. Jerome

of Galilee; and the mother of Jesus was there: 2 and [w] *both Jesus was called,* and his disciples, to the marriage. 3 And when [x] *they wanted wine,* the mother of Jesus saith

[w] *render,* Jesus also was bidden.
[x] *render,* the wine failed.

however believes it to have been the same. This was the residence, and probably birth-place, of Nathanael. If his calling took place in its neighbourhood, our Lord may have gone on and spent the intervening day at Nazareth. Dr. Robinson satisfactorily establishes that Kâna-el-Jelîl, about 3 hours N. ½ E. from Nazareth, is the site of this miracle. The name is identical, and so stands in the Arabic Version of the N. T. He shews this to have been recognized in early tradition, and its honour to have been only recently usurped by Kefr Kenna, a village 1½ hour N.E. from Nazareth, on one of the roads to Tiberias. See a very interesting description of Kâna-el-Jelîl in "The Land and the Book," pp. 426, 427. **the mother of Jesus**] St. John *never names* her, as being already well known: or perhaps more probably from his own intimate connexion with her, in pursuance of the injunction ch. xix. 26, 27. He never names either himself, or his own brother, James.

2. and his disciples] It does not appear *who these were,* unless we assume that they were those called in ch. i., which seems most probable. John himself was most likely present. He does not relate so circumstantially any thing which he had not witnessed. In this case, there must have been some other reason for the invitation, besides mere previous acquaintance. This would be the probable reason for *Jesus himself* being invited; but the *disciples,* being from various places in the district, can hardly *all have been* (De Wette) *friends of the family.* The fact of Jesus having attached disciples to Himself must have been known, and they were doubtless invited *from consideration to Him.* Our Lord at once opens His ministry with the character which He gives of himself, Matt. xi. 18, 19, as distinguished from the asceticism of John. He also, as Trench admirably remarks (Miracles, edn. 2, p. 98, note), gives us his own testimony against the tendency which our indolence ever favours, of giving up those things and occasions to the world and the devil, which we have not Christian boldness to mingle in and purify. Even Cyprian, for instance, proscribes such festivals,—"Let the wicked feasts and licentious banquets at marriages be avoided, of which the contagion is perilous." And such is the general verdict of modern religionism, which would keep the leaven distinct from the lump, for fear *it* should become *unleavened.* The especial honour conferred upon *marriage* by the Lord should also be noticed. "He here adorned and beautified it with his presence, and first miracle that he wrought."

3.] There is no necessity to suppose that the feast had lasted several days, as De Wette and Lücke do. It has been suggested that the unexpected presence of the disciples may have occasioned a failure in the previously sufficient supply: a gloss in one of the old Latin MSS. has, "And it came to pass, that through the great number of guests the wine was used up."

The mother of Jesus evidently is *in a position of authority* (see ver. 5) in the house, which was probably that of a near relative. The conjectures and traditions on the subject are many, and wholly unsatisfactory. A graver question arises as to the intent with which this, **They have no wine,** was said. She cannot have had *from experience* any reason to suppose that her Son would work a miracle, for this (ver. 11) *was His first.* Chrysostom and others suggest that, knowing Him to be Who He was, she had been by the recent divine acknowledgment of Him and His calling disciples to Himself, led to expect the manifestation of His Messianic power about this time; and here seemed an occasion for it. Some of the other explanations are: "that she had always found Him a wise counsellor, and mentioned the want to Him merely that He might suggest some way of remedying it." Cocceius. "Do thou depart, that the other guests may do the same, before the lack of wine is noticed." Bengel. "That by some pious exhortation He might prevent the guests from feeling annoyance, and at the same time spare the bridegroom's shame." Calvin. "Jesus had wrought miracles, but in secret, before this." Tholuck. On the whole, the most probable explanation is that of Lücke, which somewhat modifies the first here mentioned,—that our Lord Himself had recently given some reason to expect that He would shew forth His glory by wonderful works. So, very nearly, Stier.

unto him, They have no wine. 4 Jesus saith unto her,
a ch. xix. 26. b So 2 Sam. xvi. 10: xix. 22. c ch. vii. 6.
a Woman, b what have I to do with thee? c mine hour is
not yet come. 5 His mother saith unto the servants,
Whatsoever he saith unto you, do it. 6 And there were
d Mark vii. 3.
set there six waterpots of stone, d after the manner of the
purifying of the Jews, containing two or three firkins

4.] The answer of our Lord is beyond question *one of reproof*, and *disclaimer of participation in the grounds on which the request was made.* See instances, besides reff., in Josh. xxii. 24: Mark i. 24. And so all the early expositors understood it. Irenæus says, "The Lord, repelling her unseasonable urgency, said," &c.;—and Chrysostom, "She wished .... to gain glory to herself by means of her Son," and therefore He "answered her with severity." The Romanist expositors mostly endeavour to divest the answer of any aspect of rebuke, and maintain that it was so uttered for *our sakes* alone, to teach us that He did not perform His miracles from regard to human affinity, but solely from love and His object of manifesting His glory. So Maldonatus. And this is true:—but first among those to be taught this, was *she herself, who had tempted Him to work a miracle from that regard.* It has perhaps not been enough noticed, that in this answer the Lord declares His period of subjection to her as His earthly parent to be at an end. Henceforth His thoughts are not her thoughts. At twelve years of age, see Luke ii. 49, He answers 'thy father and I,' by 'My Father:'—now, He is to be no longer before the world *as Mary's son*, but as sanctified by the Father and sent into the world:—compare Matt. xii. 48—50, and Luke xi. 27, 28. **Woman**] There is no reproach in this term: but rather respect. The Lord henceforth uses it towards her, not calling her 'mother,' even on the Cross (see ch. xix. 26), doubtless for the reason alleged above. **mine hour is not yet come**] This expression, **mine hour**, is generally used in John of the time of the *Death* of Christ:—see reff. But it is only so used because His death is in those passages the subject naturally underlying the narrative. It is, *any fixed or appointed time*;—and therefore here, the appointed time of His self-manifestation by miracles. This time was not yet come, but was close at hand. Some have supposed that the wine was not yet wholly exhausted, and that our Lord would wait till the miracle should be undoubted (so Trench): but Stier well remarks that the known *depth* of all His early sayings forbids us from attaching only this meaning to it;—and he sees in it a reference to the great marriage-feast and the new fruit of the vine in the Kingdom of God. If this be so, it can be only in the background; the words must have had a present meaning, and I believe it to be, '*My time, the time at which, from the Father's appointment and my own concurring will, I am to begin miraculous working, is not yet arrived: forestall it not.*' Very similarly he speaks, ch. vii. 6, to His brethren, and yet afterwards goes up to the feast. The notion that **mine hour** refers to the hour of our Lord's human infirmity on the Cross when (ch. xix. 27) He "acknowledged her as His mother," Wordsw., seems wholly unfounded. Where do we find any such special acknowledgment there? And why should we go out of our way for a fanciful sense of words which bear an excellent meaning as referring to circumstances then present? 5.] There certainly seems beneath this narrative to lie *some incident which is not told us.* For not only is Mary *not repelled* by the answer just given, but she is *convinced that the miracle will be wrought*, and she is not without an anticipation of the *method of working it:* for how should He require the aid of the servants, except the miracle were to take place according to the form here related? I believe we shall find, when all things are opened to us, that there had been a previous hint given her,—where or how I would not presume to say,—by our Lord, of His intention and the manner of performing it, and that her fault was, *the too rash hastening on of what had been His fixed purpose.*

6.] These vessels were for the washings usual at feasts: see Mark vii. 4. There could be no collusion or imposture here, as they were *water-vessels*, and could have no remnants of wine in them (see also ver. 10). And the large quantity which they held could not have been brought in unobserved. The word here rendered firkin is probably equivalent to the Jewish "*bath*" (which held 8 gall. 7·4 pints), and stands for it in the LXX, ref. 2 Chron. According

apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the [y] *governor* of the feast. And they bare it. 9 [z] *When* the ruler of the feast [[a] *had*] tasted the water [b] *that was made* wine, and knew not whence it was: (but the servants which [c] *drew* the water knew;) the [y] *governor* of the feast called the bridegroom, 10 and saith unto him, Every man [d] *at the beginning doth set forth good wine;* and when men

[y] *render, as below,* ruler.
[z] *render,* But when.
[a] *omit.*
[b] *render,* now become.
[c] *render,* had drawn.
[d] *render,* setteth on the good wine first.

to this, the quantity of wine thus created would be 6 times | 2 or 3 times | 8 gallons 7·4 pints: i. e. 6 times | 17 or 25 gallons: i. e. (say, taking the mean,) 6 times 21 gallons: i. e. 126 gallons. The large quantity thus created has been cavilled at by unbelievers. We may leave them to their cavils with just one remark,—that He who creates abundance enough in this earth to "put temptation in men's way," acted on this occasion *analogously with His known method of dealing.* We may answer an error on the other side (*if it be on the other side*), by saying, that the Lord here most effectually and once for all stamps with His condemnation that false system of moral reformation, which would commence by *pledges to abstain from intoxicating liquors.* He pours out His bounty *for all,* and He vouchsafes His grace to *each* for guidance; and to endeavour to evade the work which He has appointed for each man,—by *refusing the bounty, to save the trouble of seeking the grace,* is an attempt which must ever end in degradation of the individual motives, and in social demoralization,—whatever present apparent effects may follow its first promulgation. One visible sign of this degradation, in its intellectual form, is the miserable attempt made by some of the advocates of this movement, to shew that the wine here and in other places of Scripture is unfermented wine, not possessing the power of intoxication.

The filling with water, and drawing out wine, is all that is related. 'The *moment* of the miracle,' says Lücke, 'is rather understood than expressed. It seems to lie between vv. 7 and 8' (i. 471). The *process* of it is wholly out of the region of our imagination. In order for wine to be produced, we have the growth and ripening of the grape; the crushing of it in proper vessels; the fermentation; —but here all these are in a moment brought about in their *results,* by the same Power which made the laws of nature, and created and unfolded the capacities of man. See below on ver. 11.

8.] The ruler of the feast seems to be the same with the "*master of a feast*" spoken of Ecclus. xxxii. 1, and with the Latin "*king,*" or "*master,*" "*of the feast.*" It would seem, from the place in Ecclesiasticus, that he was *one of the guests* raised to the post of presiding over the arrangements of the feast. This is however doubted by the older Commentators, who make him not one of the guests, but a person *holding this especial office, and attending on feasts.* Here, he *tastes the wine;* and therefore probably was a guest himself.

10.] The saying of the *ruler of the feast* is a general one, not applicable to the company then present. We may be sure that the Lord would not have sanctioned, nor ministered to, *actual drunkenness.* Only those who can conceive *this,* will find any difficulty here; and they will find difficulties every where. The account of the practice referred to is, that the palates of men become after a while dull, and cannot distinguish between good wine and bad. Pliny speaks of persons "who even give their guests other wine than they drink themselves, or *bring it in as the banquet proceeds.*" But the practice *here* described is not precisely that of which Pliny speaks, nor is there any meanness to be charged on it: it is only that, when a man has some kinds of wine choicer than others, he naturally produces the choicest, to suit the most discriminating

have [e] *well* drunk, then that which is worse; [f] *but* thou hast kept the good wine until now. 11 This beginning of
e ch. i. 14. [g] *miracles* did Jesus in Cana of Galilee, [e] and manifested [h] *forth* his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his
f Matt. xii. 46.
g Exod. xii. 14. Deut. xvi. 1, 16. ver. 23. ch. v. 1: vi. 4: xi. 55. mother, and [f] his brethren, and his disciples: and they continued there not many days.

13 [g] And the Jews' passover was at hand, and Jesus

[e] *render*, freely. [f] *omit.*
[g] *render*, his miracles; his signs. [h] *omit.*

taste. The word rendered **have freely drunk**, in its common meaning, implies, "*are intoxicated*," "*are drunken*:" but while there is no reason here to *press* its ordinary meaning, so neither is there any to shrink from it, as uttered by the ruler of the feast. The safest rendering is that of Tyndall and Cranmer, "*when men be dronke*:" and so it is in the Vulgate also.

11.] The words may also be rendered according to the reading of most of our ancient MSS., **This wrought Jesus as the beginning of his miracles.** This assertion of St. John excludes all the apocryphal miracles of the Gospel of the Infancy, and such like works, from credit.

The word **sign**, which occasionally occurs in the other Gospels and the Acts in this absolute sense of *a miracle* (e. g. in the original of Mark xvi. 17, 20; Luke xxiii. 8; Acts iv. 16, 22; viii. 6), is St. John's ordinary word for it. **his glory**] The glory, namely, which is referred to in ch. i. 14, where see note. It was a miracle eminently shewing forth the glory of the *Word, by whom all things were made*, in His state of having become flesh. And this '*believing on Him*,' here predicated of the disciples, was certainly a higher faith than that which first led them to Him. They obtained new insight into His power:—not yet reflectively, so as to infer what all this implied, but so as to increase their faith and trust in Him. Again and again '*they believed*:' new degrees of faith being attained; just as this has since been the case, and will continue to be, in the Church, in the continual providential development of the Christian spirit,—the leavening of the whole lump by degrees. This important miracle, standing as it does *at the very entrance of the official life of Christ*, has been the subject of many doubts, and attempts to get rid of, or explain away, the power which was here manifested. But never did a narrative present a more stubborn inflexibility to the wresters of Scripture:—never was simple historical veracity more strikingly stamped on any miracle than on this. And doubtless this is providentially so arranged: see the objections to it treated, and some admirable concluding remarks, in Lücke, i. 478. To those who yet seek some sufficient *cause* for the miracle being wrought, we may—besides the conclusive answer that we are not in a position to treat this question satisfactorily,—assign the unmistakeable spiritual import of the change here made, as indicating the general nature of the beneficent work which the Lord came on earth to do. So Cornelius a Lapide: "Christ, at the beginning of His ministry, by changing water into wine, signified, that He was about to change the Mosaic law, insipid and cold as water, into the Gospel of Grace, which is as wine, generous, full-flavoured, ardent, and powerful." Similarly Eusebius, Augustine, Bernard, and Gregory the Great.

II. 12—IV. 54.] FIRST MANIFESTATION OF HIMSELF AS THE SON OF GOD: —and herein, ii. 13—iii. 36, IN JERUSALEM AND JUDÆA.

12.] **went down**, because Capernaum lay on the lake,—Cana higher up the country. There is no certainty as to this visit, whether or not it is the same with that hinted at in Luke iv. 23: so that no chronological inferences can be built on the hypothesis with any security. On **his brethren** see Matt. xiii. 55 and note. Notice the transition from His private to His public life. His mother and brethren are still with Him, attached merely by nature: His disciples, newly attached by faith. In the next verse He has cast off His mere earthly ties for His work. Also in the **not many days** notice less a mere chronological design, than one to shew that He lost no time after His first miracle, in publicly manifesting Himself as the Son of God.

13—22.] *The first official visit to Jeru-*

went up to Jerusalem, 14 [h] and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 and when he had made a scourge of small cords, he drove [i *them*] all out of the temple, [k] *and* the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 and said unto them that sold [l] *doves*, Take these things hence; make not [i] my Father's house an house of merchandise. 17 And his disciples remembered that it was written, [k] The zeal of thine house [m] *hath eaten* me up.

[h] Matt. xxi. 12. Mark xi. 15. Luke xix. 45.

[i] Luke ii. 49.

[k] Psa. lxix. 9.

[i] *omit.*
[k] *render,* both.
[l] *render,* the doves.
[m] *read,* shall eat.

salem, at a Passover: and cleansing of the Temple. 13.] No data are given to determine whether the reason of the short stay at Capernaum was the near approach of the Passover. Nothing is said of those who accompanied Jesus: but at all events, *His already called disciples* would be with Him (see ver. 22, and ch. iii. 22), and among them in all probability the Evangelist himself;—but *not the rest of the Twelve*, who were not yet called. Of this visit, the narrative of the three other Evangelists records nothing.

14.] On the distinctness of this cleansing from that related in Matt. xxi. 12 ff., see note there. **in the temple**] In the court of the Gentiles, the *outer temple*, as distinguished from the *sanctuary*, or the inner temple. This market appears to have sprung up since the captivity, with a view to the convenience of those Jews who came from a distance, to provide them with the beasts for offering, and to change their foreign money into the sacred shekel, which alone was allowed to be paid in for the temple capitation-tax (Matt. xvii. 24 ff.). This tax was sometimes, as in Matthew, l. c., paid elsewhere than in Jerusalem; but generally there, and in the temple. The very fact of the market being held there would produce an unseemly mixture of sacred and profane transactions, even setting aside the abuses which would be certain to be mingled with the traffic. It is to the *former* of these evils that our Lord makes reference in this *first* cleansing; in the *second*, to the *latter*.

15.] The small cords were probably *the rushes* which were littered down for the cattle to lie on. That our Lord used the scourge on the beasts only, not on the sellers of them, is almost necessarily contained in the form of the sentence here: which, according to the grammar of the original, should be rendered as in margin, "He drove all out of the temple, both the sheep and the oxen." It has been imagined, that He dealt more mildly with those who sold the doves, which were for the offerings *of the poor*. But this was not so; He dealt alike with all. No other way was open with regard to them, than to order them to take their birds away. This cleansing of the temple was in the direct course of His manifestation as the Messiah. Immediately after the prophetic announcement of the Forerunner, Mal. iii. 1, is that of the Lord's *coming suddenly to His temple and purifying it*. This act also answers (but like the fulfilment last mentioned, only in an *imperfect* and *still prophetic* sense) to the declaration of the Baptist "Whose fan is in His hand," &c., Matt. iii. 12. His proceeding was not altogether unexampled nor unauthorized, even in an uncommissioned person: for all had the right to reform an abuse of this sort, and the zealots put this right in practice. The disciples by their allusion in ver. 17 seem to refer the action to this latter class. **16. my Father's house**] The coincidence with Luke ii. 49 is remarkable. By this expression thus publicly used, our Lord openly announces His Messiahship. Nathanael had named Him 'the Son of God' with this meaning—see on ch. i. 50,—and these words, coupled with the expectation which the confession of John the Baptist would arouse, could leave no doubt on the minds of the Jews as to their import: see on ch. iii. 2. **an house of merchandise**] not yet as at the end of His ministry; see above on ver. 14. 17.] **his disciples remembered**, *at the time*, not afterwards, which would have been expressed, as in ver. 22. But the very remembrance itself was prophetic. The "*eating up*" spoken of in

l Matt. xii. 38. ch. vi. 30.

m Matt. xxvi. 61: xxvii. 40. Mark xiv. 58: xv. 29.

18 n *Then answered the Jews* and said unto him, l What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, m Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in

n *render*, The Jews therefore answered.

that passion-Psalm, was the marring and wasting of the Saviour's frame by His zeal for God and God's Church, which resulted in the buffeting, the scourging, the Cross.

18.] On the demand of the Jews, see Deut. xiii. 1—3. It was not only to justify His having driven out the abomination; this any one might have done;—but to justify the mission and the whole course of action which the words **my Father's house** implied. They used the same expression at the end of His ministry, Matt. xxi. 23. 19.] This answer of our Lord has been involved in needless difficulty. That in uttering the words, **this temple**, He *pointed to* His own Body, is inconceivable;—for thus both the Jews and His own disciples must have understood Him, which (see vv. 20, 22) neither of them did. That He implied in saying, **Destroy this temple**, *that their lawless proceedings in the temple would at last bring it to an end*, is equally inconceivable; both on account of the latter part of His declaration, which would thus have no meaning,—and because of the use in this case of the peculiar word,—which signifies *the holy and the holiest place*, the *temple itself*,—as distinguished from the whole enceinte of the sacred buildings. Stier has well remarked that our Lord in this saying *comprehended in the reality*,—His own Body, *its type and symbol*,—the temple then before them. That temple, with all its ordinances and holy places, was but the shadow of the Christian Church;—that, the type of the Body of the Lord, represented the Church, which is *veritably His Body*. And so the saying was fulfilled by the slaying of His actual Body, in which rejection of Him the destruction of the Jewish temple and city was involved,—and the raising of that Body after three days, in which resurrection we, all the members of His new glorified Body, are risen again. The difficulties attending the interpretation are,—besides the double meaning which I have treated above,—(1) *the use of the imperative, as applied to the death of Christ*. But this surely may be understood as used hypothetically, and not by way of command. Matt. xii. 33 ("make the tree good, &c.") is an instance in point. (2) *The words* **I will raise it up**—seeing that the resurrection of the Lord is ever spoken of as *the work of the Father*. Yes,—but by power committed to Christ Himself;—see ch. x. 18, where this is distinctly asserted: and ch. vi. 39, 40, 44, where it is implied, for He is the firstfruits of them that sleep,—and (though the whole course of His working was after the will of the Father,—and in the Spirit, which wrought in Him) strictly and truly *raised Himself* from the dead in the sense here intended. (3) *The utterance of such a prophecy at so early a period of His official life*. But it was not a prophecy known and understood,—but a *dark saying*, from which no one could then draw an inference as to His death or resurrection. The disciples did not understand it; and I cannot agree with Stier that the Jews could have had any idea of such being His meaning. Chrysostom says, "He speaks many such things, which were not plain to men at the time, but to those who should come after. Why does He do this? that He might be shewn to have foreknown future events, when the accomplishment of the prophecy should have come: which has come to pass in the case of this very prophecy." Lücke remarks, that the circumstance of the words being spoken so long before his trial by the Sanhedrim, would make it more easy for the false witnesses to distort them. This they did, but not so as to agree with one another. They reported it, 'I can destroy,' &c. which makes a wide difference, and represents our Lord as an enemy of the temple (Matt. xxvi. 61), and some added to this temple the epithet "*which is made with hands*," and that He would raise another "*made without hands*" (Mark xiv. 58). 20.] The building of the temple by Herod the Great is stated by Josephus in one place to have been begun in the *eighteenth* year of his reign; in another, in the *fifteenth*: the difference being made by counting his reign from the death of Antigonus, or from his appointment by the Romans. Reckoning from this latter, we shall have twenty years till the birth of Christ, and thirty years since that event, from which fifty, however, four

building, and wilt thou [o] *rear it up* in three days? 21 But he spake [n] of the temple of his body. 22 When therefore he was risen from the dead, [o] his disciples remembered that he had said this [p] *unto them*]; and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, [q] *in* the feast [r] *day*], many believed in his name, when they [s] *saw* the miracles which he did. 24 But Jesus did not [t] *commit* himself unto them, because he knew all men, 25 and needed not that any should testify of man: for [p u] *he knew* what was in man.

III. 1 [x] *There* was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 [a] the same came to

[n] Col. ii. 9. Heb. viii. 2. So 1 Cor. iii. 16; vi. 19. 2 Cor. vi. 16.
[o] Luke xxiv. 8.
[p] 1 Sam. xvi. 7. 1 Chron. xxviii. 9. Matt. ix. 4. Mark ii. 8. ch. vi. 64: xvi. 30. Acts i. 24. Rev. ii. 23.
[a] ch. vii. 50: xix. 39.

[o] *render*, raise it.
[p] *omit, with the most ancient authorities.*
[q] *render*, at.
[r] *omit.*
[s] *render*, beheld.
[t] *render*, trust.
[u] *render*, of himself he knew.
[x] *render*, But there.

must be taken, since our era is four years too late. This gives forty-six. The temple was not completed till A.D. 64, under Herod Agrippa II., and the procurator Albinus; so that **was in building** must refer to the greater part of the work now completed. **22.**] **the Scripture**, by all analogy, must mean *the O. T. scriptures*. That the resurrection of the Lord is the subject of O. T. prophecy, we find in several passages of the N. T. see ch. xx. 9; Luke xxiv. 26, 27; 1 Cor. xv. 4. At first sight it appears difficult to fix on any passage in which it is directly announced: but with the deeper understanding of the Scriptures which the Holy Spirit gave the Apostles and still gives the Christian Church, such prophecies as that in Ps. xvi. are recognized as belonging to Him in Whom alone they are properly fulfilled; see also Hos. vi. 2.

23—25.] MANY BELIEVE ON JESUS AT THE PASSOVER: HIS KNOWLEDGE OF THEIR CHARACTER, AND WITHHOLDING OF HIMSELF FROM THEM. **23. when they beheld the miracles which he did**] "They believed on Him, but not firmly. Those converts believed in a stricter sense, who believed not owing to the miracles only, but owing to His teaching." Euthymius. *What miracles* these were, is not related:—certainly some notable ones, see ch. iii. 2. The mention of them precludes us from understanding ch. iv. 54, as indicating that the healing of the ruler's son was *absolutely His second* miracle.

24, 25.] The meaning is, **He did not trust Himself** (in the original, the same verb is used for '*believed*,' in ver. 23, and for '*trust*' in this verse) **to them**,—i. e. treat them as true and earnest disciples: they entered into no spiritual relation with Him, and He in consequence into none with them. The fact of this being narrated shews that it made an impression on the Evangelist, and led him perhaps first to the conclusion which he here expresses, and which higher knowledge enabled him afterwards to place, as he here does, on its right ground;—His *knowing what was in man*. Nothing less than *divine knowledge* is here set forth; the words are even stronger than if the reference had been to the persons here mentioned ("*needed not that any should testify of them: for He knew what was in them*"): as the text now stands, it asserts an entire knowledge of all that is in all men.

CHAP. III. **1—21.**] *The Lord's discourse with Nicodemus,—one of these believers on account of His miracles,—of the spiritual nature of the kingdom of God and the necessity of the new birth.*

1.] There is mentioned in the Talmud a Nicodemus ben Gorion, who was properly called Bonai, and said to have been a disciple of Jesus: but he is found living at the destruction of Jerusalem. This might certainly have been; still it must be quite uncertain whether he be the same with this Nicodemus. He is mentioned again ch. vii. 50; xix. 39. He was a member of the Sanhedrim, and, besides, a teacher of the law (ver. 10). **2.**] **by night**, *for fear of the Jews*: see ch. xii. 42. The

y Jesus by night, and said unto him, Rabbi, we know that
b ch. ix. 16, 33. Acts ii. 22.
c Acts x. 38.
d ch. i. 13. Gal. vi. 15. Titus iii. 5. James i. 18. 1 Pet. i. 23. 1 John iii. 9.
thou art a teacher come from God: for [b] no man can do these miracles that thou doest, except [c] God be with him.
3 Jesus answered and said unto him, Verily, verily, I say unto thee, [d] Except a man be born [z] *again*, he cannot see

[y] *read*, him. [z] *render*, anew: *or*, from above: *see note.*

discourse seems to have taken place between Jesus and Nicodemus *alone*,—and may have been related by our Lord to the Evangelist afterwards. If this be deemed improbable (though I do not see why it should),—of the two other alternatives I would rather believe that St. John was present, than that Nicodemus should have so minutely related a conversation which in his then position he could not understand.

we know] This plural may be merely an allusion to others who had come to the same conclusion, e.g. Joseph of Arimathæa; or it may express that Nicodemus was sent in the name of several who wished to know the real character of this Person who wrought such miracles. It is harsh, in this private conversation, to take the plural as merely of singular import, as Lightfoot seems to do. His other rendering, "*it is commonly acknowledged*," is better,—but not satisfactory; for the common people did not generally confess it, and Nicodemus, as a "*ruler*," would not be likely to speak in their name (see ch. vii. 49). I would rather take it to express *the true conviction respecting Jesus, of that class to which Nicodemus belonged*—the "*rulers*:" and see in it an important fact, that their persecutions and murder of the Prince of Life hence found their greatest aggravation, that they were carried on *against the conclusions of their own minds*, out of bitter malice, and worldly disappointment at His humble and unobtrusive character, and the spiritual purity and self-sacrifice which He inculcated. Still this must not, though undoubtedly it has truth in it, be carried too far: compare Acts iii. 17, and Acts xiii. 27; 1 Cor. ii. 8. *Some degree of ignorance* there must necessarily have been in all of them, even Caiaphas included, of our Lord's office and Person. Stier seems to think that Nicodemus, by using the plural, is sheltering himself from expressing *his own* conviction, so as to be able to draw back again if necessary.

art . . . . come] Stier and others think that there is involved in this word a *recognition* by Nicodemus *of the Messianic mission of Jesus*:—that it expresses His being "*He that was to come*" (Matt. xi. 3 al.). It is never used of any but the Messiah, except by the Lord Himself, when speaking of John the Baptist as the subject of prophecy (see Matt. xi. 14 al.).

a teacher] In this and the following words, Nicodemus seems to be cautiously withdrawing from his admission being taken as expressing too much. For who of the Jews ever expected a *teacher* to come from God? They looked for a *King*, to sit on David's throne,—a *Prophet*, to declare the divine will;—but the Messiah was never designated as a *mere teacher*, till the days of modern Socinianism. So that he seems trying to qualify or recall his "*art . . . come*" by this addition. The following words exhibit the same cautious inconsistency. **No man can do, &c. unless**—we expect some strong expression of the truth, such as we had from Nathanael in ch. i. 50, but the sentence drops to merely—'*God be with him*,' which is a very poor and insufficient exponent of "**art come** *from God*." Against this inconsistency,—the inner knowledge that the Kingdom of God was come, and He who was to found it, on the one hand,—and the rationalizing endeavour to reduce this heavenly kingdom to *mere learning*, and its Founder to a *mere teacher*, on the other,—is the following discourse directed.

3.] We are not to imagine that any thing is wanting to complete the sense or connexion. Our Lord replies, It is not *learning*, but *life*, that is wanted for the Messiah's Kingdom; and *life* must begin by *birth*. Luther says: "My teaching is not of *doing* and *leaving undone*, but of a *change in the man*;—so that it is, not *new works* done, but a *new man* to do them; not another *life* only, but another *birth*." And *only by this means* can Nicodemus gain the teaching for which he is come,—"see *the Kingdom of God*,"—'become a disciple of Christ:'—"see, *that is, understand*," says Theophylact,—'*understand, by sharing*'—'have any conception of.'

anew] "*some say*, **from heaven**, *some*, **from the beginning**," Chrysostom:—who, as also Euthymius, explains it by '*regeneration*:'—Origen, Cyril, and Theophylact taking the other meaning. The true meaning is to be found by taking into account the answer of Nicodemus, who obviously un-

the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, [e] Except a man be born of water and [a *of*] the Spirit, he cannot

[e] Mark xvi. 16. Acts ii. 38.

[a] *omit.*

derstood it of a *new birth in mature life.* **Born anew or afresh** is a better rendering than 'born *again*,' being closer to the meaning of the Greek word, 'from the very beginning;'—'unless a man begin his life anew altogether (see Gal. iv. 9), he cannot' &c. It is not impossible that the other meaning may *lie beneath this*,—as the *kingdom* is of God, and so must the birth be;—but Grotius has made the important remark, that in the language in which our Lord probably spoke, there is no word of double meaning corresponding to the Greek word here:—so that He must have expressed it, as Nicodemus understood it, of an *entirely new* birth.

4.] It is impossible that Nicodemus can have so entirely and stupidly *misunderstood* our Lord's words, as his question here would seem to imply. The idea of new birth was by no means alien from the Rabbinical views. They described a proselyte when baptized as "like an infant just born." Lightfoot. I agree with Stier in thinking that there was something of the spirit that *would not* understand, and the disposition to turn to ridicule what he heard. But together with this there was also considerable *real ignorance.* The proselyte might be regarded as born again, when he became one of the seed of Abraham: this figure would be easily explained on the Judaical view: but that *every* man should need this, was beyond Nicodemus's comprehension. He therefore rebuts the assertion with a reduction to an absurdity, which in spirit expresses, as in ch. vi. 60,—'This saying is hard; who can hear it?'

when he is old: probably he himself was old, and he instances his own case.

5.] Our Lord passes by the question of Nicodemus without notice, further than that this His second assertion takes as it were the ground from under it, by explaining the token and means of the new birth.

There can be no doubt, on any honest interpretation of the words, that **to be born of water** refers to the token or outward sign of baptism,—**to be born of the Spirit** to the thing signified, or inward grace of the Holy Spirit. All attempts to get rid of *these two plain facts* have sprung from doctrinal prejudices, by which the views of expositors have been warped. Such we have in Calvin: who explains the words to mean, "the Spirit, who cleanses us, and by diffusing His influence in us inspires the vigour of heavenly life:"—Grotius, "the Spirit, who cleanses like water;"—Cocceius, "the grace of God, washing away our uncleanness and sins;"—Tholuck, who holds that not Baptism itself, but only its *idea*, that of *cleansing*, is referred to;—and others, who endeavour to resolve **water and the Spirit** into a figure, so as to make it mean '*the cleansing or purifying Spirit.*' All the better and deeper expositors have recognized the coexistence of the two, *water* and the *Spirit.*

This being then recognized, *to what does* **water** *refer?* At that time, two kinds of baptism were known: that of the *proselytes*, by which they were received into Judaism,—and that of *John*, by which, as a preparatory rite, symbolizing repentance, the people were made ready for Him who was to baptize them with the Holy Ghost. But both these were significant of *one and the same truth*; that, namely, of the *entire cleansing of the man* for the new and spiritual life on which he was to enter, symbolized by water cleansing the outward person. Both were appointed means,—the one by the Jewish Church,—the other, stamping that first with approval, by God Himself,—towards their respective ends. John himself declared his baptism to be *incomplete*,—it was *only with water*; One was coming, who should baptize *with the Holy Ghost. That declaration of his is the key to the understanding of this verse.* Baptism, *complete*, with *water* and the *Spirit*, is the admission into the kingdom of God. Those who have received *the outward sign and the spiritual grace*, have entered into that Kingdom. And this entrance was fully ministered to the disciples when the Spirit descended on them on the day of Pentecost. So that, as spoken to Nicodemus, these words referred him to the baptism of John, which probably (see Luke vii. 30) he had slighted. But they were *not only* spoken to him. The words of our Lord have in them life and meaning for all ages of His Church: and more especially these

enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be
f Eccles. xi. 5. 1 Cor. ii. 11.
born [b] *again*. 8 [f] The wind bloweth where it listeth, and thou hearest the sound thereof, but [c] *canst not tell* whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered and said unto

[b] *render*, anew: *or*, from above: *see on ver.* 3. [c] *render*, knowest not.

opening declarations of His ministry. He here unites together the two elements of a complete Baptism which were sundered in the words of the Baptist, ch. i. 33—in which united form He afterwards (Matt. xxviii. 19, 20; Mark xvi. 16) ordained it as a Sacrament of His Church. Here he speaks of spiritual Baptism, as in ch. vi. of spiritual Communion, and in both places in connexion with the outward conditions and media of these sacraments. It is observable that here as ordinarily (with a special exception, Acts x. 44 ff.), the outward sign comes first, and then the spiritual grace, vouchsafed in and by means of it where duly received. **enter into** is more than "*see*" above, though no stress is to be laid on the difference. The former word was perhaps used because of Nicodemus's expectation of *teaching* being all that was required: but now, the necessity of a real vital change having been set forth, the expression is changed to a practical one—the *entering into* the Kingdom of God.

6.] The neuter gender (**that which** *is born* . . . .) denotes not only the universal application of this truth, but (see Luke i. 35) the very first beginnings of life in the embryo, before sex can be predicated. So Bengel: "It denotes the very first elements of life." The Lord here answers Nicodemus's hypothetical question of ver. 4, by telling him that *even could it be so*, it would not accomplish the birth of which He speaks.

In this **flesh** is included *every part* of that which is born after the ordinary method of generation: even the spirit of man, which, receptive as it is of the Spirit of God, is yet in the natural birth *dead*, sunk in trespasses and sins, and in a state of wrath. Such 'flesh and blood' cannot inherit the Kingdom of God, 1 Cor. xv. 50. But when the man is born again of the Spirit (the water does not appear any more, being merely the outward form of reception,—the less included in the greater), then just as flesh generates flesh, so spirit generates spirit, after its own image, see 2 Cor. iii. 18 end; and since the Kingdom of God is a spiritual kingdom, such only who are so born can enter into it.

7.] The weightiest word here is **Ye**. The Lord did not, could not, say this of *Himself*. Why?—Because in the full sense in which the flesh is incapacitated from entering the kingdom of God, He was *not born of the flesh*. He inherited the weakness of the flesh, but His spirit was not, like that of sinful man, alien from holiness and God; and therefore on Him no second birth passed; when the Holy Spirit descended on Him at his baptism, the words spoken by the Father were indicative of *past approval*, not of *renewal*. His obedience was accepted as perfect, and the good pleasure of the Father rested on Him. Therefore He includes not Himself in this necessity for the new birth.

The **Marvel not** points on to the next verse, in which Nicodemus is told that he has things as wonderful around him every day in the natural world. 8.] Our Lord might have chosen any of the mysteries of nature to illustrate the point:—He takes *that one*, which is above others symbolic of the action of the *Spirit*, and (which in both languages, that in which He spoke, as well as that in which His speech is reported) is expressed by *the same word* as it;—*Pneuma* being both *wind* and *spirit*. So that the words as they stand apply themselves at once to the Spirit and His working, without any figure. Bengel, after Origen and Augustine, takes the word *pneuma* with which this verse opens, and which we have rendered **wind**, of the *Holy Spirit* exclusively: but this can hardly be. The *form* of the sentence, as well as its import, is against it. The words "*bloweth*," "*hearest*," "*knowest*," are all said of well-known facts. And the comparison would not hold on that supposition—'As *the Spirit* is in His working on those born of Him, so is *every one that is born of the Spirit*.' But on the other interpretation, we have **The wind bloweth**, &c.:—**so is**, i. e. '*so it is with*' (see a similar construction Matt. xiii. 45) **every one born of the Spirit.** The word

him, [g] How can these things be? 10 Jesus answered and said unto him, Art thou [d] *a master* of Israel, and [e] *knowest* not these things? 11 [h] Verily, verily, I say unto thee, We speak [f] *that* we do know, and testify [f] *that* we have seen; and [i] ye receive not our [g] *witness*. 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you [h] *of* heavenly things? 13 And

[g] ch. vi. 52, 60.

[h] Matt. xi. 27. ch. i. 18: vii. 16: viii. 28: xii. 49: xiv. 24.

[i] ver. 32.

[d] *render*, the teacher. [e] *render*, understandest.
[f] *i. e.* that which. [g] *render*, testimony. [h] *omit.*

pneuma is not the violent wind, which is otherwise expressed, but the *gentle breath* of the wind;—and it is *heard, not felt*;—a case in which "*thou knowest not, &c.*" is more applicable than in that of a violent wind steadily blowing. It is one of those sudden breezes springing up on a calm day, which has no apparent direction, but we hear it rustling in the leaves around. **The where it listeth**, *in the application*, implies the *freedom* (2 Cor. iii. 17) and *unrestrained working of the Spirit* (1 Cor. xii. 11). **every one that is born of the Spirit**] Our Lord can hardly, as Stier explains, mean *Himself* by these words; or, if He does, only *inclusively*, as being *one born of the Spirit*,—not principally. He describes *the mystery of the spiritual life*: we see its *effects*, in ourselves, and others who have it; but we cannot trace its beginnings, nor can we prescribe to the Holy Spirit His course: He works in us and leads us on, accompanying us with His witness,—*His voice*, spiritually discerned. This saying of the Lord—in contradiction to all so-called Methodism, which prescribes the time and manner of the working of the Spirit—assures us of the manifold and undefinable variety of both these. 'The physiognomies of those who are born again, are as various as those of natural men.' Draseke. 9.] The question of Nicodemus is evidently still one of unbelief, though no longer of frivolity: see ver. 12. 11.] Henceforward the discourse is an answer to the *unbelief*, and in answering that, to the *question* (**How can these things be?**) of Nicodemus: by shewing him the appointed means of this new birth, and of being upheld in the life to which it is the entrance, viz. *faith in the Son of God*. **We speak that we do know . . .**] *Why these plurals?* Various interpretations have been given: "Either He speaks concerning Himself and the Father, or concerning Himself alone." Euthymius;—'He speaks of Himself and *the Spirit*' (Bengel);—of Himself and *the Prophets* (Beza, Tholuck);—of Himself and *John the Baptist* (Knapp);—of *Teachers like Himself* (Meyer);—of *all the born of the Spirit* (Lange, Wesley);—of the *three Persons in the Holy Trinity* (Stier);—or, the plural is *only rhetorical* (Lücke, De Wette). I had rather take it as a *proverbial* saying; q. d. "I am one of those who," &c. Our Lord thereby brings out the unreasonableness of that unbelief which would not receive *His witness*, but made *it* an exception to the general proverbial rule. **ye receive not**, addressed still to Nicodemus, and through him to the Jews: not to certain others who were present, as Olshausen supposes. 12.] The words **receive our testimony** prepared the way for the new idea which is brought forward in this verse—**believing**. Faith is, in the most pregnant sense, 'the receiving of testimony;' because it is the making *subjectively real* the contents of that testimony. So the **believing in him** (see ver. 15) is, *the full reception of the Lord's testimony*; because the burden of that testimony is, *grace and truth and salvation by Himself*. This faith is neither reasoning, nor knowledge, but a *reception* of divine Truth declared by One who came from God; and so it is *far above* reasoning and knowledge:—**we believe** above **we know**. But what are the **earthly things?** The matters relating to the new birth which have hitherto been spoken of;—called so because *that side of them* has been exhibited which is *upon earth*, and happens among men. That the *parable about the wind* is not intended, is evident from "*and ye* **believe** *not*," which in that case would be 'ye *understand* not.' And the **heavenly things** are the things of which the discourse goes on to treat *from this point*: viz. the *heavenly side* of the new birth and salvation of man, in the eternal counsels of God regarding His only-begotten Son. Stier supposes a reference in this verse to Wisd. ix. 16, "Hardly do we guess aright at things that are upon the earth, and with labour do we find the things that are before us: but the things

k Prov. xxx. 4. ch. vi. 33, 38, 51, 62: xvi. 28. Acts ii. 34. 1 Cor. xv. 47. Eph. iv. 9, 10.

k no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 14 l And as Moses lifted up the serpent in the

l Num. xxi. 9.

that are in heaven who hath searched out?"

13.] The whole verse seems to have intimate connexion with and reference to Prov. xxx. 4, "Who hath ascended up to heaven, or descended?" and as spoken to a learned doctor of the law, would recall that verse,—especially as the further question is there asked, 'Who hath gathered *the wind* in His fists?' and 'What is His name, and what His Son's name?' See also Deut. xxx. 12; and the citation, Rom. x. 6—8. All attempts to explain away the plain sense of this verse are futile and ridiculous. The Son of Man, the Lord Jesus, the Word made Flesh, *was in, came down from,* heaven,—and was *in heaven* (heaven about Him, heaven dwelling on earth, ch. i. 52), *while here,* and ascended up into heaven when He left this earth;—and by all these proofs, speaking in the prophetic language of accomplished Redemption, does the Lord establish, that *He alone* can speak of *heavenly things* to men, or convey the blessing of the new birth to them. Be it remembered, that He is here speaking *by anticipation, of results* of His course and sufferings on earth,—of the way of regeneration and salvation which God has appointed by Him. He regards therefore throughout the passage, the great facts of redemption *as accomplished,* and makes announcements which could not be literally acted upon till they had been so accomplished. See vv. 14 ff., whose sense will be altogether lost, unless this **hath ascended up** be understood of His exaltation to be a Prince and a Saviour. **which is in heaven**] See ch. i. 18 and note. Doubtless the meaning involves '*whose place is in heaven;*' but it also asserts the **being in heaven** of the *time then present:* see ch. i. 52. Thus majestically does the Lord characterize His whole life of humiliation in the flesh, between His descent and His ascent. As uniting in Himself God, whose dwelling is Heaven, with man, whose dwelling is on earth, He ever was in heaven. And nearly connected with this fact is the transition to His being the fountain of eternal life, in vv. 14 ff.: cf. 1 Cor. xv. 47—50, where the same connexion is strikingly set forth. To explain such expressions as "*to ascend up into heaven,*" &c., as mere *Hebrew metaphors* (Lücke, De Wette, &c.) is no more than saying that Hebrew metaphors were founded on deep insight into divine truth:—these words in fact express *the truths on which Hebrew metaphors were constructed.* Socinus is quite right, when he says that *those who take* 'hath ascended up into heaven' *metaphorically, must in all consistency take* 'he that came down from heaven' *metaphorically also;* "the descent and ascent must be both of the same kind." 14.] From this point the discourse passes to the *Person* of Christ, and Redemption by His Death. The Lord brings before this doctor of the Law the mention of Moses, who in his day by divine command lifted up a symbol of forgiveness and redemption to Israel. In interpreting this comparison, we must avoid all such ideas as that our Lord *merely compares* His death to the elevation of the brazen serpent, as if only a *fortuitous likeness* were laid hold of by Him. This would leave the *brazen serpent itself meaningless,* and is an explanation which can only satisfy those who do not discern the typical reference of all the ceremonial dispensation to the Redeemer. It is an important duty of an expositor here, to defend the obvious and only honest explanation of this comparison against the tortuous and inadequate interpretations of modern critics. The comparison lies between the *exalted serpent of brass,* and the *exalted Son of Man. The brazen serpent* sets forth *the Redeemer.* This by recent Commentators (Lücke, De Wette, and others) is considered impossible: and the *thing compared* is held to be only 'the lifting up.' But this does not satisfy the construction of the comparison. 'The brazen serpent was lifted up: every one who looked on it, lived;' this sentence, in its terms, represents this other,—'The Son of Man must be lifted up: every one who believes on Him, shall live.' The *same thing* is predicated of the two;—both are lifted up; cognate consequences follow,—*body-healing* and *soul-healing* (as Erskine, On the Brazen Serpent). There must then be *some reason* why the *only two members of the comparison yet unaccounted for* stand where they do,—considering that the brazen serpent was lifted up not for any physical efficacy, but by command of God alone. *Now on examination we find this correspondence fully established.* The 'serpent' is in Scripture symbolism, *the devil,*—from the historical temptation

wilderness, even so [m] must the Son of man be lifted up: [m] ch. viii. 28: xii. 32.
15 that whosoever believeth in him [i] *should* not perish,
but [n k] *have* eternal life. [n] ver. 36. ch. vi. 47.
16 [o] For God so loved the world, that he gave his only- [o] Rom. v. 8. 1 John iv. 9.

[i] *render*, may. [k] *better*, may have.

in Gen. iii. downwards. But *why* is the devil set forth by the *serpent*? How does the bite of the serpent operate? It *pervades with its poison the frame of its victim:* that frame *becomes poisoned:*—and *death ensues.* So sin, *the poison of the devil*, being instilled into our nature, that nature has become a *poisoned nature*,—a *flesh of sin* (see Rom. viii. 3). Now the brazen serpent was made *in the likeness of the serpents* which had bitten the children of Israel. It *represented to them the poison* which had gone through their frames, and it was hung up there, on the banner-staff, as a trophy, to shew them that *for the poison, there was healing;*—that the plague had been overcome. In *it*, there was *no poison;* only the *likeness* of it. Now was not the Lord Jesus made *in the likeness of the flesh of sin*, Rom. viii. 3? Was not He made '*Sin for us, who knew no sin*' (2 Cor. v. 21)? Did not He, on His Cross, make an open shew of, and triumph over, the Enemy, so that it was *as if the Enemy himself had been nailed to that Cross* (Col. ii. 15)? Were not Sin and Death and Satan crucified, when *He was crucified?* "In that case, since the injury was by the serpent, by the serpent was also the cure: and in this, since by man death came into the world, by man entered life also." Euthymius.

must the Son of man be lifted up: i. e. it is necessary, in the Father's counsel—it is decreed, but not arbitrarily;—the very necessity of things, which is in fact but the evolution of the divine Will, made it requisite that the pure and sinless Son of Man should thus be uplifted and suffer; see Luke xxiv. 26. In the word **lifted up** there is more than the mere crucifixion. It has respect in its double meaning (of which see a remarkable instance in Gen. xl. 13, 19) to the exaltation of the Lord on the Cross, and through the Cross to His Kingdom; and refers back to "*hath ascended up into heaven*" before. 15.] The corresponding clause applying to the type is left to be supplied—'And as every one who looked on it was healed, so . . . .'

believeth in him] This expression, here only used by John, *implies his exaltation*,—see ch. xii. 32. It is *a belief in* (*abiding in*, see note on ver. 18) *His Person being what God by his sufferings and exaltation hath made Him to be, and being that* TO ME. This involves, on the part of the believer, the anguish of the bite of the fiery serpent,—and the earnest looking on Him in Whom sin is crucified, with the inner eye of faith. **have eternal life**] Just as in the type, God did not remove the fiery serpents,—or not all at once,—but healing was to be found in the midst of them by looking to the brazen serpent. ('every one that is bitten, when he looketh upon it **shall live**,' Num. xxi. 8),—so the temptations and conflicts of sin shall *not leave* the believer,—but *in the midst of these*, with the Eye of Faith fixed on the uplifted Son of Man, he *has eternal life;* perishes not of the bite, but **shall live.**

See on this verse the remarkable passage, Wisd. xvi. 5—13, where as much of the healing sign is opened as could be expected before the great Antitype Himself appeared.

16.] Many Commentators—since the time of Erasmus, who first suggested the notion,—have maintained *that the discourse of our Lord breaks off here*, and the rest, to ver. 21, consists of the remarks of the Evangelist. (So Tholuck, Olshausen, Lücke, De Wette; which last attributes vv. 13, 14 also to John.) But to those who view these discourses of our Lord as intimately connected *wholes*, this will be as inconceivable, as the idea of St. Matthew having combined into one the insulated sayings of his Master. This discourse would be altogether fragmentary, and would have left Nicodemus *almost where he was before*, had not this most weighty concluding part been also spoken to him. This it is, which expands and explains the assertions of vv. 14, 15, and applies them to the present life and conduct of mankind.

The principal grounds alleged for supposing the discourse to break off here seem to be (*a*) *that all allusion to Nicodemus is henceforth dropped.* But this is not conclusive, for it is obvious that the natural progress of such an interview on his part would be *from questioning to listening:* and that even had he joined in the dialogue, the Evangelist would not have been bound to relate all his remarks, but only those which, as vv. 2, 4, and 9, were important to bring out his mind and standing-point. (*b*) *that henceforth past tenses are used;* making it more probable that the passage was

begotten Son, that whosoever believeth in him [l] *should* not perish, but [m] *have* everlasting life. 17 [p] For God sent not his Son into the world to [n] *condemn* the world; but that the world through him might be saved. 18 [q] He

p Luke ix. 56. ch. v. 45: viii. 15: xii. 47. 1 John iv. 14.
q ch. v. 24: vi. 40, 47: xx. 31.

[l] *render,* might. [m] *better,* might have.
[n] *render,* judge.

added after the great events alluded to had taken place. But does not our Lord speak here, as in so many other cases, *prolepti-cally,* of the fulness of the accomplishment of those designs, which *in the divine coun-sels were* accomplished? Is not this way of speaking natural to a discourse which is treating of the *development* of the new birth, itself not yet brought in till the Spirit was given? See a parallel instance, with the Evangelist's explanation, ch. vii. 37—39. (*c*) *on account of this use of* **only-begotten,** verses 16, 18, which is peculiar to John. But, as Stier well enquires, *whence did John get this word,* but from the lips of his divine Master? Would he have ventured on such an expression, except by an authorization from Him? (*d*) *It is asserted that John often continues our Lord's discourses with additions of his own;*—and ver. 31, and ch. i. 16, are alleged as instances. Of these, ch. i. 16 is *beside the question;*—for the whole prologue is spoken in the person of the Evangelist, and the Baptist's testimony in ver. 15 is merely confirmatory of ver. 14, and then the connexion goes on with ver. 16. On the untenableness of the view with regard to vv. 31 ff., see notes there.

It would besides give us a very mean idea of the honesty or reverence of one who sets forth so sublime a view of the Divinity and Authority of our Lord, to suppose him capable, *in any place,* of attributing to his Master words and sentiments of his own invention. And that the charge amounts to this, every simple reader can bear testimony. The obvious *intention* of the Evangelist here is, *that the Lord shall have said these words.* If our Lord did not say them, but the Evangelist, we cannot stop with the view that he has *added his own remarks* to our Lord's discourse, but must at once pronounce him *guilty of an im-posture and a forgery.* I conclude therefore on all these grounds that the words following, to ver. 21, cannot be otherwise regarded than as *uttered by our Lord in continuation of His discourse.* **loved**] The indefinite past tense, signifying the universal and eternal existence of that love which God Himself *is* (1 John iv. 8).

the world, in the most general sense, as represented by, and included in, man,—Gen. iii, 17, 18, and i. 28;—not, *the elect,* which would utterly destroy the force of the passage; see on ver. 18. The Lord here reveals *Love* as the *one ground of the divine counsel* in redemption,—*sal-vation* of men, as its *one purpose with re-gard to them.* **he gave his only-begotten Son**] These words seem to carry a reference to the offering of Isaac; and Nicodemus in that case would at once be reminded by them of the love *there re-quired,* the *substitution there made,* and the *prophecy there uttered* to Abraham, to which the following words of our Lord so nearly correspond. **gave**—absolute, not merely *to the world*—**gave up**,—Rom. viii. 32; where, as Stier remarks, we have again, in the "*spared not,*" an unmistake-able allusion to the same words, said to Abraham, Gen. xxii. 16. **that who-soever . . .**] By the repetition of this final clause verbatim from ver. 15, we have the identity of the former clauses established: i. e. the uplifting of the Son of Man like the serpent in the wilderness *is* the mani-festation of the divine Love in the gift of the Son of God: "*the Son of man*" of ver. 14 is equivalent, in the strictest sense, to "*his only-begotten Son*" of ver. 16.

17.] **the world,**—the Gentile world,—was according to Jewish ideas to be judged and condemned by the Messiah. This error our Lord here removes. The assertion ch. ix. 39, "*for judgment* (or, *condemnation*) *came I into this world,*" is no contradic-tion to this. The judgment there, as here, results from the separation of mankind into two classes,—those who will and those who will not come to the light; and that result itself is not the *purpose why* the Son of God came into the world, but is evolved in the accomplishment of the higher purpose, viz. Love, and the salvation of men. Ob-serve, the latter clause does not correspond to the former—it is not *that He might save the world,* but **that the world through Him might be saved**:—the *free will* of the *world* is by this strikingly set forth, in connexion with verses 19, 20. Not that the Lord is not the *Saviour of the world* (ch. iv. 42), but that the peculiar cast of this passage required the other side of the

that believeth on him [o] *is not condemned:* but he that believeth not is [p] *condemned* already, because he hath not believed in the name of the only-begotten Son of God. 19 And this is the [q] *condemnation,* [r] that [r] *light* is come into the world, and men loved [r] *darkness* rather than [r] *light,* because their deeds were evil. 20 For [s] every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth

[r] ch. i. 4, 9, 10, 11; viii. 12.

[s] Job xxiv. 13, 17. Eph. v. 13.

[o] *render,* cometh not into judgment.
[p] *render,* judged.
[q] *render,* judgment.
[r] *render,* the light . . the darkness . . . . the light.

truth to be brought out. 18.] **cometh not into judgment**—see ch. v. 24, where the same assertion is made more fully; and note there. **is judged already**, implying,—*by no positive act of judgment of Mine*,—but by the very nature of things themselves. God has provided a remedy for the deadly bite of sin; this remedy the man has not accepted, not *taken:* he must then perish in his sins: he is *already judged and sentenced.* **hath not believed**] The *perfect* sets before us the deliberate choice of the man, q. d. 'he hath not chosen to believe:' see 2 Thess. ii. 11, 12. **in the name**—not without meaning: that name was "JESUS, *for He shall save his people from their sins,*" Matt. i. 21. The word **only-begotten** also here sets before us the *hopelessness of such a man's state:* he has no *other* Saviour. 19.] The particular *nature* of this decided judgment is now set forth,—**that the light** (see ch. i. 7, and notes) **is come into the world, and men** (men in general; an awful revelation of the future reception of the Gospel) **loved** (the perversion of the affections and will is the deepest ruin of mankind) **the darkness** (see note on ch. i. 5; = the state of sin and unbelief) **rather than** (not to be resolved into '*and not;*' but, as Bengel says, "The loveliness of the light struck them, but they persevered in the love of the darkness," see ch. v. 35; xii. 43; 2 Tim. iii. 4) **the light, because their deeds were evil** (their habits, thoughts, practices, —all these are included,—were perverted).

loved and **were** are the *indefinite past tense,* implying the general usage and state of men, when and after the light came into the world. 20.] This verse analyzes the psychological grounds of the preceding. The *light* is not here 'the common light of day,' nor light in general: but, as before, **the Light**; i. e. *the Lord Jesus,* and His salvation: see ver. 21 end.

There is here a difference between the verbs used in the original in the expressions **doeth evil** and **doeth the truth**, which is too remarkable to be passed over, —especially as the same distinction is observed in ch. v. 29. I think the distinction is perhaps this,—that the first verb represents more the *habit of action;* so that we might say '*he that practises evil;*' but the second the true *doing* of good, *good fruit,* good that *remains.* He who *practises,* has nothing but his *practice,* which is an event, a thing of the past, a source to him only of condemnation; he has nothing to shew for it, for it is also empty, worthless (which is the real primitive meaning of the adjective here rendered "*evil*"); whereas he that **does, makes, creates** (for this is the force of the second verb), has his **deed**, or **thing made**,—he has abiding fruit; *his works do follow him.* So that the expressions will not perhaps here admit of being interchanged. In the allusion to *darkness,* there may possibly be a hint at the *coming by night* of Nicodemus, but surely only by a distant implication. He might gather this from what was said, that it would have been better for him to make open confession of Jesus; but we can hardly say that our Lord reproves him for coming even as he did.

21.] Who is this *doer of the truth?* the end of ch. i. will best explain to us,—*in whom there is no guile,* see also Luke viii. 15, and Ps. xv. The *practiser of wickedness* is crooked and perverse; he has a light, which he does not follow; he knows the light, and avoids it; and so there is no truth, singleness, in him; he is a man at variance with himself. But the simple and single-minded is he who knowing and approving the light, comes to it; and comes that he may be carried onward in this spirit of truth and single-mindedness to higher degrees of communion with and likeness to God. "The good man seeks the light, and to place his works in the light, not

[s] *truth* cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things came Jesus and his disciples into
t ch. iv. 2. the land of Judæa; and there he tarried with them, [t] and baptized. 23 And John also was baptizing in Ænon near
u 1 Sam. ix. 4. x Matt. iii. 5, 6. to [u] Salim, because there was much water there: [x] and
y Matt. xiv. 3. they came, and were baptized. 24 For [y] John was not yet cast into prison. 25 Then there arose a question [t] *between some of John's disciples and the Jews* about purify-

[s] *render,* the truth.

[t] *read and render,* on the part of John's disciples with a Jew.

from a vain love of praise, but from a desire for communion wherein he finds strength and security," De Wette. But this is not all: the *manifesting his works, that they are wrought in God,* is and can be only by the candle of the Lord being kindled within him, and he himself born again in the Kingdom of God; see Ps. cxxxix. 23, 24.

We hear nothing of the effect produced on Nicodemus by this interview. It certainly did not alienate him from Jesus, see ch. vii. 50; xix. 39, also ch. xii. 42. "It speaks for the simplicity and historic truthfulness of our Evangelist, that he adds nothing more, and even leaves untold the immediate result which the discourse had." Baumgarten-Crusius.

22—36.] *Removal of Jesus and His disciples into the neighbourhood of the Baptist, who, upon occasion given, bears another notable testimony to Him.*

22.] **After these things**: the sequence is not *immediate;* for this, St. John uses "*after this*" or "*that*," see ch. xi. 7, 11; xix. 28. **the land of Judæa**] The rural districts of Judæa, in distinction from the metropolis. **baptized**, viz. by means of His disciples;—see ch. iv. 2, and note. The place is not named: perhaps He did not remain in one fixed spot. 23.] The situation of these places is uncertain. Eusebius and Jerome place Salim eight Roman miles south of Scythopolis, and Ænon at the same distance, on the Jordan. If Scythopolis was the ancient Bethshan, both places were in *Samaria:* and to this agree Epiphanius, and the Samaritan chronicle called Abul Phatach. In Judith iv. 4, we find mention of "*the valley of Salem*" in Samaria (see note on Heb. vii. 1). An Ænon in the wilderness of Judah is mentioned Josh. xv. 61 (in the Alexandrine text of the LXX, not in our English Bible) and ib. ver. 32, Shilhim (Seleem, LXX) and Ain, both in Judah, where it is certainly more probable, both from the text here and from other considerations, that John would have been baptizing, than in Samaria. The name *Ænon* is an intensitive form of *Ain,* a fountain, which answers to the description here given. Both places were West of the Jordan: see ver. 26, and compare ch. i. 28. **they came, and were baptized**, i. e. the multitudes.

24.] There is much difficulty, which probably never will be cleared up, about the *date of the imprisonment* of John, and its reference to the course of our Lord's ministry. Between Matt. iv. 11, 12, there seems to be a wide hiatus, in which (see note there) the first chapters of this Gospel should be inserted. But the records from which the three Gospels have arisen were apparently unconscious of any such interval. Our Evangelist seems here to refer to such records, and to insert this remark, that it might not be imagined, as it would be from them, that our Lord's public ministry (in the wider sense, see below on ver. 26) began with the imprisonment of the Baptist. 25.] The circumstances under which this dispute arose seem to have been these:—John and our Lord were baptizing near to one another. (On the relation of their baptisms, see below on ver. 26.) They were both watched jealously (see ch. iv. 1) by the Pharisees. One of these (**a Jew**, i. e. a certain Jew, which, in St. John's use of that term, would mean, one of the rulers or chief men) appears to have entered into dispute with the disciples of John about the relative importance of the two baptisms; *they* perhaps maintaining that their master's *purification* preparatory to the Messiah was absolutely necessary for all, and *he* (the *Jew*) pointing out to them the apparent inconsistency of this Messiah himself authorizing a baptism in his name, and alleging that if so, their master's baptism was rendered superfluous. We are driven

ing. 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou [u] *barest* witness, behold, the same baptizeth, and all men come to him. 27 John answered and said, A man can receive nothing, except it be given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth [x] *greatly* because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I must decrease. 31 He that cometh from above is above all:

z ch. i. 7, 15, 27, 34.
a 1 Cor. iv. 7. Heb. v. 4. James i. 17.
b ch. i. 20, 27.
c Mal. iii. 1. Mark i. 2. Luke i. 17.
d Matt. xxii. 2. 2 Cor. xi. 2. Eph. v. 25, 27. Rev. xxi. 9.
e ver. 13. ch. viii. 23.
f Matt. xxviii. 18. chap. i. 15, 27. Rom. ix. 5.

[u] *render,* hast borne.

[x] *render,* with joy.

to these conjectures, because the text gives us no further insight into the fact, than what the circumstances and the answer of John render probable. **26.**] Compare ch. i. 28. **all men come to him**] Not, probably, any who had been baptized already by John; but multitudes of persons. The baptism now carried on by the disciples appears to have stood very much in the same position as that of John. It was preparatory to the *public ministry* of our Lord *properly so called,* which began in Galilee after the imprisonment of John. It was *not accompanied with the gift of the Spirit,* see ch. vii. 39. As John's commission was now on the wane, so our Lord's was expanding. The solemn cleansing of the temple was its opening; and now it is proceeding onwards, gathering multitudes around it (see ch. iv. 1).

27.] The subject of this answer is,—*the divinely-appointed humiliation and eclipsing of the Baptist himself before the greater majesty of Him who was come after him.* Accordingly he begins in this verse by answering to the zeal of his disciples, 'that he cannot go beyond the bounds of his heaven-appointed mission.' "I cannot arrogate to myself and take upon me what God has not given." Wetstein. Some apply the words to Jesus:—"If His circumstances are more illustrious, and all men come to Him, it is no matter of wonder; for such would be the case with Divinity." Chrysostom. But the whole tone of the answer makes the other view more likely. Of course the remark, being general, may in the background have reference to the greater mission of Jesus; but not primarily. The parallelism of "*a man*" here, and himself, as the subject of "*I said*" in the next verse, also supports this view; see Heb. v. 4.

28.] "Not only so, but I have always given the same consistent testimony; that I was only the forerunner of One greater than myself." The word **him** in the original does not refer to "*the Christ:*" but *to Jesus,* as the subject of ver. 26; and thus is not merely a *general* testimony with regard to the Messiah, but a *personal* one to Jesus. In reading this verse therefore, strong emphasis should be laid on the word **him.** **29.**] Here first, (and here only in our Gospel,) comes, from the mouth of the Forerunner, this great symbolical reference, which is so common in the other Gospels and in the Epistles. It is remarkable that our Lord brings it forward in His answer *to the disciples of John* respecting fasting, Matt. ix. 15: where see note on the further import of the terms used. The **friend of the bridegroom** was the regular organ of communication in the preliminaries of marriage, and had the ordering of the marriage feast. It is to this last time, and not to any ceremonial custom connected with the marriage rites, that this verse refers. The friend rejoices at hearing the **voice of the bridegroom,** (see Jer. vii. 34; xvi. 9; xxv. 10: Rev. xviii. 23,) in his triumph and joy, *at the marriage.* He **rejoiceth with joy** because he hears in the voice of the Bridegroom an assurance of the happy completion of his mission, and on account of the voice itself,—"so sweet, so lovely, so telling of salvation." The words **standeth and** belong merely to the graphic setting forth of the similitude. **this my joy therefore is fulfilled**] "Because I have presented the bride to Him, and fulfilled, as is elsewhere said, the ministry entrusted to me." Euthymius.

30.] **decrease,** "as the morning-star at the rise of the sun." Euthymius. See note

g 1 Cor. xv. 47. g he that is of the earth is y *earthly*, and speaketh of the
h ch. vi. 33. 1 Cor. xv. 47. Eph. i. 21. Phil. ii. 9. earth: h he that cometh from heaven is above all. 32 And
i ver. 11. ch. viii. 26: xv. 15. i what he hath seen and heard, that he testifieth; and
k 1 John v. 10. no man receiveth his testimony. 33 He that hath received
l ch. vii. 16. his testimony, k hath set [z *to*] his seal that God is true.
m ch. i. 16. 34 l For he whom God [a *hath*] sent speaketh the words
of God: for God giveth not the Spirit m by measure

y *render*, of the earth.

z *omit for perspicuity.*

a *omit.*

on Matt. xi. 2 ff.

31.] Many modern critics maintain that after ver. 30 we have the words, *not of the Baptist, but of the Evangelist.* Lücke and De Wette assume that the Evangelist has put his own thoughts into the Baptist's mouth, or at least mixed them with his words. The reason of this arbitrary hypothesis is, (*a*) *That the sentiments of the following verses seem to them not to be congruous with the time and position of the Baptist.* But some of them confess that this very position of the Baptist is to them yet unexplained, and are disposed to question the applicability to their idea of it of very much which is undoubtedly recorded to have been said by him. So that we cannot allow such a view much critical weight, unless it can be first clearly shewn, *what were* the Baptist's convictions concerning the Person and Office of our Lord. (*b*) *That the diction and sentiments of the following verses are so entirely in the style of our Evangelist.* But first, I by no means grant this, in the sense which is here meant. It will be seen by the reff. in my Greek Test. that the Evangelist does not so frequently repeat his own favourite expressions as in most other passages of equal length. And even were this so, the remark made above on vv. 16—21, would apply here also; that the Evangelist's peculiar style of theological expression was formed on some model; and on what more likely than in the first place the discourses of his divine Master, and then such sententious and striking testimonies as the present? But there is a weightier reason than these for opposing the above view, and that arises from what modern criticism has been so much given to overlook,—the *inner coherence of the discourse itself;* in which John explains to his disciples the *reason why* HE must increase; whereas his own dignity was to be eclipsed before Him. This will be seen below as we proceed. And there is nothing inconsistent with what the Lord himself says of the Baptist in these verses. He (the Baptist) ever speaks not *as a disciple* of Jesus, not as *within* the Kingdom,—but as knowing the blessedness of those who should be within it; as *standing by*, and hearing the Bridegroom's voice. Nor again is there any thing inconsistent with the frame of mind which prompted the question sent by John to our Lord afterwards in the onward waning of his days in prison; see note on Matt. xi. 2.

he that cometh from heaven] This gives us *the reason why* HE must increase: His power and His words are not from below, temporary, limited; but are divine and inexhaustible; and, ver. 32], His witness is not, like John's, only of what he has been forewarned to expect, but of that which He has seen and heard. But **no man**,—i.e. in reference to the *world*, into which He is come, the *darkness* in which His light shines,—*no one comparatively*,—receives His testimony. The state of men's minds at Jerusalem with regard to Jesus must ere this have been well known to the Baptist.

33, 34.] This exception shews the correctness of the sense just assigned to "*no man.*" "He that hath received His testimony, and believeth Him, hath confirmed, shewn, that God is true who sent Him, Whose are the words which He speaks; but he that hath not received it and disbelieveth Him, doeth the contrary, and in fact is an open withstander of God," Euthymius.

true, not as Wetstein, that God has been true to His promises by the prophets: this does not suit the context; but as above from Euthym., true in Himself: a revealer, and fountain of truth.

for God giveth not the Spirit by measure] Seeing that the contrast is between the *unlimited* gift of the Spirit to Him that comes from above, and the *limited* participation of Him by those who are of the earth; we must not understand the assertion generally, but supply *to Him* as has usually been done. The Rabbinical books say that the Holy Spirit was only given to the prophets by measure. This unmeasured pouring of the Spirit on Him

[b *unto him*]. 35 n The Father loveth the Son, and hath given all things into his hand. 36 o He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him.

n Matt. xi. 27: xxviii. 18. Luke x. 22. ch. v. 20, 22: xiii. 3: xvii. 2. Heb. ii. 8.
o Hab. ii. 4. ch. i. 12: vi. 47. ver. 15, 16. Rom. i. 17. 1 John v. 10.

IV. 1 When therefore the Lord knew how the Pharisees had heard that Jesus made and a baptized more disciples than John, 2 (though Jesus himself baptized not, but his disciples,) 3 he left Judæa, and departed again into Galilee. 4 And he must needs go through Samaria. 5 c *Then cometh he* to a city of Samaria, which is called Sychar, near to the parcel of ground b that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being

a ch. iii. 22, 26.

b Gen. xxxiii. 19: xlviii. 22. Josh. xxiv. 32.

b *not in the original.* c *render,* So he cometh.

accounts for his speaking the words of God.

35.] This, again, is the *ground why* the Father **gives not the Spirit by measure** (to Him): see Matt. xi. 27—29, with which this verse forms a remarkable point of connexion, shewing that what is commonly known as John's form of expression was not confined to him, but originated higher, having its traces in the narrative of the other Gospels, which is confessedly, in its main features, independent of him.

36.] Compare ch. i. 12, 13; ver. 15.

The word rendered "*believeth not*" may mean **disobeyeth**, and is so rendered Rom. ii. 8; x. 21: 1 Pet. ii. 7, and elsewhere. Unbelief implies disobedience. **abideth**] It was on him, see ver. 18, in his state of darkness and nature,—and can only be removed by faith in the Son of God, which he *has not*.

CHAP. IV. 1—54.] MANIFESTATION OF HIMSELF AS THE SON OF GOD IN SAMARIA AND GALILEE. 1—42.] *On his way back to Galilee through Samaria, he discourses with a Samaritan woman. Confession of his Messiahship by the Samaritans.* 1.] An inference may be drawn from this, that our Lord knew the anger of the Pharisees to be more directed against Him than against the Baptist,—probably on account of what had passed in Jerusalem. **that Jesus**, not "*that He*" .... because the report which the Pharisees had heard is given verbatim.

2.] Probably for the same reason that Paul did not baptize usually (1 Cor. i. 14—16); viz. because His office was to preach and teach;—and the disciples as yet had no office of this kind. To assume a further reason, e.g. that there might not be ground for those whom the Lord himself had baptized to boast of it, is arbitrary and unnecessary. 4.] If He was already on the borders of Samaria, not far from Ænon (see note on ch. iii. 23), the direct way was through Samaria. Indeed without this assumption, we know from Josephus that the Galilæans ordinarily took this way. But there was probably design also in the journey. It could not have been mere speed,—since He made two days' stay on the way. 5.] **Sychar** is better known by the O. T. name of Shechem. It was a very old town on the range of Mt. Ephraim, in a narrow valley between Mt. Ebal and Mt. Gerizim, Judg. ix. 7. Some think that Sychar, which means "drunken," was originally a contemptuous name applied by the Jews to Shechem,—which had supplanted the proper appellation. Very near it was afterwards built Flavia Neapolis. There is a long and interesting history of Sychem, and the Samaritan worship on Gerizim, and the Christian church in the neighbourhood, in Robinson's Palestine, iii. 113—136. See also Dr. Thomson, the Land and the Book, p. 472 ff. He thinks that Sychar and Shechem are not the same, because at Shechem (Nablus) there are delicious fountains of water, which the woman would hardly have left to draw from a deep well two miles off.

the parcel of ground that Jacob gave to his son Joseph] This is traditional: it finds however support from Gen. xxxiii. 19, where we find Jacob buying a field near Shechem, and Josh. xxiv. 32, where, on the mention of Joseph's bones being laid there, it is said that it became the inheritance of the children of Joseph. *Our Lord* does not allude to the tradition in the conversation, though the woman does.

6.] Robinson (iii. 112) can only solve the

wearied with his journey, [d] *sat* thus on the well: and it was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away unto the city to buy [e] *meat.*) 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for [c] [f] *the*] Jews have no dealings with [f] *the*] Samaritans. 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee [d] living

[c] 2 Kings xvii. 24. Luke ix. 52, 53. Acts x. 28.

[d] Isa. xii. 3: xliv. 3. Jer. ii. 13. Zech. xiii. 1: xiv. 8.

[d] *render,* was sitting. [e] *render,* food. [f] *omit.*

difficulty of the present well standing in a spot watered by so many natural fountains, by supposing that it may have been dug, according to the practice of the patriarchs, by Jacob, in connexion with the plot of ground which he bought, to have an independent supply of water. **thus** refers to **being wearied with his journey,** and might be expressed by **accordingly.** There is no authority for the meaning 'just as he was,' or 'just as it happened,' i. e. on the bare stone. **the sixth hour,** i.e. **mid-day.** Townson supposed the sixth hour, according to St. John, to mean *six in the evening,* 'after the way of reckoning in Asia Minor;'—but, as Lücke observes, this way of reckoning in Asia Minor is a pure invention of Townson's. A decisive answer however to such a supposition here, or any where else in our Evangelist, is, that he would naturally have specified whether it was 6 A.M. or P.M. The *unusualness* of a woman coming to draw water at mid-day is no argument against its *possibility;* indeed the very fact of her being *alone* seems to shew that it was not the common time. **8.**] The disciples had probably taken with them the baggage, among which would be the vessel for drawing water,—see ver. 11. The Rabbis say that a Jew might not eat the bread or drink the wine of a Samaritan: but that appears from this verse to be exaggerated.

9. being a Jew] She knew this perhaps by his dress, more probably by his dialect. There seems to be a sort of playful triumph in the woman's question, q.d. 'even a Jew, when weary and athirst, can humble himself to ask drink of a Samaritan woman.' **for Jews have no dealings with Samaritans** are the words of the Evangelist to explain her question. The word rendered **have no dealings** is properly spoken of *trade,*—but here is in a wider signification. The fact is abundantly illustrated in the Rabbinical writings. The question of the woman shews a lively naïve disposition, which is further drawn out and exemplified by Him who knew what is in man, in the following dialogue.

10.] The important words **the gift of God** have been misunderstood by many Commentators. Some suppose them to mean '*our Lord Himself,*' and to be in apposition with the next clause, **and who it is** &c. Others, '*this opportunity of speaking with Me.*' Doubtless both these meanings *are involved,* especially the former: but *neither of them is the primary one,* as addressed to the woman. The WATER *is, in this first part of the discourse, the subject,* and serves as a point of connexion, whereby the woman's thoughts may be elevated, and her desire aroused. The process of the discourse in this particular is similar to that in Acts xiv. 17. From recognizing *this water* as the gift of God, in its *limitation,* ver. 13, and its *parabolic import,* ver. 14, her view is directed to Him who was speaking with her, and the Gift which He should bestow, —THE GIFT OF THE HOLY SPIRIT: see ch. vii. 37—39. **who it is**] These pregnant words form the *second step* in our Lord's declaration. He who speaks with thee is no ordinary Jew, nor any ordinary man, but One who can give thee the gift of God; One sent from God, and God Himself. All this lies in the words, which however only serve to arouse in the woman's mind the question of ver. 12 (see below). **living water**] Designedly used in a double sense by our Lord, that the woman may lay hold of the *material* meaning, and by it be awakened to the *higher one* (see reff.). The words bring with them, and in our Lord's inner meaning involved, the performance

water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his [g] *children*, and his cattle? 13 Jesus answered and said unto her, [h] *Whosoever* drinketh of this water shall thirst again: 14 but [e] whosoever [i] *drinketh* of [e] ch. vi. 35, 58. the water that I shall give him [k] *shall never thirst;* but the water that I shall give him [f] shall [l] *be* in him a well [f] ch. vii. 38.

[g] *render,* sons. [h] *render,* Every one that drinketh.
[i] *render,* shall have drunk.
[k] *render,* shall thirst no more for ever.
[l] *render,* become.

of all such prophetic promises as Ezek. xxxvi. 25; Zech. xiii. 1 (see also Jer. ii. 13); but, as regarded the woman, the *ordinary sense* was that intended for her to fasten on, which she does accordingly. On the question, how this living water could be *now* given, before Jesus was glorified, see on ch. vii. 38, 39.

11, 12.] Though "Sir" (the same word as that commonly rendered "*Lord*") is not to be pressed as emphatic, it is not without import; it surely betokens a different regard of the stranger than the words "*thou being a Jew*" did:—"She calls him '*Sir*,' thinking Him to be some great man." Euthymius. The course of her thoughts appears to be: "*Thou canst not mean living water* ('bubbling up and leaping,' Euthymius), *from* this *well, because thou hast no vessel to draw with, and it is deep; whence then hast thou* (knowest thou of, drawest thou) *the living water of which thou speakest? Our father Jacob was contented with* this, *used it, and bequeathed it to us: if thou hast better water, and canst give it, thou must be greater than Jacob.*" There is something also of Samaritan nationality speaking here. Claiming Jacob as her father (Josephus says of the Samaritans, 'When they see the Jews prospering, they call them their relatives, as being themselves sprung from Joseph; but when they see them in trouble, they profess to have no connexion with them'), she expresses by this question an appropriation of descent from him, such as almost to exclude, or at all events set at a greater distance, the Jews, to one of whom she believed herself to be speaking.

13, 14.] Our Lord, without noticing this, by His answer leaves it to be implied, that, *assuming what she has stated,* He *is greater* than Jacob: for his (Jacob's) gift was of water which cannot satisfy; but the water which He should give has *living power,* and becomes an eternal fountain within. This however, 'that *He was greater than Jacob,*' lies only in the background: *the water* is the subject, as before. The words apply to every similar quenching of desire by earthly means: the desire springs up again;—is not *satisfied,* but only *postponed.* The manna was as insufficient to satisfy hunger,—as this water, thirst, see ch. vi. 49, 58: it is only the living *water,* and the *bread of* life, which can *satisfy.* In the original, the words **Every one that drinketh** set forth the recurrence, the interrupted seasons, of the drinking of earthly water;—but **whosoever shall have drunk** sets forth the *once having tasted,* and ever continuing in the increasing power, and living forth-flowing, of that life-long draught.

shall thirst no more for ever, shall never have to go away and be exhausted, and come again to be filled;—but shall have the spring at home, in his own breast,—so that he can "*draw water with joy out of the wells of salvation*" (Isa. xii. 3) at his pleasure. "When thirst does recur, it is the defect of the man, not of the water." Bengel. **shall become a well**] All earthly supplies have access only into those lower parts of our being where the desires *work themselves out*—are but *local applications;* but the heavenly gift of spiritual life which Jesus gives to those who believe on Him, enters into the *very secret* and *highest place of their personal life,* the *source whence the desires spring out*:—and, its nature being living and spiritual, it does not merely *supply,* but it *lives* and waxes onward, unto everlasting life, *in duration,* and also *as producing and sustaining it.* It should not be

g See chap. vi. 34: xvii. 2, 3. Rom. vi. 23. 1 John v. 20.

of water springing up into everlasting life. 15 g The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, m *I have no husband:* 18 for thou hast had five husbands; and he whom thou now hast

m *better,* An husband I have not: *see note.*

overlooked, that this discourse had, besides its manifold and wonderful meaning for us all, an especial moral one as applied to the woman,—who, by successive draughts at the 'broken cistern' of carnal lust, had been vainly seeking solace:—and this consideration serves to bind on the following verses (ver. 16 ff.) to the preceding, by another link besides those noticed below.

15.] This request seems to be made still under a misunderstanding, but not so great an one as at first sight appears. She apprehends this water as something not requiring a *water-pot* to draw it;—as something whose power shall never fail;—which shall quench thirst for ever;—and half in banter, half in earnest, wishing perhaps besides to see whether the gift would after all be conferred, and how,—she mingles in with "*this water,*"—implying some view of its distinct nature,—her 'not coming hither to draw,'—her willing avoidance of the toil of her noonday journey to the well. We must be able to enter into the complication of her character, and the impressions made on her by the strange things which she has heard, fully to appreciate the spirit of this answer.

16.] The connexion of this verse with the foregoing has been much disputed; and the strangest and most unworthy views have been taken of it. Some (e. g. Grotius) have strangely referred it to the supposed indecorum of the longer continuance of the colloquy with the woman alone; some more strangely still (Cyril of Alexandria) to the incapacity of the female mind to apprehend the matters of which He was to speak. Both these need surely no refutation. The band of women from Galilee, 'last at the cross, and earliest at the tomb,' are a sufficient answer to them. Those approach nearer the truth, who believe the command to have been given *to awaken her conscience;* or to shew her the divine knowledge which the Lord had of her heart. But I am persuaded that the right account is found, in viewing this command, as the *first step of granting her request,* "*give me this water.*" The first work of the Spirit of God, and of Him who here spoke in the fulness of that Spirit, is, to *convince of sin.* The 'give me this water' was not so simple a matter as she supposed. The heart must first be laid bare before the wisdom of God: the secret sins set in the light of His countenance; and this our Lord here does. The command itself is of course given in the fulness of knowledge of her sinful condition of life. In every conversation which our Lord held with men, while He connects usually one remark with another by the common links which bind human thought, we perceive that He knows, and sees through, those with whom He speaks.

17.] This answer is not for a moment to be treated as something unexpected by Him who commanded her. He *has before Him her whole life of sin,* which she in vain endeavours to cover by the doubtful words of this verse.

18.] There was *literal* truth, but no more, in the woman's answer: and the Lord, by His divine knowledge, detects the hidden falsehood of it. Notice it is **true** (a fact—bare truth), not **truly**: this *one word* was *true:* further shewn by the emphatic position of the word **husband** in our Lord's answer,—which was not so placed in hers.

thou hast had five husbands] These five *were certainly lawful husbands;* they are distinguished from the sixth, who *was not;*—probably the woman had been separated from some by divorce (the law of which was but loose among the Samaritans),—from some by death,—or perhaps by other reasons more or less discreditable to her character, which had now become degraded into that of an openly licentious woman. The conviction of sin here lies beneath the surface: it is not pressed, nor at the moment does it seem to have worked deeply, for she goes on with the conversation with apparent indifference to it; but our Lord's words in vv. 25, 26 would tend to infix it more deeply, and we find at ver. 29, that it had been working during her

is not thy husband: in that [n] *saidst thou truly.* 19 The woman saith unto him, Sir, [h] I perceive that thou art a prophet. 20 Our fathers worshipped in [i] this mountain; and ye say, that in [k] Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, [l] when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 23 Ye worship [m o] *ye know not what: we know what we wor-*

h Luke vii. 16: xxiv. 19. ch. vi. 14: vii. 40.
i Judg. ix. 7.
k Deut. xii. 5, 11. 1 Kings ix. 3. 2 Chron. vii. 12.
l Mal. i. 11. 1 Tim. ii. 8.
m 2 Kings xvii. 29.

[n] *render,* hast thou spoken true.

[o] *render,* that which ye know not: we worship that which we know.

journey back to the city. 19.] In speaking this her conviction, she virtually confesses all the truth. That she should pass to another subject immediately, seems, as Stier remarks, to arise, not from a wish to turn the conversation from a matter so unpleasing to her, but from a real desire to obtain from this Prophet the teaching requisite that she may pray to God acceptably. The idea of her endeavouring to *escape from the Lord's rebuke,* is quite inconsistent with her recognition of Him as a prophet. Rather we may suppose a pause, which makes it evident that He does not mean to proceed further with His laying open of her character. **20.] in this mountain**—Mount Gerizim, on which once stood the national temple of the Samaritan race. In Neh. xiii. 28, we read that the grandson of the high priest Eliashib was banished by Nehemiah because he was son-in-law to Sanballat, the Persian satrap of Samaria. Him Sanballat not only received, but made him high priest of a temple which he built on Mount Gerizim. Josephus makes this appointment sanctioned by Alexander, when at Tyre;—but the chronology is certainly not accurate, for between Sanballat and Alexander is a difference of nearly a century. This temple was destroyed 200 years after by John Hyrcanus (B.C. 129); but the Samaritans still used it as a place of prayer and sacrifice, and to this day the few Samaritans resident in Nablus (Sychem) call it *the holy mountain,* and turn their faces to it in prayer. They defended their practice by Deut. xxvii. 4, where our reading and the Heb. and LXX is Ebal, but that of the Samaritan Pentateuch, Gerizim (probably an alteration): also by Gen. xii. 6, 7; xiii. 4; xxxiii. 18, 20; Deut. xi. 26 ff. **Our fathers** most likely means *not the patriarchs,* but the ancestors of the then Samaritans. **the place where men ought to worship]** The definite place spoken of in Deut. xii. 5. She pauses, having suggested, rather than asked, a question,—seeming to imply, 'Before I can receive this gift of God, it must be decided, *where* I can acceptably pray for it;' and she leaves it for Him whom she now recognizes as a prophet, to resolve this doubt. 21.] Our Lord first raises her view to a higher point than her question implied, or than indeed she, or any one, without His prophetic announcement, could then have attained. The concluding words mean, **Ye shall worship the Father, but not (only) in this mountain, nor in Jerusalem** .... The prophetic **ye shall worship,** though embracing in its wider sense *all mankind,* may be taken primarily as foretelling the success of the Gospel in Samaria, Acts viii. 1—26. **the Father,** as implying the One God and Father of all. There is also, as Calvin remarks, a "tacit opposition" between **the Father,**—and *our father Jacob,* ver. 12, *our fathers,* ver. 20. 22.] But He will not leave the temple of Zion and the worship appointed by God without His testimony. He decides her question not merely by affirming, but by *proving* the Jewish worship to be the right one. In the Samaritan worship there was no leading of God to guide them, there were no prophetic voices revealing more and more of His purposes. The neuter, **that which,** is used to shew the want of personality and distinctness in their idea of God:—the second **that which,** merely as corresponding to it in the other member of the sentence. Or perhaps better, *both,* as designating merely the abstract *object of worship,* not the personal God. The word **we** is remarkable, as being the *only instance* of our Lord thus speaking. But the nature of the case accounts for it. He never elsewhere is speaking to one so set in opposition to the Jews on a point where Himself and the Jews stood together for

n Isa. ii. 3. Luke xxiv. 47. Rom. ix. 4, 5.
o Phil. iii. 3.
p ch. i. 17.
q 2 Cor. iii. 17.

ship: [p] *for* [n] salvation [q] *is* of the Jews. [23] But the hour cometh, and now is, when the true worshippers shall worship the Father in [o] spirit [p] and in truth: for [r] *the Father seeketh such to worship him.* [24] [q] God is a Spirit: and they that worship him must worship [s] *him*] in spirit and in

[p] *render,* because.
[q] *render,* cometh.
[r] *render,* such the Father also seeketh them that worship him to be.
[s] *omit: not in the original.*

God's truth. He now speaks *as a Jew.* The nearest approach to it is in His answer to the Canaanitish woman, Matt. xv. 24, 26. **because:** this is *the reason* why we know what we worship, because the promises of God are made to us, and we possess them and believe them; see Rom. iii. 1, 2. **salvation** (or, literally, **the salvation** [of men]) **cometh of the Jews**] It was in this point especially, expectation of the promised salvation by the great Deliverer (see Gen. xlix. 18), that the Samaritan rejection of the prophetic word had made them so deficient in comparison of the Jews. But not only this;—the Messiah Himself was to spring from among the Jews, and *had sprung* from among them;—not "*shall come,*" but **cometh,** the abstract present, but perhaps with a reference to what was then happening. See Isa. ii. 1—3. 23.] The discourse returns to the ground taken in ver. 21, but not so as to make ver. 22 parenthetical only: the spiritual worship now to be spoken of is the carrying out and consequence of the *salvation* just mentioned, and could not have been brought in without it. **and now is**] "This which was not added in ver. 21, is now added, that the woman might not think that the locality of this true worship was to be sought in Judæa alone," Bengel. **the true worshippers,** as distinguished (1) from *hypocrites,* who have pretended to worship Him: (2) from *all* who went before, whose worship was necessarily imperfect. The words **in spirit and in truth** (not without an allusion to "*in this mountain*") are, in their first meaning, opposed to *in mere habit and falsehood,*—and denote the *earnestness of spirit* with which the true worshippers shall worship; so Ps. cxlv. 18, "*The Lord is nigh . . . . unto all that call upon him* **in truth.**" A deeper meaning is brought out where the ground of this kind of worship is stated, in the next verse. Such worshippers God not only 'requires,' from His very nature, but **seeks,**—**is seeking.** This seeking on the part of the Father naturally brings in the idea, in the woman's answer, of the Messiah, *by Whom* He seeks (Luke xix. 10) His true worshippers to gather them out of the world. 24.] **God is a Spirit,** was the great Truth of Judaism, whereby the Jews were distinguished from the idolatrous people around them. And the Samaritans held even more strongly than the Jews the pure monotheistic view. Traces of this, remarks Lücke, are found in the alterations made by them in their Pentateuch, long before the time of this history. This may perhaps be partly the reason why our Lord, as Bengel remarks, 'never delivered, even to His disciples, things more sublime,' than to this Samaritan woman.

God being pure **spirit** (perhaps better not '*a* Spirit,' since it is His *Essence,* not His Personality, which is here spoken of), cannot dwell in particular spots or temples (see Acts vii. 48; xvii. 24, 25); cannot require, nor be pleased with, earthly material offerings nor ceremonies, as such: on the other hand, is only to be approached in *that part of our being, which is spirit,* —and even there, inasmuch as He is pure and holy, with no by-ends nor hypocritical regards, but in truth and earnestness. But here comes in the deeper sense alluded to above. How is the Spirit of man to be brought into communion with God? "Thou seekest to pray in a temple: pray in thyself. But first *be* the temple of God," Augustine. And how is this to be? *Man cannot make himself the temple of God.* So that here comes in the *gift of God,* with which the discourse began,—*the gift of the Holy Spirit,* which Christ should give to them that believe on Him: thus we have '*praying in the Holy Spirit,*' Jude 20. So beautifully does the expression **the Father** here bring with it the new birth by the Spirit,—and for us, the readers of the Gospel, does the discourse of ch. iii. reflect light on this. And so wonderfully do these words form the conclusion to the great subject of these first chapters: 'GOD IS BECOME ONE FLESH WITH US, THAT WE MIGHT BECOME ONE SPIRIT WITH HIM.'

truth. 25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, [r] he will tell us all things. 26 Jesus saith unto her, [s] I that speak unto thee am he. 27 And upon this came his disciples, and marvelled that he [ss] *talked with the woman:* yet no man said, What seekest thou? or, Why talkest thou with her? 28 The woman then left her waterpot, and went her way into the city, and saith to the men, 29 Come, see a man, [t] which told me all things that ever I did: is [[t] *not*] this the Christ? 30 Then they went out of the city, and came

[r] ver. 20, 30.

[s] Matt. xxvi. 63, 64. Mark xiv. 61, 62. ch. ix. 37.

[t] ver. 25.

[ss] *render,* was talking with a woman. [t] *omit.*

25.] These words again seem uttered under a complicated feeling. From her "*story,*" ver. 29, she certainly had some suspicion (in her own mind, perhaps over and beyond His own assertion of the fact: but see note there) that He who had told her all things, &c., *was the Christ;* and from her breaking in with this remark after the weighty truth which had been just spoken, it seems as if she thought thus, '*How these matters may be, I cannot understand;—they will be all made clear when the Christ shall come.*' The question of ver. 20 had not been answered to her liking or expectation: she therefore puts aside, as it were, what has been said, by a remark on that suspicion which was arising in her mind. It is not certain what expectations the Samaritans had regarding the Messiah. The view here advanced might be well derived from Deut. xviii. 15;—and the name, and much that belonged to it, might have been borrowed from the Jews originally.

which is called Christ appear to me to be the words of the woman, *not of the Evangelist;* for in this latter case he would certainly have used *Messias* again in ver. 29. See also the difference of expression where he inserts an interpretation, ch. i. 42: xix. 13, 17. It is possible that the name "*Christ*" had become common in popular parlance, like many other Greek words and names. The verb rendered **will tell us** is used especially of *enouncing* or *propounding* by *divine or superior authority.* **26.**] Of the *reasons* which our Lord had, thus to declare Himself to this Samaritan woman and through her to the inhabitants of Sychem (ver. 42), as the Christ, thus early in his ministry, we surely are not qualified to judge. There is nothing so opposed to true Scripture criticism, as to form a preconceived plan and rationale of the course of our Lord in the flesh, and then to force recorded events into agreement with it. Such a plan *will be formed* in our own minds from continued study of the Scripture narrative:—but by the arbitrary system which I am here condemning, the very facts which are the chief data of such a scheme, are themselves set aside. When De Wette says, 'This early and decided declaration of Jesus is in contradiction with Matt. viii. 4, and xvi. 20,'—he forgets the very different circumstances under which both those injunctions were spoken:—while he is forced to confess that it is in agreement with the whole spirit of the Sermon on the Mount. He who knew what was in man, varied His revelations and injunctions, as the time and place, and individual dispositions required.

I] In saying **I that speak unto thee,** He intends a reference to her words, "*will tell us all things,*"—**I am He, who am now speaking to thee**—fulfilling part of this *telling all things;* see also her confession ver. 29. **27.**] The ground of their wonder, as given in the original, was the circumstance, that our Lord was talking with **a woman.** None of them said either—*to the woman*—**What seekest thou?** or to the Lord, **Why talkest thou with her?**—or perhaps both questions *to Him. Why talkest thou with her?*—I rather prefer the former interpretation. **28—30.**] She does not mention to the men *His own* announcement of Himself,—but as is most natural under such circumstances, rests the matter on the testimony likely to weigh most with them,—*her own.* We often, and that unconsciously, put before another not *our* strongest, but what is likely to be *his* strongest reason. At the same time she shews how the suspicion expressed in ver. 25 arose in her own mind.

30.] **came,**—more properly, **were coming,**—had not arrived, when what follows hap-

unto him. 31 In the mean while his disciples prayed him, saying, Master, eat. 32 But he said unto them, I have meat to eat that ye know not of. 33 Therefore said the disciples one to another, Hath any man brought him ought to eat? 34 Jesus saith unto them, [u] My meat is to [u] *do* the will of him that sent me, and to finish his work. 35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields, [x] [v] *for* they are white already to harvest.

u Job xxiii. 12. ch. vi. 38: xvii. 4: xix. 30.

x Matt. ix. 37. Luke x. 2.

[u] *better*, to be doing.

[v] *render*, that.

pened. 31, 32.] The bodily thirst (and hunger probably, from the time of day) which our Lord had felt before, had been and was forgotten in the carrying on of His divine work in the soul of this Samaritan woman. Although **I** and **you** are emphatic, the words are not spoken in *blame*, for none was deserved: but in fulness and earnestness of spirit;—in a feeling analogous to that which comes upon us when called from high and holy employment to the supply of the body or to the business of this world. 33.] It is very characteristic of the first part of this Gospel to bring forward instances of unreceptivity of spiritual meaning; compare ver. 11; ch. ii. 20; iii. 4; vi. 42, 52. The disciples probably have the woman in their thoughts. 34.] Christ alone could properly say these words. In the believer on Him, they are partially true,—true as far as he has received the Spirit, and entered into the spiritual life;—but in Him they were absolutely and fully true. His whole life was the doing of the Father's will. We can 'eat and drink, &c. to the glory of God,'—but in Him the hallowing of the Father's name, doing His will, bringing about His Kingdom, was His *daily bread*, and superseded the thoughts and desires for the other, needful as *it* was for His humanity.

My meat is to be (better, **that I may be**) **doing** &c.] That is, it was our Lord's continued sustenance, to be ever carrying onward to completion that performance of His Father's will for which He came into the world. In the words **finish his work**, the way is prepared for the idea introduced in the next verse. These words give an answer to the questioning in the minds of the disciples, and shew *that He had been employed in the Father's work during their absence.*

35.] The sense of these much-controverted words will be best ascertained by narrowly observing the form of the sentence. **Say not ye . . . .** surely *cannot be the introduction to an observation of what was matter of fact at the time.* Had the words been spoken *at a time when it wanted four months to the harvest*, and had our Lord *intended to express this*,—is it conceivable that He should have thus introduced the remark? Would not, *must* not, the question have been a *direct* one in that case—'*are there not four months?*' &c. I know not how to account for this **Say not ye that . . . .** except that it introduces *some common saying* which the Jews, or perhaps the people of Galilee only, were in the habit of using. **Are not ye accustomed to say, that . . . .?** That we hear of no such proverb elsewhere, is not to the point;—for such unrecorded sayings are among every people. That we do not know whence to date the four months, is again no objection:—there may have been, in the part where the saying was usual (possibly in the land west of the lake of Tiberias, for those addressed were from thence, and the emphatic "*ye*" seems to point to some particular locality), *some fixed period in the year*,—the end of the sowing, or some religious anniversary,—when it was *a common saying, that it wanted four months to harvest.* And this might have been the first date in the year which had regard to the harvest, and so the best known in connexion with it.

If this be so, all that has been built on *this* saying, as giving a chronological date, must fall to the ground. (Lightfoot, Wieseler, and others, maintain, that since the harvest began on the 16th of Nisan, we must reckon four months back from that time for this journey through Samaria, which would bring it to the middle of Chisleu, i.e. the beginning of December.)

To get the meaning of the latter part of the verse, we must endeavour to follow, as far as may be, the train of thought which pervades the discourse. He that soweth the good seed is the Son of

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. 37 And herein [w] *is that saying true,* One soweth, and another reapeth. 38 I sent you to reap that whereon ye [x] *bestowed* no labour: other men [x] *laboured,* and ye are entered into their labours. 39 And many of the Samaritans of that city believed on him [y] for the saying of the woman, which testified, He told me all that ever I did. 40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 41 And many more believed because of his own word; 42 and said unto the woman, [y] *Now we believe, not because of thy saying:* for [z] we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

y ver. 30.

z ch. xvii. 8. 1 John iv. 14.

[w] *render,* is [fulfilled] that true saying.

[x] *render,* have bestowed, *and* have laboured.

[y] *render,* No longer do we believe because of thy story.

Man: our Lord had now been employed in this His work. But not as in the natural year, so was it to be in the world's lifetime. One-third of the year may elapse, or more, before the sown seed springs up; but the *sowing by the Son of Man* comes late in time, and the harvest should immediately follow. The fields were whitening for it; these Samaritans (not that I believe He *pointed to them approaching,* as Chrysostom and most expositors, but had them in his view in what He said), and the multitudes in Galilee, were all nearly ready. In the discourse as far as ver. 38, He is *the sower,* the disciples (see Acts viii.) were the *reapers*:—He was the *one who had laboured,* they were the *persons who had entered into his labours.* The *past* is used, as descriptive of the office which each held, not of the actual thing done. I cannot also but see an allusion to the words spoken by Joshua (xxiv. 13), *on this very spot*:—'I have given you a land for which ye did not labour.' Taking this view, *I do not believe there was any allusion to the actual state of the fields at that time.* The words **Lift up your eyes,** &c., are of course to be understood *literally*;—they were to lift up their eyes and look on the lands around them;—and then came the assurance; 'they are whitening already towards the harvest.' And it seems to me that on *this view*—of the Lord speaking of spiritual things to them, and announcing to them the approach of the spiritual harvest,—*and none else,—the right understanding of the following verses depends.*

It is of course *possible* that it *may have been seed-time*;—possible also, that the fields may have been *actually whitening for the harvest*;—but to lay down either of these as certain, and build chronological inferences on it, is quite unwarranted.

36.] The **wages** of the **reaper** is in the "*joy*" here implied, in having gathered many into eternal life, just as the *meat* of the *sower* was His joy already begun in His heavenly work. See Matt. xx. 1—16 and notes. **38.**] Here, as often, our Lords speaks of the office and its work as *accomplished,* which is but beginning (see Isa. xlvi. 10). By **other men** here our Lord cannot mean the O. T. prophets as some say, for then His own place would be altogether left out;—and besides, all Scripture analogy is against the idea of the O. T. being the *seed* of which the N. T. is the *fruit*;—nor can it be *right,* as Olshausen maintains, to leave Him out, as being the *Lord of the Harvest*:—for He is certainly *elsewhere,* and was by the very nature of the case *here, the Sower.* The plural is I believe merely inserted as the correspondent word to **ye** in the explanation, as it was **one** *soweth and* **another** *reapeth* in the proverb. **39—42.**] The truth of the saying of ver. 35 begins to be manifested. These Samaritans were the foundation of the church afterwards built up there. It does not seem that any miracle was wrought there: the feeling expressed in the words "*we have heard*

43 Now after [z] *two days* he departed thence, and went
a Matt. xiii. 57. Mark vi. 4. Luke iv. 24. into Galilee. 44 For [a] Jesus himself testified, that a pro-
phet hath no honour in his own country. 45 [a] *Then when*
he was come into Galilee, the Galilæans received him,
b ch. ii. 23: iii. 2. [b] having seen all the things that he did at Jerusalem at the
c Deut. xvi. 16. feast: [c] for they also went unto the feast. 46 So Jesus
d ch. ii. 1, 11. came again into Cana of Galilee, [d] where he made the
water wine. And there was a certain nobleman, whose
son was sick at Capernaum. 47 When he heard that
Jesus was come out of Judæa into Galilee, he went unto
him, and besought him that he would come down, and
heal his son: for he was at the point of death. 48 Then
e 1 Cor. i. 22. said Jesus unto him, [e] Except ye see signs and wonders,

[z] *render,* the two days.

[a] *render,* When then.

Him ourselves" was enough to raise their faith to a point never attained by the Jews, and hardly as yet by the disciples,—that He was the Saviour of *the world.* Their view seems to have been less clouded by prejudice and narrow-mindedness than that of the Jews; and though the conversion of this people lay not in the plan of the official life of our Lord, or working of His Apostles during it (see Matt. x. 5),—yet we have abundant proof from this history, of His gracious purposes towards them. A trace of this occurrence may be found ch. viii. 48, where see note. Compare throughout Acts viii. 1—25. The word rendered **story** (literally, *"this talking"*) is one in which it is hardly possible not to see something of allusion to the woman's eager and diffuse report to them.

43—54.] *The second miracle of Jesus in Galilee. The healing of the Ruler's son.* 43.] **after the two days,** viz. those mentioned above. We find no mention of the *disciples* again, till ch. vi. 3.

And thus the *"therefore"* in the next verse will be a word connecting it with this preliminary reason given.

The reason (ver. 1) why Jesus left Judæa for Galilee was, because of the publicity which was gathering round Himself and his ministry. He betakes himself to Galilee therefore, to avoid fame, testifying that His own country (Galilee) was that where, as a prophet, He was least likely to be honoured. See on the difficulties which have been found in the connexion of this verse, in my Greek Testament. The above explanation seems to me completely satisfactory. 45.] They received Him, but in accordance with the proverbial saying just recorded;—not for any honour in which they themselves held Him, or value which they had for His teaching; but *on account of His fame in Jerusalem,* the metropolis,—which set them the fashion in their estimate of men and things.

for they also went unto the feast is inserted for those readers who might not be aware of the practice of the Galilæans to frequent the feasts at Jerusalem.

46. a certain nobleman] literally, *"a royal person."* "Either," say Euthymius and Chrysostom, "one of the royal race, or one in possession of some dignity from which he was called *'royal;'*" or, Euthymius adds, "because he was a servant of the King." Origen thinks he may have been one of the household of Cæsar, having some business in Judæa at that time. But the usage of Josephus is perhaps our surest guide. He uses this word *"royal,"* to distinguish the soldiers, or courtiers, or officers of the *kings* (Herods or others), from those of *Rome,*—but never to designate the royal family. So that this man was probably an officer of Herod Antipas. He *may* have been Chuza, Herod's steward, Luke viii. 3: but this is pure conjecture. The man seems to have been a Jew: see below. 47, 48.] This miracle is a notable instance of our Lord 'not quenching the smoking flax:' just as His reproof of the Samaritan woman was of His 'not breaking the bruised reed.' The little spark of faith in the breast of this nobleman is by Him lit up into a clear and enduring flame for the light and comfort of himself and his house. **come down:** see on ch. ii. 12. The charge brought against them, **Except ye see signs and wonders,** &c., does not imply, as some think, that they would not believe signs

ye will not believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus [b] *had spoken* unto him, and he went his way. 51 And as he was now going down, his servants met him, and told him, saying, Thy [c] *son* liveth. 52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 [d] *This is again the second miracle that Jesus did,* when he was come out of Judæa into Galilee.

[b] *render,* spake. [c] *render,* child.
[d] *render,* This again, a second miracle, did Jesus.

and wonders *heard of,* but required to *see* them—for in this case the expression would certainly have been fuller, "*see with your eyes,*" or something similar;—and it would not accord with our Lord's known low estimate of all *mere miracle-faith,* to find Him making so weighty a difference between faith from miracles *seen* and faith from miracles *heard.* The words imply the contrast between the Samaritans, who believed *because of His word,* and the Jews (the *plural* reckoning the nobleman among them), who would not believe but *through signs and prodigies*:—see 1 Cor. i. 22. And observe also that it is not implied that even when they had seen signs and wonders, they would believe:—they required these as a condition of their faith, but even these were rejected by them: see ch. xii. 37.

But even with such inadequate conceptions and conditions of faith, our Lord receives the nobleman, and works the sign rather than dismiss him. It was otherwise in Matt. xvi. 1 ff. 49.] Here is the same weakness of faith as there,—but our Lord's last words have made visible impression. It is like the Syrophœnician woman's rejoinder,—'Yea, Lord; but . . .,' only the faith is of a far less noble kind than hers. He seems to believe it necessary that Jesus should be on the spot;—not that there was any thing strange or blameable in this, for Martha and Mary did the same, ch. xi. 21, 32:—and to think that it would be too late when his child *had expired*;—not imagining that He to whom he spoke could *raise the dead.* 50.] The bringing out and strengthening of the man's faith by these words was almost as great a spiritual miracle, as the material one which they indicated. We may observe the difference between our Lord's dealing here and in the case of the centurion (Matt. viii. 6 ff. and parallel places). There, when from humility the man requests Him to speak the word only, He offers to go to his house: here, when pressed to go down, He speaks the word only. Thus (as Trench observes, after Chrysostom) the weak faith of the nobleman is strengthened, while the humility of the centurion is honoured.

51.] He appears (see below) to have gone leisurely away—for the hour (1 P.M.) was early enough to reach Capernaum the same evening (twenty-five miles)—in confidence that an amendment was taking place, which he at present understood to be only a gradual one. 52, 53. **the fever left him**] This was probably more than he expected to hear; and the coincidence of so sudden a recovery with the time at which Jesus had spoken the words to him raises his faith at length into a full belief of the Power and Goodness and the Messiahship of Him, who had by a word commanded the disease, and it had obeyed. The word **believed,** *absolutely,* implies that in the fullest sense he and all his *became disciples of Jesus.* It is very different from "*believed the word that Jesus spake*" in ver. 50—as believing on HIM must be always different from believing on *any thing else in the world,* be it *even His own word or His own ordinances.* The cure took place in the afternoon: the nobleman probably set out, as indeed the narrative implies, immediately on hearing our Lord's assurance, and *spent the night on the way.*

54.] The *meaning* of the Evangelist clearly is, that this was the second *Gali-*

55090

V. [1] After [e] *this* there was a feast of the Jews: and

[e] *render,* these things.

læan miracle (see ch. iii. 2, and ver. 45). But (1) how is that expressed in the words? The miracles which He did at Jerusalem in the feast being omitted, the words naturally carry the thoughts back to a former one related; and the clause added ("*when He was come out of Judæa into Galilee*") shews, not that a miracle prior to this, during this return visit, has been passed over,—but that as the scene of this second was in Galilee, so that former one, to which "*second*" refers, must be sought in Galilee also. And then (2) *why* should this so particularly be stated? Certainly, it seems to me, on account of the part which this miracle bore in the calling out and assuring of faith by the manifestation of His glory, as that first one had done before. By that (ch. ii. 11), His disciples had been convinced: by this, one (himself a type of the weak and unworthy in faith) outside the circle of His own. By both, half-belief was strengthened into faith in Him: but in each case it is of a different kind. It is an interesting question, whether or not this miracle be the same as the healing of the centurion's servant (or *son*, Matthew?) in Matt. viii. 5: Luke vii. 1. Irenæus *appears* to hold the two narratives to be the same history (*appears* only; for his words are, "He healed the centurion's servant when absent, saying, 'Go thy way, thy son liveth:'" which remark may be simply explained by his having cited from memory, and thus either made this *nobleman* a centurion,—or, which is more probable, having understood the word in Matt. viii. to signify a *son*, and made our Lord there speak very similar words to those really uttered by Him, but which are in reality found here): so Eusebius also in his canons. Chrysostom notices, but opposes the view:—and it has never in modern times gained many advocates, being chiefly held by the interpreters of the Straussian school. Indeed, the internal evidence is all against it: not only (Chrys.) "in station, but also in the nature of his faith," does the man in one case differ from the man in the other. The inner kernel of the history is, in our case here,—*the elevation of a weak and mere wonder-seeking faith into a deep conviction of the personal power and love of our Lord;* in the other, the commendation of a noble confession of our Lord's divine power, indicating great strength and grasp of faith, and inducing the greatest personal humility. And the external point brought out in the commendation there, "*I have not seen such faith, no, not in Israel,*" is not only different from, but stands in absolute contrast with, the depreciating charge here, "*Except ye see signs and wonders, ye will not believe.*" Olshausen well remarks, that this narrative may be regarded as a sequel to the foregoing one.

CHAPP. V.—XII.] *Second great division of the Gospel.* JESUS IN CONFLICT WITH THE JEWS. V., VI. JESUS THE LIFE. *Beginning of the conflict.*

V. 1—47.] *Healing of a cripple at the pool of Bethesda, during a feast; and the discourse of Jesus occasioned by the persecution of the Jews arising thereupon.*

1. After these things] Lücke remarks that when John wishes to indicate immediate succession, he uses "*after this*" (or "*that*"), ch. ii. 12; xi. 7, 11; xix. 28; when mediate, after an interval, "*after these things,*" ch. iii. 22; v. 14; vi. 1; vii. 1; xix. 38. So that apart from other considerations which would lead us to the same conclusion, we may infer that some interval has elapsed since the last verse of ch. iv. **a feast of the Jews**] Few points have been more controverted, than the question, *what this feast was.* I will give the principal views, and then state my own conclusion. (1) Irenæus understands it to be the *second Passover of our Lord's ministry.* Origen (whose commentary on this chapter is lost) mentions this view, but apparently does not approve it. This is the view of Luther, Grotius, Lightfoot, and others. (2) Cyril of Alexandria, Chrysostom, and others think it to be *the Pentecost.* This opinion prevailed in the Greek Church; and has found many defenders in modern times. (3) Kepler first suggested the idea that it might be *the feast of Purim,* (Esth. ix. 21, 26,) almost immediately preceding the Passover (the 14th and 15th of Adar). This has been the general view of the modern chronologists. (4) The *feast of Tabernacles* has been suggested by Cocceius, and is supported by one of our MSS., but of late date. (5) Kepler and Petavius thought it also possible that the *feast of Dedication* (see ch. x. 22) might be meant. So that *almost every Jewish feast* finds some supporters.

I believe, with Lücke, De Wette, and Tholuck, *that we cannot with any probability gather what feast it was.* Seeing as I do no distinct datum given in ch. iv. 35, nor again in ch. vi. 1, and finding no

Jesus went up to Jerusalem. 2 Now there is at Jerusalem by the [a]sheep [f*market*] a pool, which is called in the Hebrew tongue Bethesda, having five porches. 3 In these lay a great multitude of impotent folk, of blind, halt,

[a] Neh. iii. 1; xii. 39.

[f] *better,* [gate]. *Not expressed in the original.*

thing in this chapter to determine the nature of this feast, I cannot attach any weight to most of the elaborate chronological arguments which have been raised on the subject. It can hardly have been a Passover, both because it is called a feast, not the feast, as in ch. vi. 4, and because if so, we should have an interval of a whole year between this chapter and the next, which is not probable. Nor can it have been the Dedication, in the *winter;* for then the multitude of sick would have hardly been waiting in the porches of Bethesda. The feast of Purim would nearest agree with the subsequent events; and it seems as if our Lord did not go up to Jerusalem at the Passover next following (ch. vi. 4; vii. 1), so that no difficulty would be created by the proximity of the two feasts, unless, with De Wette, we believe that the interval was too little for what is related ch. vi. 1—3 to have happened. But it may be doubted, (1) whether it was a general practice to go up to Jerusalem at the Purim: (2) whether our Lord would be likely to observe it, even if it was. No reason need be given why St. John does not name the feast; it is quite in accordance with his practice of mentioning nothing that does not concern his subject-matter. Thus the Passover is mentioned ch. ii. 13, because of the *buying and selling in the temple;* again, ch. vi. 4, to account for the *great multitude,* and as eminently suiting (see notes) the subject of His discourse there; the feast of Tabernacles, ch. vii. 2, because of the practice alluded to by our Lord in ver. 37; that of the Dedication, ch. x. 22, to account for His being in Solomon's porch, because it was winter; but in this chapter, where there is nothing alluding to the time or nature of the feast, it is not specified. **Jesus**] and probably His disciples: for the same expression is used ch. ii. 13, whereas we find, ch. iii. 22, that His disciples were with Him; compare also ch. vii. 10 and ch. ix. 2. **2.**] The expression **there is** has been thought to import that St. John wrote his Gospel *before the destruction of Jerusalem.* But this must not be pressed. He might have spoken in the present without meaning to be literally accurate with regard to the moment when he was writing. The locality given means, probably, **near the sheep-gate,**—mentioned by Nehemiah, see reff The situation of this gate is unknown;—it is traditionally supposed to be the same with that now called St. Stephen's gate; but inaccurately, for no wall existed in that quarter till the time of Agrippa. Eusebius, Jerome, and the Jerusalem Itinerary speak of a *sheep-pool,* as indeed the Vulgate renders here. **Bethesda,**—in Syriac, **the house** (place) **of mercy,** or **of grace.** Its present situation is very uncertain. Robinson established by personal inspection the fact of the subterranean connexion of the pool of Siloam (see ch. ix. 7 note) and that called the Fountain of the Virgin; and has made it probable that the Fountain under the grand Mosk is also connected with them; in fact that all these are but one and the same spring. Now this spring, as he himself witnessed, is an *intermittent* one, as indeed had been reported before by Jerome, Prudentius, William of Tyre, and others. There might have been then, it is obvious, some artificially constructed basin in connexion with this spring, the site and memory of which have perished, which would present the phænomenon here described.

I have received an interesting communication from a traveller who believes that he has identified Bethesda in the present pool of Siloam. It appears from his account that there are still visible four bases of pillars in the middle of the water, and four corresponding ones in the wall, shewing that at one time the pool has been arched over by five equal porches. This pool is, as above noticed, intermittent, and is even now believed to possess a certain medicinal power. See the account of my informant at length at the end of vol. i., edn. 5, of my Greek Testament. The spot now traditionally known as Bethesda is a part of the fosse round the fort or tower Antonia, an immense reservoir or trench, seventy-five feet deep. But, as Robinson observes, there is not the slightest evidence that can identify it with the Bethesda of the N. T. This pool is not mentioned by Josephus. **having five porches**] Probably these were for the shelter of the sick persons, and were arches or porticos, opening upon and surrounding the reservoir: see above. **3. withered**] Those who were afflicted with the loss of vital power in any

withered[g, *waiting for the moving of the water.* 4 *For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had*]. 5 And a certain man was there, which had an infirmity thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

b Matt. ix. 6. Mark ii. 11. Luke v. 24. 8 Jesus saith unto him, [b] Rise, take up thy bed, and walk. 9 And immediately the man was made whole, and took up

c ch. ix. 14. his bed, and walked. And [c] on the same day was the sabbath. 10 The Jews therefore said unto him that was

g *omit: see note.*

of their limbs by stiffness or paralysis. Of this kind was the man on whom the miracle was wrought. "*waiting for the moving of the water,*" and the whole of ver. 4.] The spuriousness of this controverted passage can hardly be questioned. See the critical considerations dwelt on in my Greek Test. I may mention that the Vatican, Paris, Cambridge, and Sinaitic MSS. omit it: while at the same time the Alexandrine MS. contains it, but with the important variation of "*an angel* **washed in**" instead of "*went down into.*" 5.] Observe, he had *been lame* thirty-eight years, not *at Bethesda* all that time. 6.] **knew**, namely, *within Himself*, as on other similar occasions. Our Lord singled him out, being conscious of the circumstances under which he lay there, by that superhuman knowledge of which we had so striking an example in the case of the woman of Samaria. **Wilt thou be made whole?**] Some would supply, "*notwithstanding that it is the sabbath.*" But this is very improbable, see ver. 17. Our Lord did not thus appeal to his hearers' prejudices, and make His grace dependent on them. Besides, the "*being made whole*" had in the mind of the man no reference to a healing such as there would be any objection to on the Sabbath; but to the cure *by means of the water*, which he was there to seek.

The question is one of those by which He so frequently testified his compassion, and established (so to speak) a point of connexion between the spirit of the person addressed, and His own gracious purposes. Possibly it may have conveyed to the mind of the poor cripple the idea that at length a compassionate person had come, who might put him in at the next troubling of the water. It certainly is possible that the man's long and apparently hopeless infirmity may have given him a look of lethargy and despondency, and the question may have arisen from this: but there is no ground for supposing *blame* conveyed by it, still less that he was an impostor labouring under some trifling complaint, and wishing to represent it more important than it was. 7.] The man's answer implies the popular belief that whoever stepped in immediately after the bubbling up of the water was made whole: no more than this. Bauer asks why the person who *brought him there every day*, could not have put him in? But no such person is implied. The same slow motion which he describes here, would suffice for his daily coming and going.

8.] The command, **Take up thy bed**, has been treated as making a difference between the man lame from his birth in Acts iii. 8, who *walked* and *leaped* and *praised God;* and this man, who, since sin had been the cause of his disease (ver. 14), is ordered to carry his bed, 'a present memento of his past sin.' Possibly; but our Lord must have had in his view what was to follow, and have ordered it also to bring about this his first open controversy with the Jews. 10.] **The Jews**, never the *multitude*, but always those in authority of some kind, whom John ever puts forward as the representatives of the whole people

cured, [d] It is the sabbath day: it is not lawful for thee to carry thy bed. [11] He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. [12] Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? [13] And he that was healed wist not who it was: for Jesus [h] *had conveyed himself away*, a multitude being in that place. [14] [i] *Afterward* Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: [e] sin no more, lest [k] *a* worse thing come unto thee. [15] The man departed, and told the Jews that it was Jesus, which had made him whole. [16] And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. [17] But Jesus answered them, [f] My Father

[d] Exod. xx. 10. Neh. xiii. 19. Jer. xvii. 21, &c. Matt. xii. 2. Mark ii. 24: iii. 4. Luke vi. 2: xiii. 14.

[e] Matt. xii. 45. [ch. viii. 11.]

[f] ch. ix. 4: xiv. 10.

[h] *render*, passed away from him. [i] *render*, After these things. [k] *render*, some.

in their rejection of the Lord. **it is not lawful**] The bearing of burdens on the Sabbath was forbidden not only by the glosses of the Pharisees, but *by the law itself*. See Neh. xiii. 15–19: Exod. xxxi. 13—17: Jer. xvii. 21, 22. And our Lord does not, as in another case (Luke xiii. 15, 16), appeal here to the reasonableness of the deed being done on the Sabbath, *saving the sanctity of the Sabbath*, but takes altogether loftier ground, as being One greater than the Sabbath. The whole kernel of this incident and discourse is *not, that it is lawful to do works of mercy on the Sabbath*: but *that the Son of God* (here) *is Lord of the Sabbath*. 11.] The man's excuse is simple and sufficient; and for us, important, inasmuch as it goes into the depth of the matter, and is by the Jews themselves accepted. He who had power to make him whole, had power to suspend that law which was, like the healing, God's work. The authority which had overruled one appointment of Providence, could overrule another. I do not mean that this reasoning was *present to the man's mind*;—he very likely spoke only from intense feeling of obligation to One who had done so much for him;—but it lay *beneath the words*, and the Jews recognized it, by transferring their blame, *from the man, to Him who healed him*. 12.] Not, 'who is he that *healed thee*?' but they carefully bring out the unfavourable side of what had taken place, as malicious persons always do. 13.] Difficulty has been found here from the supposed improbability that some should not have told him, seeing that Jesus was by this time well known in Jerusalem. But this is wholly unnecessary. His fame had not been so spread yet, but that He might during the crowd of strangers at the feast, pass unnoticed. **Jesus passed on unobserved** by him: just spoke the healing words, and then went on among the crowd; so that no particular attention was attracted to Himself, either by the sick man or others. *The context requires this interpretation*: being violated by the ordinary one, that Jesus '*conveyed himself away*, because a multitude was in the place:' for that would imply that attention had been attracted towards him which He wished to avoid; and in that case he could hardly fail to have been known to the man and to others. 14.] The knowledge of our Lord extended even to the sin committed thirty-eight years ago, from which this long sickness had resulted, for so it is implied here. The **some worse thing**, as Trench observes, 'gives us an awful glimpse of the severity of God's judgments;'—see Matt. xii. 45. 15.] The man appears to have done this partly in obedience to the authorities; partly perhaps to complete his apology for himself. We can hardly imagine ingratitude in him to have been the cause; especially as the words "*which had made him whole*" speak so plainly of the benefit received; compare ver. 11 and note. 17.] The *true keeping* of the rest of the Sabbath was not that idle and unprofitable cessation from even good deeds, which they would en-

worketh hitherto, and I work. 18 Therefore the Jews
g ch. vii. 19. g sought the more to kill him, because he not only
1 *had broken* the sabbath, but said also that God was m *his*
h ch. x. 30, 33. Phil. ii. 6. Father, h making himself equal with God. 19 Then answered Jesus and said unto them, Verily, verily, I say
i ver. 30. ch. viii. 28: ix. 4: xii. 49: xiv. 10. unto you, i The Son can do nothing of himself, but what he seeth the Father n *do:* for what things soever he doeth,
k Matt. iii. 17. ch. iii. 35. 2 Pet. i. 17. these also doeth the Son o *likewise.* 20 For k the Father loveth the Son, and sheweth him all things that himself

1 *render,* broke.
m *render,* his own.
n *render,* doing.
o *render,* in like manner.

force: the Sabbath was *made for man;*—and, in its Jewish form, for man in a mere state of legal discipline (which truth could not yet be brought out to them, but is implied in this verse, because His people are even as He is—in the liberty wherewith He hath made them free); whereas He, the only-begotten of the Father, doing the works of God in the world, *stands on higher ground,* and hallows, instead of breaking the Sabbath, by thus working on it. "He is no more a breaker of the Sabbath than God is, when He upholds with an energy that knows no pause the work of His creation from hour to hour, and from moment to moment; 'My Father worketh hitherto, and I work;' My work is but the reflex of His work. Abstinence from outward work belongs not to the idea of a Sabbath, it is only more or less the necessary condition of it for beings so framed as ever to be in danger of losing the true collection and rest of the spirit in the multiplicity of earthly toil and business. Man indeed must *cease from his* work, if a higher work is to find place in him. He scatters himself in his work, and therefore he must collect himself anew, and have seasons for so doing. But with Him who is one with the Father, it is otherwise. In Him the deepest rest is not excluded by the highest activity." (Trench on the Miracles.) **18.**] The ground of the charge is now shifted; and by these last words (ver. 17), occasion is given for one of our Lord's most weighty discourses.

The Jews understood His words to mean nothing short of *peculiar personal Sonship,* and thus equality of nature with God. And that this their understanding *was the right one,* the discourse testifies. *All might in one sense,* and *the Jews did in a closer sense,* call God *their,* or *our, Father;* but they at once said that the individual use of 'MY FATHER' by Jesus had a totally distinct, and in their view a blasphemous, meaning: this latter especially, because He thus made God a participator in his crime of breaking the sabbath. Thus we obtain from the adversaries of the faith a most important statement of one of its highest and holiest doctrines. **19.**] The discourse is a wonderful setting forth of the Person and Office of the Son of God in His Ministrations as the Word of the Father. It still has reference to the charge of working on the Sabbath, and the context takes in our Lord's answer both to this, ver. 17, and to the Jews' accusation, ver. 18. In this verse, He states that He cannot work any but the works of God: *cannot,* by his very relationship to the Father, by the very nature and necessity of the case;—the working **of himself** being an impossible supposition, and purposely set here to express one:—the Son *cannot* work of Himself, because *He is* the Son: His very Person presupposes the Father's will and counsel as *His* will and counsel,—and His perfect *knowledge* of that will and counsel. And this, because every *creature* may abuse its freedom, and *will contrary to God:* but THE SON, standing in essential unity with God, cannot, even when become Man, commit sin,—break the Sabbath; for His whole Being and Working is in and of God. **for what things soever . . . .**] This clause *converts* the former proposition, and asserts its truth when thus converted. '*For* it is the very nature of the Son to do whatever the Father doeth.' Also, to do these works **in like manner**; after the same plan and proceeding, so that there can be no discord, but unity. **20.**] **For** (this last is ensured by the fact, that) **the Father loveth the Son, and sheweth him** (in this the Lord sets forth to us the unfolding of the will and purposes of the Father to [Mark xiii. 32: Acts i. 7] and by Him, in His Mediatorial office) **all things that himself doeth** (all the purposes of His

doeth: and he will shew him greater works than these, that ye may marvel. 21 For as the Father raiseth up the dead, and quickeneth them; [l] even so [p] *the Son* quickeneth whom he will. 22 For [q] *the Father judgeth no man,* but [m] hath committed all judgment unto the Son: 23 [r] *that all men should* honour the Son, even as they honour the Father. [n] He that honoureth not the Son honoureth not the Father which [s] *hath*] sent him. 24 Verily, verily, I say unto you, [o] He that heareth my word, and believeth

l Luke vii. 14: viii. 54. ch. xi. 25, 43.
m Matt. xi. 27: xxviii. 18. ver. 27. ch. iii. 35: xvii. 2. Acts xvii. 31. 1 Pet. iv. 5.
n 1 John ii. 23.
o ch. iii. 16, 18: vi. 40, 47: viii. 51: xx. 31.

p *render,* the Son also.
q *render,* neither doth the Father judge any man.
r *render,* that all may.
s *omit.*

secret counsel;—for with the Father, *doing* is *willing;* it is *only the Son who acts in time*); and this manifestation will go on increasing in majesty, that the wonder which now is excited in you by these works may be brought out to its full measure (in the acceptation or rejection of the Son of God—wonder leading naturally to the "*honour*" of ver. 23). 21.] It is very important to observe the distinction here between the working of the Eternal Son (in creation, e.g.) as He is "*in heaven*" with God, and His working in the state of His humiliation, in which the Father should by degrees advance Him to exaltation and put His enemies under His feet. Of the *latter of these* mention is made (ver. 20) in the *future,* of the *former* in the *present.* The former belong to the Son as His proper and essential work: the latter are opened out before Him in the process of His passing onward in the humanity which He has taken. And the unfolding of these latter shall all be in the direction of, and in accordance with, the eternal attributes of the Son: see ch. xvii. 5; resulting in His being exalted to the right hand of the Father. So here,—as it is the Father's essential work to vivify the dead (see Rom. viii. 11; 1 Sam. ii. 6 al.), so the Son vivifies whom He will: this last **whom He will** not implying any selection out of mankind, nor said merely to remove the Jewish prejudice that their own nation alone should rise from the dead,—but meaning, that in every instance where *His will is to vivify,* the result invariably follows. Observe, this **quickeneth (maketh alive)** lays hold of life in its innermost and deepest sense, and thus finds its illustration in the waking both of the *outwardly* and the *spiritually* dead. 22.] In the words **neither doth** is implied, that as the Father does not Himself, by His own proper act, *vivify* any, but commits all quickening power to the Son:—so is it with judgment also. And *judgment* contains eminently in itself the "*whom He will,*"—when the act of *quickening* is understood—as it must be *now*—of *bestowing everlasting life.* Again, the raising of the *outwardly dead* is to be understood as a sign that He who works it is appointed Judge of quick and dead, for it is a part of the office of that Judge:—*in the vivifying, the judgment is made:* see below, ver. 29, and Ps. lxxii. 1—4. 23.] This being so, the end of all is, *the honour of the Father in and by the Son.* He (the Son) is the Lord of life, and the Judge of the world;—all must honour Him with equal honour to that which they pay to the Father:—and whosoever does not, however he may imagine that he honours or approaches God, does not honour him at all;—because *He can only be known or honoured by us as* 'THE FATHER WHO SENT HIS SON.' 24.] What follows, to ver. 30 inclusive, is an expansion of the two assertions in vv. 21, 22,—the **quickening** and the **judging**,—intimately bound up as they are together. There is a parallelism in verses 24 and 25 which should be noticed, for the right understanding of the words. "*He that* **heareth** *my word,*" in the one, answers to "*the dead shall* **hear** *the voice of the Son of God*" in the other. It is a kind of *hearing* which awakens to life,—one accompanied by "*believing Him that sent Me.*" And this last is not barely 'Him who sent Me,' but Him, *the very essence of belief in Whom is in this,* THAT HE SENT ME (see ch. xii. 44). And the expression **believeth Him** (not "*on* Him," which is quite unauthorized by the original) expresses that belief in the *testimony* of God that He hath sent His Son, which is dwelt on so much 1 John v. 9—12, where,

[t *on*] him that sent me, hath everlasting life, and [u] *shall*
p 1 John iii. 14. *not come into condemnation:* [p] but [x] *is passed from death*
unto life. 25 Verily, verily, I say unto you, The hour is
q ver. 28. Eph. ii. 1, 5: v. 14. Col. ii. 13. coming, and now is, when [q] the dead shall hear the voice
of the Son of God: and they that [y] *hear* shall live.
26 For as the Father hath life in himself; so [z] *hath he*
r ver. 22. Acts x. 42: xvii. 31. *given* to [a] *the Son* to have life in himself; 27 and [r b] *hath*
s Dan. vii. 13, 14. *given* him authority to execute judgment [c *also*], [s] because

t *omit.* u *render,* cometh not into judgment.
x *render,* hath passed out of death into life.
y *render,* have heard. z *render,* gave he.
a *render,* the Son also: b *render,* gave. c *omit.*

ver. 10, we have the same expression, "*he that believeth not God,*" even in the A. V.

hath everlasting life: so 1 John v. 12, 13. The **believing**, and the **having everlasting life**, are *commensurate:*—where the faith is, the possession of eternal life is:—and when the one remits, the other is forfeited. But here the faith is set before us as an *enduring* faith, and its effects described *in their completion* (see Eph. i. 19, 20). **cometh not into judgment**] *Judgment* being the *separation,*—the effect of which is to gather out of the Kingdom *all that offendeth;*—and thus regarding especially the *damnatory* part of judgment,—he who believes *comes not into,* has no concern with, judgment. Compare Ps. cxliii. 2. The reckoning which ends with "*Well done, good servant,*" is not *judgment: the reward is of free grace.* In this sense, the believers in Christ will not be judged according to their works: they are justified before God by faith, and *by God—God is he that justifieth, who is he that condemneth?* Their 'passage over' from death into life *has already taken place,*—from the state of spiritual death into that *everlasting life,* which in their believing state they *have* already. It is to be observed that our Lord speaks in very similar terms of the unbelieving being *condemned already,* in ch. iii. 18.

The *perfect* sense of the word **hath passed** must not be weakened nor explained away. **25.**] This verse continues to refer to *spiritual* awakening from the dead. The words **The hour is coming, and now is** are an expression used of those things which are to characterize the spiritual Kingdom of Christ, which was even now begun among men, but not yet brought (until the day of Pentecost, Acts ii.) to its completion. Thus **it cometh,** in its fulness,—and **even now is begun. the dead,**—in reference to the words "*out of death*" of the preceding verse—**the** *spiritually* **dead**:—see below on ver. 28. **the voice of the Son of God**] His *call to awake,* in its widest and deepest sense;—by His own preaching, by His Apostles, His ministers, &c. &c. In all these He speaks to the spiritually dead. Not merely, "*and when they have heard it, they shall live:*" but, **and** THEY WHO **have heard it** (or, **who hear it**) **shall live.** *This determines the verse to be spoken of spiritual, not bodily* awakening. **they that have heard** are the persons to whom the Lord cried so often "*he that hath ears to hear, let him hear:*"—the persons who stand opposed to those addressed in ver. 40. **shall live** is explained in the next verse.

26, 27.] We have here again *vivifying* and *judging* bound together as the two great departments of the Son's working;—the former, as substantiating the word "*shall live*" just uttered; the latter, as leading on to the great announcement of the next verse. But the two departments spring from *two distinct sources,* united in the Person of the Incarnate Son of God. The Father hath given Him to have life in Himself, *as He is* THE SON OF GOD. *We* have none of us *life in ourselves: in Him* we live and move and have our being. But He, as the Father is, is the *source* of Life. Then again the Father hath given Him power to pass judgment, *because He is* THE SON OF MAN; man is to be judged by Man,—by that Man whom God hath appointed, who is the inclusive Head of humanity, and to whom mankind, and man's *world,* pertain by right of covenant-purchase. This *executing judgment* leads the thought to the *great occasion* when judgment shall be executed; which accordingly is treated of in the next verse.

he is the Son of man. 28 Marvel not at this: for the hour
is coming, in the which all that are in the graves shall
hear his voice, 29 [t] and shall come forth; [u] they that
have done good, unto the resurrection of life; and they
that have done evil, unto the resurrection of [d] *damnation*.
30 [x] I can of mine own self do nothing: as I hear, I judge:
and my judgment is just; because [y] I seek not mine own
will, but the will of [e *the Father*] which [f *hath*] sent me.
31 [z] If I bear witness of myself, my witness is not true.
32 [a] There is another that beareth witness of me; and

[t] Isa. xxvi. 19. 1 Cor. xv. 52. 1 Thess. iv. 16.
[u] Dan. xii. 2. Matt. xxv. 32, 33, 46.
[x] ver. 19.
[y] Matt. xxvi. 39. ch. iv. 34: vi. 38.
[z] See chap. viii. 14. Rev. iii. 14.
[a] Matt. iii. 17: xvii. 5. ch. viii. 18. 1 John v. 6, 7, 9.

[d] *render*, judgment. [e] *read*, him. [f] *omit*.

28.] **Marvel not at this**, as in ch. iii. 7, introduces a matter of even *greater* wonder to them;—the astounding proof which shall be given in the face of the universe that this is so. **the hour cometh**, but not "*and now is*" this time,—because He is *now speaking* of the great day of the resurrection: when not merely "*the dead*," but **all that are in the graves**, shall hear His voice, and "*they that have heard*" are not specified, because *all* shall *hear* in the fullest sense. Observe that here, as elsewhere, when the judgment according to *works* is spoken of, it is the great *general* resurrection of Matt. xxv. 31—46, which (and the notes) compare. So here we have not "*they that have believed*" and "*they that have not believed*," but the descriptions reach far wider, including indeed in this most general form the first resurrection unto life also—and the two great classes are described as *they that have done* (*wrought*) *good* and *they that have done* (*practised*, see on ch. iii. 20, 21) *evil* (*vain, worthless things*).
Observe that *life* and *judgment* stand opposed here, as in ver. 24:—not that there is *no such thing* as a *resurrection of death*, but that *it is involved* in this *judgment*. Olshausen observes that this, and Acts xxiv. 15, are the only *direct* declarations in the N. T. of a *bodily resurrection of the unjust* as well as of the just. It is implied in some places, e. g. Matt. x. 28, and less plainly in Matt. xxv. 34 ff.: Rev. xx. 5, 12, and directly asserted in the O. T., Dan. xii. 2. In 1 Cor. xv.,—as the object was to convince *believers in Christ* of the truth of the resurrection of *their* bodies,—no allusion is made to those who are not believers. **30.**] Here begins *the second part of the discourse*,—but bound on most closely to the first (ver. 23),—treating of the *testimony by which these things were substantiated, and which they ought to have received*. This verse is, however, perhaps rather a point of transition to the next, at which the testimony is first introduced. As the Son does nothing of Himself,—but His working and His judgment all spring from His deep unity of will and being with the Father,—this His great and last judgment, and all His other ones, will be just and holy (He being not separate from God, but one with Him); and therefore His witness given of Himself ver. 17, and called by them blasphemy, is true and holy also. Observe, the discourse here passes into the *first person*, which was *understood* before, because he had called himself the Son of God,—but is henceforth used *expressly*.
31.] This assertion is not to be trifled away by an accommodation, or supposed to be introduced by '*Ye will say to Me:*'—see by all means ch. viii. 12—14 and notes. The words are said in all earnestness, and are *strictly true*. If such a separation, and independent testimony, as is here supposed, *could take place*, it would be a falsification of the very conditions of the Truth of God as manifested by the Son, Who being the Word, speaks, not of himself, but of the Father. And in this sense ch. viii. 14 is eminently true also, the *light* being the "*brightness of the Father's glory*." **32.**] This **other** can, by the inner coherence of the discourse, be no other than THE FATHER, of Whom so much has been said in the former part, but Who is hinted at rather than mentioned in *this* (the word "*Father*" in ver. 30 being spurious). *It cannot be John*,—from whom (ver. 34) our Lord *took not his testimony*. Similar modes of alluding to the Father occur ch. viii. 50: see also ch. viii. 18, and Matt. x. 28 and

I know that the witness which he witnesseth of me is
b ch. i. 15, 19, 27, 32. true. 33 Ye g *sent* unto John, b and he h *bare* witness unto
the truth. 34 i *But* I receive not k *testimony* from man:
but these things I say, that ye might be saved. 35 He
c 2 Pet. i. 19. was l *a burning and* c *a shining light:* and d ye were willing
d See Matt. xiii. 20: xxi. 26. Mark vi. 20. m *for a season to rejoice* in his light.
e 1 John v. 9. 36 But e n *I have greater witness than that of John:* for
f ch. iii. 2: x. 25: xv. 24. f the works which the Father o *hath given* me to finish, the
same works that I do, bear witness of me, that the Father

g *render,* have sent.
h *render,* hath borne.
i *better,* yet.
k *render,* my testimony.
l *render,* the lamp lighted and shining.
m *render,* to rejoice for a season.
n *render,* the testimony which I have is greater than [*that of*] John.
o *render,* gave.

parallel places. **and I know . . .**] This is the Son's testimony to the Father's truth: see ch. (iii. 33) vii. 28; viii. 26, 55. It testifies to the full consciousness on the part of the Son, even in the days of his humiliation, of the righteousness of the Father: and (for the testimony of the Father to the Son is contained in the Scriptures) also to His distinct recognition and approval (Ps. xl. 6—8) of psalm and type and prophecy, as applied to Himself and His work. **33.**] See ch. i. 19. The connexion is,—**another testifies of Me** (ver. 32)—'not John only, although he, when sent to, did certainly testify to the truth; for' &c. **he bare witness unto the truth,** not merely (Grot.) modestly said;—but *necessarily. Bare witness* to **Me** would have been asserting what the next verse denies. **34.**] 'I **receive not my testimony** (the testimony to Me of which I have spoken) **from man,** but I mention John's testimony, that you may make the intended use of it, to be led to Me for salvation.' **35.**] This was shews, as Stier rightly observes, that John *was now cast into prison,* if not executed. **the lamp**] The article has been taken by some to point to the prophecies concerning John. But we have no passage in the O. T. which designates Elias in such terms. In Ecclus. xlviii. 1 we read of him, "*Then stood up Elias the prophet as fire, and his word burned like a lamp,*" which Stier thinks may be referred to here. We may, as indeed he also suggests, believe that those words represent or gave rise to a common way of speaking of Elias, as certain Rabbis were called 'The candle of the Law,' &c. De Wette takes the article as meaning, '*the lamp which was to lead you,*' &c. On John as the light *lighted* not *lighting,* see note, ch. i. 8. **and shining**] The description sets forth the *derived,* and *transitory* nature of John's light. **and ye . . . .**] See Ezek. xxxiii. 30, 32. 'But you wished only to disport yourselves in his light for a time—came out to him in crowds at first,—and—like silly children who play with the fire till it burns and hurts them, and then shrink from and loathe it,—when he began to speak of deep repentance as the preparation for God's Kingdom, and laid the axe to the root of the trees, you left him.' No one cared, when he was imprisoned and put to death. And even those few who remained true to him, did not follow his direction to Christ. For the mass of the people, and their leaders, his mission was in vain. **36.**] Literally, **I have my witness greater than John**; or, *than that of John;* —but perhaps this is not needed, for John himself *was* a testimony. **for the works,** not *His miracles* alone, although those principally; but *the whole of His life and course of action,* full as it was of holiness, in which, and as forming harmonious parts of which, His miracles were testimonies of His divine mission. His *greatest work* (ch. vi. 29) was the awakening of faith, the *quickening* of which we have heard before, to which the miracles were but as means to an end. **the same works that I do**] The repetition is to shew that His life and working was an exact fulfilment of the Father's will. **The works which the Father hath given me to do, those very works which I am doing. . . . .**

hath sent me. 37 And the Father himself, which hath sent me, [g] hath borne witness of me. Ye have neither heard his voice at any time, [h] nor seen his shape. 38 And ye have not his word abiding in you: for whom he [p *hath*] sent, him ye believe not. 39 [i] [q] *Search* the scriptures; for in them ye think ye have eternal life: and [k] they are they which testify of me. 40 [l] [r] *And ye will not* come to me, that ye might have life. 41 [m] I receive not

g Matt. iii. 17: xvii. 5. ch. vi. 27: viii. 18.
h Deut. iv. 12. ch. i. 18. 1 Tim. i. 17. 1 John iv. 12.
i Isa. viii. 20: xxxiv. 16. Luke xvi. 29. ver. 40. Acts xvii. 11.
k Deut. xviii. 15, 18. Luke xxiv. 27. ch. i. 45.
l ch. i. 11: iii. 19.
m ver. 34. 1 Thess. ii. 6.

p *omit.*
q *or,* Ye search: *see note.*
r *render,* And yet ye are not willing to.

37—39.] The connexion of these verses has been much disputed. I believe it will be found to be this: 'The works of which I have spoken, are only *indirect* testimonies; the Father Himself, who sent Me, has given *direct* testimony concerning Me. Now that testimony cannot be derived by you, nor any man, by direct *communication* with Him; for ye have never heard His voice nor seen His shape. (Or perhaps,—have not heard His voice, as your fathers did from Sinai,—nor seen His visional appearance, as the Prophets did.) Nor (ver. 38), *in your case*, has it been given by that *inward witness* (ch. iii. 33; 1 John iv. 13, 14) which those have (and had in a measure, even before the gift of the Spirit—see among other places, Ps. li. 11), in whom His word abides; for ye have not His word abiding in you, not believing on Him whom He hath sent. Yet (ver. 39) there is *a form* of this direct testimony of the Father, accessible even to you;—"*Search the Scriptures*," &c.' Chrysostom and others understand the word **voice** to refer to *the voice at our Lord's baptism:* but, as Lücke observes, the addition, **at any time**, forbids this. Observe that the testimony in the Scriptures is not the only, nor the chief one, *intended* in ver. 37, but the direct testimony *in the heart of the believer;*—which, as the Jews *have not*, they are directed to *another form* of the Father's testimony, *that in the Scriptures.*

39.] The word **Search** may be *indicative*, **Ye search**: then the sense will be, '*Ye search the Scriptures, for ye believe ye have* &c., *and they are they that testify of Me: and* (*yet*, ver. 40) *ye will not come to Me that ye may have life:*' or *imperative*, as in the text, in which case generally a period has been placed after **me**, and a fresh sentence begins at **And yet ye are not willing** .... Authorities are very divided between these: the Greek Fathers, who should best understand their own language, took them (with one remarkable exception, Cyril of Alexandria) as *imperative*. And I believe the *imperative sense only* will be found to cohere with the previous verses:—see above, where I have given the context. And no other sense will suit the word **search**: which cannot be used, as in the indicative it would be, with blame attached to it,—'*ye make nice and frivolous search into the letter of Scripture;*' but implies *a thorough search* (see also 1 Pet. i. 11) *into the contents and spirit* of Scripture. *Ye* (emphatic) **imagine that** *in them* (emphatic) **ye have eternal life.** We may find testimonies to this from the Rabbis: "*He who acquires the words of the law, acquires for himself eternal life,*" &c. But they, like all other secondary ordinances, have a spiritual end in view, and that end is to testify, from first to last (it is *their office*); *they are they that testify* of ME. 40.] I would connect these words with the former, and regard them as describing the inconsistency of those who think that they *have life* in the Scriptures, and yet will not come to Him of whom they testify, *that they may have life.* Observe, this command to the Jews to *search* their Scriptures, applies even more strongly to Christians; who are yet, like them, in danger of idolizing a mere written book, believing that *in the Bible* they have eternal life, and missing the personal knowledge of Him of whom the Scriptures testify. The words *Ye are not* **willing** *to come* here set forth strikingly *the freedom of the will*, on which the unbeliever's condemnation rests: see ch. iii. 19.

41—44.] The connexion seems to be;—the standing-points of our Lord and of the Jews were not only *different*, but were *inconsistent with* and *exclusive of* one another. He sought not glory from below, from man's praise or report: *the Father testified to Him*, in all the ways which have

[s] *honour* from men. 42 But I know you, that ye have not the love of God in you. 43 I am come in my Father's name, and ye receive me not: if another shall come in his
n ch. xii. 48. own name, him ye will receive. 44 [n] How can ye believe, which receive [s] *honour* one of another, and seek not the
o Rom. ii. 29. [o] [s] *honour* that cometh from [t] *God only?* 45 Do not think
p Rom. ii. 12. that I will accuse you to the Father: [p] there is one that
q Gen. iii. 15: xii. 3: xviii. 18: xxii. 18: xlix. 10. Deut. xviii. 15, 18. ch. i. 45. Acts xxvi. 22. accuseth you, even Moses, in whom ye [u] *trust.* 46 For had ye believed Moses, ye would [x] *have believed* me: [q] for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?

[s] *render*, glory.
[t] *render*, the only God.
[u] *render*, hope.
[x] *render*, believe.

been specified; but this testimony they could not receive, nor discover Him in their Scriptures, because human regards and ambition and intrigue had blinded their eyes, and they had not the love of God (the very first command in their law, Deut. vi. 4, 5) in their hearts. 41.] **I receive not**, not merely, '*I do not desire*,'—but '**I do not** *receive*;'—'no such praise nor testimony accrues to Me, nor has in Me that on which it can lay hold.' 'My glory is altogether from another source.'

42.] **But** (*nevertheless, howbeit*) draws forcibly the distinction, setting Himself and them in strong contrast. **I know you**] By long trial and bearing with your manners these many generations; and personally also. The words are spoken, not of an ungodly mind in general, but of an absence of that love which God's covenant people should have for Him. 'They would none of Jesus: for they were not true Israelites.' This love, if they had it, would teach them,—the whole heart, and soul, and mind, and strength being given to God,—to seek honour *only from him*,—and thus to appreciate the glory which He hath given to His Son, and His testimony concerning Him. 43.] The first clause is clear. In the latter we have a prophetic declaration regarding the Jews in the latter days. This **another** is in strong contrast with the "*another*" of ver. 32. 'The testimony of that Other, who is greater than I, ye will not receive; but if another come in his own name, him ye will receive.' The words are perhaps spoken primarily of the false or Idol-Messiah, the Antichrist, who shall appear in the latter days (2 Thess. ii. 8—12); whose appearance shall be *according to the working of Satan* (their *father*, ch. viii. 44), *shewing himself that he is God*, 2 Thess. ii. 4;—and doubtless, *in* that their final reference, embrace also all the cases in which the Jews *have* more or less *received* those false Messiahs who have been foreshadowers of the great Antichrist, and indeed all the cases in which *such a spirit* has been shewn by them, even in the absence of false Messiahs.

44.] *How can ye* (emphatic) is grounded on "*ye are not willing*"—is the consequence of the carnal regards in which they lived. **from the only God**, not '*from God only*' (A. V.), which is ungrammatical: in contradistinction to the *idolatry of the natural heart*, which is ever setting up for itself other sources of honour, worshipping *man*, or *self*,—or even, as in the case alluded to in the last verse, *Satan*,—instead of God. The words "*the only God*" are very important, because they form the point of passage to the next verses; in which the Jews are accused of not believing the *writings of Moses*, the very pith and kernel of which was *the unity of God*, and *the having no others gods but Him*. 45.] The work of Christ is not to accuse, even as He is Judge;—but *to judge*, by the appointment of the Father. And therefore—though He has said so much of the unbelief of the Jews, and charged them in the last verse with breach of the central law of God—*He will not accuse* them; nay, it is not needful;—for Moses, whom they disbelieved, while vainly hoping in him (see above on ver. 39), "*making their boast in the law*," Rom. ii. 17,—*already accused them*: see Deut. xxxi. 21, 26, and ch. vii. 19.

46. **he wrote of me**] This is an important testimony by the Lord to the *subject* of the whole Pentateuch;—it is *concerning Him*. It is also a testimony to *the fact*, of Moses *having written those books*, which were then, and are still, known by his

VI. [1] After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. [2] And a great multitude followed him, because they saw [y] *his* miracles which he did on them that were diseased. [3] And Jesus went up into [z] *a* mountain, and there he sat with his disciples. [4] [a] And the passover, [z] *a* feast of the Jews, was nigh. [5] When Jesus then lifted up his eyes, and saw

[a] Lev. xxiii. 5, 7. Deut. xvi. 1. ch. ii. 13: v. 1.

[y] *read,* the.

[z] *render,* the.

name. 47.] The meaning is: 'men give greater weight to what is written and published, the letter of a book, than to mere word of mouth;—and ye in particular give greater honour to Moses, than to Me: if then ye believe not what *he* has written, which comes down to you hallowed by the reverence of ages,—how can you believe the words which are uttered by Me, to whom you are hostile?' This however is not all:—*Moses leads to Christ*:—is one of the witnesses by which the Father hath testified of Him: 'if then ye have rejected the *means*, how shall ye reach the *end*?' 'If your unbelief has stopped the path, how shall ye arrive at Him to whom it leads?'

CHAP. VI. JESUS THE LIFE IN THE FLESH. 1—15.] *Miraculous feeding of five thousand men.* Matt. xiv. 13—21. Mark vi. 30—44. Luke ix. 10—17, in each of which compare the notes throughout. Here we have another example of John relating a miracle with the view of introducing a discourse, and that discourse carries on the testimony of Jesus to Himself. In the last, He was the SON OF GOD, testified to by the Father, received by faith, rejected by unbelief: here He is SON OF MAN, the incarnate Life of the world, and we have the unbelief of the Jews and His own disciples set in strong contrast with the feeding on and participating in Him as the Bread of Life. 1.] **After these things** gives us no fixed date;—see on ch. v. 1. As Lücke remarks, the words **went over the sea of Galilee . . .**, if connected with the preceding discourse, would be unintelligible,—and can only be understood by the fragmentary character of this Gospel as relates to mere narration, and the well-known fact being presupposed, that His Ministry principally took place in Galilee. Matthew gives this passage over the lake *in connexion with the execution of John the Baptist:* Mark and Luke, *with the return of the Twelve from their mission.* (The Twelve were probably gathered, or their gathering finished, in the interval since ch. v. 47, during which time their *mission* also had taken place.) **which is the sea of Tiberias**] The last appellation is probably inserted for the sake of Gentile readers, to whom it was best known by that name. It was more usually called, as by Josephus, Gennesar, or Gennesaritis: see also, 1 Macc. xi. 67. 2.] It is evident from this that a circuit in Galilee and works of healing are presupposed (see Matthew, ver. 13; Mark, ver. 33; Luke, ver. 11). 3.] **the mountain**, perhaps 'the hill country' on the shore of the lake: expressed in Matthew by "*a desert place apart.*" The expression is used by John only here and in ver. 15, but no inference can be drawn from that, for this is the only portion of the Galilæan Ministry related by him. 4.] This will account, not for so great a multitude *coming to Him*, but perhaps (?) for the circumstance that the people at that time were gathered in multitudes, ready to set out on their journey to Jerusalem. We must remember also that the reference of the following discourse to the Passover being so pointed, the remark would naturally be here inserted by the Evangelist: but I would not insist on this as the *only* reason for his making it.

5.] Here there is considerable difficulty, on account of the variation from Matthew, Mark, and Luke, who relate that the disciples came to the Lord after He had been teaching and healing the multitudes, and when it was now evening,—and asked Him to dismiss the multitudes, that they might buy food;—whereupon He commanded, 'Give ye them to eat;'—whereas here apparently, on their first coming, the Lord Himself suggests the question, How they were to be fed, to Philip. This difference is not to be passed over, as it has usually been by English Commentators, without notice. Still less are we to invent improbable and hardly honest harmonistic shifts to piece the two narratives together. There can be no doubt, fairly and honestly speaking, that the narratives, *in their mere letter*, disagree. But those who are not slaves to the mere letter will see here that inner and deeper accordance of which Augustine speaks in commenting on this pas-

a great company [a] *come* unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? [6] And this he said to prove him: for he himself knew what he [b] *would do.* [7] Philip answered him, [b] Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. [8] One of his disciples, Andrew, Simon Peter's brother, saith unto him, [9] There is a lad here, which hath five barley loaves, and two [c] *small* fishes: [c] but what are they among so many? [10] And Jesus said, Make the [d] *men* sit down. Now there was

b See Num. xi. 21, 22.

c 2 Kings iv. 43.

[a] *render,* coming.
[b] *render,* was about to do.
[c] *omit.*
[d] *render,* people. *See note.*

sage: "From which general variety in the verbal narrative amidst agreement in the facts and sense, it is evident enough that we are wholesomely instructed that nothing is to be looked for in the words of Scripture but the general purport of those who spoke: to display which purpose should be the watchful care of all truthful narrators, whether relating concerning man, or angel, or God Himself.". I repeat the remark so often made in this Commentary,—that if we were in possession of the facts as they happened, there is no doubt that the various forms of the literal narrations would fall into their places, and the truthfulness of each historian would be apparent:—but as we cannot at present reconcile them in this way, the humble and believing Christian will not be tempted to handle the word of God deceitfully, but to admire the gracious condescension which has given us the evidence of so many independent witnesses, whose very difference in detail makes their accordance in the great central truths so much the more weighty. *On every point of importance here, the four sacred historians are entirely and absolutely agreed.* That every minor detail related by them had its ground in historical fact, we fully believe; it is the *tracking it to* this ground in each case, which is now *beyond our power;* and here comes in the simplicity and reliance of faith: and the justification of those who believe and receive each Gospel as they find it written. **unto Philip**] Why to *Philip,* does not appear; perhaps some reason lay in the words "*this He said to prove him,*" which is now lost to us. From his words in ch. xiv. 8, we cannot infer, as has been done by Cyril of Alexandria and others, that he was weaker in faith, or tardier in spiritual apprehension, than the rest. Of all the Apostles who appear in the sacred narrative, something might be quoted, shewing equal unreadiness to believe and understand. I would take the circumstance as simple matter of fact, implying perhaps that Philip was nearest to our Lord at the moment. We must not fall into the mistake of supposing that Philip being *of Bethsaida the city of Andrew and Peter* (ch. i. 45) throws any light on the question: for the Bethsaida near which our Lord now was, Luke ix. 10, was *another place:* see notes there. **Whence**—'from what store?' Hence Philip's answer. **6.**] **he knew**:—by this St. John must be understood not only to rescue our Lord from the imputation of asking counsel of Philip, but to refer the miraculous act, on His part, to His purpose of exhibiting Himself as the Son of Man the Life of the World in the flesh. **7.**] See notes on Mark. **8.**] Meyer remarks, that the words **one of His disciples** may seem strange, seeing that Philip also was this: but that it has its value in the narrative, seeing that, Philip having been asked in vain, one from among the circle of the disciples answers, and is afterwards specified as having been Andrew. In the three other Gospels, the loaves and fishes appear as the disciples' own;—and we have thus a very simple but very instructive instance of the way in which differences in detail arose. They were their own,—but not till they had bought them. **9.**] **barley loaves**—this was the usual barley bread which formed the food of the lower orders.

10.] **much grass**, in accordance with the time of year, the latter end of spring, after the rainy season. **the men**] Before, when our Lord commanded, as in A. V., "*make the men sit down,*" it was the general word, signifying both men and women indiscriminately. And I have therefore substituted in the margin, **people.**

much grass in the place. So the men sat down, in number about five thousand. 11 And Jesus took the loaves; and when he had given thanks, he distributed [e *to the disciples, and the disciples*] to them that were set down; and f *likewise* of the fishes as much as they would. 12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. 13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. 14 g *Then those men*, when they had seen the miracle that Jesus did, said, This is of a truth d h *that* prophet that should come into the world. 15 i *When Jesus therefore perceived* that they would come and take him by force, to make him a king, he departed again into k *a* mountain himself alone.

d Gen. xlix. 10. Deut. xviii. 15, 18. Matt. xi. 3. ch. i. 21: iv. 19, 25: vii. 40.

e *omit, with almost all our ancient authorities.*
f *render*, in like manner.
g *render*, The men therefore.
h *render*, the.
i *render*, Jesus therefore, knowing.
k *render*, the.

But now it is the word signifying *men*, as distinguished from women and children. And this is a particular touch of accuracy in the account of an eye-witness, which has not I think been noticed. Why in the other accounts should mention be made only of the *men* in numbering them? St. Matthew has, it is true, "*beside women and children*," leaving it to be inferred that there was some means of distinguishing;—the others merely give "[*about*] *five thousand men*" without any explanation. But here we see how it came to be so—the *men alone* were arranged in companies, or alone arranged so that *any account* was taken of them: the women and children being served promiscuously; who indeed, if the multitude were a paschal caravan (?), or parts of many such, would not be likely to be very numerous;—and here again we have a point of minute truthfulness brought out.

11.] On the process of the miracle, see notes on Matthew. St. John describes the distribution as being the act of the Lord Himself, and leaves the intervention of the disciples to be understood. The *giving thanks* here answers to *blessing* in the other Gospels. 'It was the '*grace*' of the father of the family; perhaps the ordinary one in use among the Jews. St. John seems to connect with it the idea brought out by St. Luke, "*He blessed* them," i. e. *the loaves*: see ver. 23. 12.] Peculiar to John. The command, one intent of which was certainly to convince the disciples of the power which had wrought the miracle, is given by our Lord a moral bearing also. They collected the fragments *for their own use*, each in his basket (*cophinus*), the ordinary furniture of the travelling Jew, to carry his food, lest he should be polluted by that of the people through whose territory he passed; see note on Matt. xv. 32. Observe, that here the 12 baskets are filled with the fragments of the *bread alone*: but in Mark, with those of the fishes also.

We must not altogether miss the reference to the 12 tribes of Israel, typifying the church which was to be fed with the bread of life to the end of time. 14.] On the prophet see note on ch. i. 21,—"*Art thou the prophet?*" 15.] After such a recognition, nothing was wanting but that the multitudes who were journeying to the Passover should take Jesus with them, and proclaim Him king of the Jews in the holy City itself. The other three Evangelists, while they do not give any intimation of this reason of our Lord's withdrawal, relate the *fact*, and St. Luke preserves in the very next verse *a trace of its motive*,—by the question

16 And when even was now come, his disciples went
down unto the sea, 17 and entered into a ship, and [l] *went*
over the sea toward Capernaum. And it was now dark,
and Jesus was [m] *not* come to them. 18 And the sea [n] *arose*
by reason of a great wind that blew. 19 So when they
had rowed about five and twenty or thirty furlongs, they
see Jesus walking on the sea, and drawing nigh unto the
ship: and they were afraid. 20 But he saith unto them,
It is I; be not afraid. 21 [o] *Then they willingly received*
him into the ship: and immediately the ship was at the
land whither they [p] *went*.

22 The day following, when the [q] *people* which stood on

[l] *render*, were going.
[m] *read*, not yet.
[n] *render*, was rising.
[o] *render*, They were willing therefore to receive.
[p] *render*, were going.
[q] *render*, multitude.

'Whom do the people say that I am?' and the answer, expressing the very confession of the people here.

16—21.] *Jesus walks on the sea.* Matt. xiv. 22—33. Mark vi. 45—52. Omitted by St. Luke. An important and interesting question arises, WHY is this miracle here inserted by St. John? That he ever inserts for the mere purpose of narration, I cannot believe. The reason seems to me to be this: to give to the Twelve, in the prospect of so apparently strange a discourse respecting His Body, a view of the truth respecting that Body, that it and the things said of it were not to be understood in a gross corporeal, but in a supernatural and spiritual sense. And their very terror, and reassurance, tended to impress that confidence in Him which kept them firm, when many left Him, ver. 66.

16.] **even**, here, will be during the time between the "*evening*" of Matt. xiv. 15, and that of the same, ver. 23. The Jews commonly reckoned two evenings: see the note on Matt. xxvi. 17, p. 182, bottom of col. 1. **went down**] By the command of Jesus (Matthew, Mark).

17.] **were going**—denoting the unfinished action—**they were making for the other side of the sea, in the direction of Capernaum**; "*unto Bethsaida*," Mark, which would be the same thing. It would appear as if the disciples were lingering along shore with the expectation of taking in Jesus: but night had fallen, and He had not come to them, and the sea began to be stormy (ver. 18). *Having therefore set out* (ver. 19), *and rowed*, &c. The word **So**, with which ver. 19 begins, seems to me to render this supposition necessary,—to bind their having rowed twenty-five or thirty stadia, with the fact that the Lord had not come, and it was dark, and the sea swelling into a storm. The lake is forty furlongs wide: so that, as we can hardly assume the passage to have been to a point *directly opposite*, they were somewhere about "*in the midst of the sea*," Matthew, ver. 24. **18. was rising**] was becoming thoroughly agitated.

19. **walking on the sea**] There surely can be no question in the mind of an unprejudiced reader, that it is John's intention to relate a *miracle*;—nor again,—that there could be in the minds of the disciples *no doubt about* that miracle,—*no chance of a mistake* as to what they saw. I have treated of **on the sea** on Matthew, ver. 25.

They were afraid:—but upon being reassured by His voice, they were willing to take Him into the ship; and upon their doing so, the ship in a comparatively short time (or perhaps *immediately by miracle*, but I prefer the other) was at the land to which they had been going, viz. by the storm ceasing, and the ship making smooth way ("*the wind ceased*," Matthew, Mark).

It seems to me that the above interpretation of "*they were willing therefore to receive Him*" is absolutely necessary to account for the **therefore**.

22—59.] *The multitudes follow Jesus to Capernaum, where, in the synagogue, He discourses to them on Himself as the Bread of Life.* 22—24.] These verses are involved and parenthetical in construc-

the other side of the sea saw that there was none other boat there, save [r *that*] one [r *whereinto his disciples were entered*], and that Jesus went not with his disciples into the s *boat*, but that his disciples t *were gone* away alone; 23 (howbeit there came other boats from Tiberias nigh unto the place where they did eat u *bread* after that the Lord had given thanks:) 24 when the x *people* therefore saw that Jesus was not there, neither his disciples, y *they also took shipping*, and came to Capernaum, seeking for Jesus. 25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw [z *the*] miracles, but because ye did eat of the loaves, and were filled. 27 a *Labour not* for the meat which perisheth, but e for that meat which endureth unto everlasting life, which the Son of man shall give unto you: f for him b *hath God*

e ver. 54. ch. iv. 14.
f Matt. iii. 17: xvii. 5. Mark i. 11: ix. 7. Luke iii. 22: ix. 35. ch. i. 33: v. 37: viii. 18. Acts ii. 22. 2 Pet. i. 17.

r *omit.* s *read,* ship. t *render,* went.
u *render,* the bread. x *render,* multitude.
y *read and render,* they entered into the ships.
z *omit.* a *better,* Work not: *see note.*
b *render,* the Father sealed, even God.

tion, but very characteristic of the minute care with which the Evangelist will account for every circumstance which is essential to his purpose in the narrative. **the multitude**] We are not to understand *the whole multitude who were fed,*—but that portion of them which had remained on the coast over the night. Many had probably dispersed to the villages about, or perhaps taken up their night quarters more inland. **on the other side of the sea**] i. e. on the east coast. We are supposed to be at Capernaum. The **other boats** had perhaps brought some of them thither: or *the spot nigh unto the place where they ate the bread, &c.* might have been some landing-place of merchandise. 25.] **on the other side of the sea** is *now* the *west* bank;—we have been crossing the sea with the multitude. **when?** as Stier remarks, includes "*how?*" in its meaning. Our Lord leaves the question unanswered, because it was not for *a sign to these people* that He had miraculously crossed the lake.

26.] The seeking Him, on the part of these people,—to Him, who saw the hearts,—was merely a low desire to profit by His wonderful works,—not a reasonable consequence of deduction from His miracles that He was the Saviour of the world. And from this low desire of mere satisfaction of their carnal appetite, He takes occasion in the following discourse to raise them to spiritual desire after HIMSELF, THE BREAD OF LIFE. The discourse forms a parallel with that in ch. iv. 27. **Work not for**] The A. V., '*Labour not for,*' does not give the sense. They had not *laboured* in this case for the *meat that perisheth,* but it had been furnished miraculously. A better rendering would be, **Busy not yourselves about,—Do not weary yourselves for,**—which they were doing, by thus coming after our Lord: but best of all, **Work not for,** because in the original the root of the word is the same in verses 27, 29, 30. "*The meat whose nourishing power passes away,*" De Wette. Better literally, **which perisheth,** as in text:—the *useless* part of it, in being cast out;—the *useful,* in becoming part of the body which perishes (see 1 Cor. vi. 13). **but for that meat**] It is important to bear in mind that the "*working for*" spoken of above, which also applies to this, was not a '*labouring for,*' or '*bringing about of,*' but a following Christ in order to obtain. So the meaning will be, **but seek to obtain,** by following after Me .... **which endureth unto everlasting life**] See

the Father sealed. 28 Then said they unto him, What [c] *shall* we do, that we [d] *might* work the works of God?
[g] 1 John iii. 23. 29 Jesus answered and said unto them, [g] This is the work of God, that ye believe on him whom he hath sent.
[h] Matt. xii. 38: xvi. 1. Mark viii. 11. 1 Cor. i. 22. 30 They said therefore unto him, [h] What sign [e] *shewest* thou then, that we may see, and believe thee? what dost thou work?
[i] Exod. xvi. 15. Num. xi. 7. Neh. ix. 15. 1 Cor. x. 3. 31 [i] Our fathers did eat [f] *manna* in the [g] *desert;* as it is written, [k] He gave them bread from heaven to eat.
[k] Ps. lxxviii. 24, 25. 32 [h] *Then Jesus* said unto them, Verily, verily, I say unto you, Moses gave you not [i] *that* bread

[c] *render,* must.
[d] *render,* may.
[e] *render,* doest.
[f] *render,* the manna.
[g] *render,* wilderness, *as in verse* 49.
[h] *render,* Jesus therefore.
[i] *render,* the.

ch. iv. 14. If this "*meat*" *remains to eternal life,* it must be *spiritual food.* **which the Son of man shall give unto you**] See ch. iv. ib. **which** agrees with "*meat,*" not with "*life.*" **shall give,** future, because the great Sacrifice was not yet offered: so in ch. iv. **the Son of man,** emphatic here, and belonging to this discourse, since it is of His *Flesh* that He is about to speak. **for Him the Father sealed, even God**] This rendering is made necessary by the grammatical form of the original. **sealed,** by *undoubted testimony,* as at His baptism; and since, *by His miracles,* see ch. x. 36: not, 'stamped with the image of His Person,' which is altogether beside the present subject, and inconsistent with the meaning of the verb.

28.] The people understand His **working** *literally,* and dwell upon it. They quite seem to think that the food which is to endure for ever is to be spiritually interpreted; and they therefore ask this question,—referring the "*working*" to the works of the law. **the works of God** must not be taken to mean '*the works which God works,*' but, as in Jer. xlviii. 10; 1 Cor. xv. 58, **the works well pleasing to God.** 29.] The meaning is not,—that faith is *wrought in us by* God, is *the work of God;* but that the truest way of working the work of God is to believe on Him whom He hath sent. **work,** not *works,* because there is but this one, properly speaking, and all the rest are wrapt up in it (see James i. 25). This is a most important saying of our Lord, as containing the germ of that teaching afterwards so fully expanded in the writings of St. Paul. "I know not," says Schleiermacher, "where we can find any passage, even in the writings of the Apostles, which says so clearly and significantly, that all eternal life in men proceeds from nothing else than faith in Christ." 30, 31.] This answers to ch. iv. 12, "*Art thou greater than our father Jacob,*" &c. It is spoken in unbelief and opposition; not, as many have supposed, as a request for the Bread of Life, meaning *it* by the sign, but in the ordinary sign-seeking spirit of the Jews. Stier says well, 'They have been hesitating between better and worse thoughts, till at last unbelief prevails.' **The sign** here demanded is the *sign from heaven,* the proof of the sealing by God; such a proof would be, in their estimation, compared with His present miracles, as the manna (bread *from heaven*) was, compared to the multiplied loaves and fishes.

The manna was extolled by the Jews, as the greatest miracle of Moses. Josephus calls it "*a divine and wondrous food:*" see also Wisd. xvi. 20, 21. 'They forgot that their fathers disbelieved Moses almost from the time when they began to eat the manna; and that the Psalm from which they quote most strongly sets forth this;—that they despised the manna, and preferred ordinary meat to it.' Stier.

Observe our Lord's **believe on** *him* in ver. 29, and their **believe thee.** The former, the casting their whole hopes and faith on Him, is what He requires: but they will not even give the latter, common credence, to Him. Their **what dost thou work?** Meyer remarks, is a retort of our Lord's question, ver. 27. The stress, in these words, should be not on the **thou,** which is not expressed in the original, but on the **what.** 32.] Our Lord lays open the course of their argument. They have not

from heaven; but my Father giveth you the true bread
from heaven. 33 For the bread of God is [k] *he* which
cometh down from heaven, and giveth life unto the world.
34 [l] *Then said they* unto him, Lord, evermore give us this [l] See chap. iv. 15.
bread. 35 [m *And*] Jesus said unto them, [m] I am the bread [m] ver. 48, 58.
of life: [n] he that cometh to me shall [n] *never* hunger; and [n] ch. iv. 14; vii. 37.
he that believeth on me shall never thirst. 36 [o] But I said [o] vv. 20, 64.
unto you, That ye [o] *also have seen* me, and believe not.
37 [p] All [p] *that* the Father giveth me shall come to me; [p] ver. 45.

[k] *render,* that.
[l] *render,* They said therefore.
[m] *omit.*
[n] *render,* not.
[o] *render,* have even seen.
[p] *better,* that which: *see note.*

mentioned Moses,—nor was the giving of the manna a miracle performed by Moses;—but He knew that the comparison between Moses and Himself was in their minds, and answers by exposing the error which represented Moses as the giver of the manna. Neither again was that the true bread from heaven. It was, in one sense, bread from heaven;—but not in *this* sense. It was a type and shadow of the true bread from heaven, **which my Father is giving** (or perhaps the abstract present,—signifying that it is His office to give it) **to you.** Our Lord does not here *deny,* but *asserts* the miraculous character of the manna.

33.] **the bread of God** answers to "*the bread which my Father giveth.*" The words **that which cometh down from heaven** .... are the predicate of **the bread,** and do *not apply, in the construction of this verse, to Christ personally,* however truly they apply to Him in fact. The A. V. is here wrong: it should be, **The bread of God is** *that* (not *He*) **which cometh,** &c. *Not till ver.* 35 does Jesus first say, 'I AM the bread of life.' The *manna* is still kept in view, which 'when the dew fell on the camp .... *fell* (the Greek word in the LXX is the same as here, **came down**) upon it,' Num. xi. 9. And the present tense, here used in reference to the manna, is dropped when the Lord Himself is spoken of: see vv, 38, 41, 58, and especially the distinction between ver. 50 and ver. 51. **34.**] ch. iv. 15 is exactly parallel. The Jews understand this bread, as the Samaritan woman understood the water, to be some miraculous kind of sustenance which would bestow life everlasting:—perhaps they thought of the heavenly manna, which the Rabbis speak of as prepared for the just in the future world;—see Rev. ii. 17. **evermore**] emphatic:—not now only, but always. **35.**] As in ch. v. 30, so here, our Lord passes from the indirect to the direct form of speech. Henceforward it is 'I,' 'Me,' throughout the discourse.
In the genitive **of life,** is implied, "*which came down from heaven and giveth life unto the world.*" So *living water* in ch. iv. On the assurance of *never hungering or thirsting,* see note at ch. iv. 14. It is possible that our Lord placed the all-satisfying bread of life in contrast to the manna, which was *no sooner given,* Exod. xvi., *than* the people *began to thirst,* Exod. xvii.;—but I would not lay any stress on this. **he that cometh to me** is in the same sense as in ch. v. 40—that of acceptance of and faith in Him. **36. I said unto you**] "When did He say this to them? perhaps it was said, but has not been recorded." Euthymius. But perhaps the reference may be to ch. v. 37—44, and **unto you** may be said generally. Stier and others think that ver. 26 is referred to: but this is far-fetched. We have instances of reference to sayings not recorded, in ch. x. 26; xii. 34.
have even seen] 'Ye have seen the true Bread from heaven, the *sign* greater than the manna, *even Me Myself:* and yet have not believed.' **37.**] The whole body of believers on Christ are spoken of by Him, here and in ch. xvii., *as given to Him by the Father.* But Bengel's observation is very important: '**all that which**—a most significant expression, and, compared with what follows, most worthy of consideration. For in our Lord's discourses, that, which the Father hath given Him, is spoken of in the singular number and neuter gender, "*all that which:*" whereas they who come to Him, the Son, are spoken of in the masculine gender, and sometimes also in the plural number: "*every man,*" or "*all they.*" The Father

and him that cometh to me I will in no wise cast out.
38 For I [q] *came* down from heaven, [q] not to do mine own
[r] will, [r] but the will of him that sent me. 39 And this is
[r] *the Father's will which hath sent me,* [s] that of all which he
[s] hath given me I should lose nothing, but should raise it
up [[s] *again*] at the last day. 40 [t] *And this is the will of him*
that sent me, [t] that every one which [u] *seeth* the Son, and
believeth on him, may have everlasting life, and [x] *I will*
raise him up at the last day. 41 The Jews then murmured
at him, because he said, I am the bread which came down
from heaven. 42 And they said, [u] Is not this Jesus, the
son of Joseph, whose father and mother we know? how is
it then that he saith, I [y] *came* down from heaven? 43 Jesus

q Matt. xxvi. 39. ch. v. 30.
r ch. iv. 34.
s ch. x. 28; xvii. 12; xviii. 9.
t ver. 27, 47, 54. ch. iii. 15, 16; iv. 14.
u Matt. xiii. 55. Mark vi. 3. Luke iv. 22.

[q] *render,* am come.
[r] *read and render,* the will of him that sent me.
[s] *omit.* [t] *read,* For this is the will of my Father.
[u] *render,* looketh on. [x] *render,* that I should.
[y] *render,* am come.

hath given to the Son as it were one mass, that all whom He hath given should be *one:* that whole mass the Son unfoldeth one by one in this following out of the Father's design. Hence also that which we read in ch. xvii. 2, "*that all that which Thou hast given Him* (so literally), *to them He may give eternal life.*" See also 1 John v. 4. **I will in no wise cast out** does not refer here to the office of the Son of God *as Judge;* but is another way of expressing the grace and readiness with which He will receive all who come to Him. **38, 39, 40.**] His reception of men is not capricious, nor even of His own arbitrary choice; but as He came into the world to do the Father's will; and that will is that all who come to Him by faith shall have life, so He receives *all such;*—loses none of them;—and will raise them all up (here, *in the fullest* and *blessed sense*) at the last day. Olshausen remarks, that 'in ch. iv. we had only the inexhaustible refreshing of the *soul* by the water of life; but this discourse goes further;—that not even death itself shall destroy the *body* of him who has been nourished by this bread of life.' **raise it up again** refers to the only resurrection which is the completion of the man in his glorified state;—it does not set aside the "*resurrection of judgment*" (ch. v. 29), but that very term is a debasement of "*resurrection:*" its true sense is only "*resurrection of life.*" Bengel has beautifully given the connexion of this last promise with what went before: "this is the end, beyond which there is no danger." But there is much more than this in it. In this declaration (vv. 39, 40) is contained the key of the following discourse, vv. 44—59. The *end* of the work of God, as regards man, is the glorification of his restored and sanctified nature,—*body, soul, and spirit,*—in eternity. Without this,—salvation, restitution, would be incomplete. The adoption cannot be consummated without the redemption of the body. Rom. viii. 18—23. And the glorification of the body, soul, and spirit,—of the whole man,—cannot take place but by means of *the glorified Body of the second Adam.* 'He who does not see this, will never understand either the Holy Communion, or this testimony of the Lord in its inner meaning.' Stier. The **looketh on** here is a different thing from the mere *seeing* of ver. 36. It is the awakening of the attention preparatory to faith, answering to the looking on the serpent of brass: *with the eyes of the soul,* as Euthymius says; but we must not make the *looking* equivalent to *believing,* to which it is only preparatory.

41.] Not different hearers, nor does the scene of the discourse here change: they were the same,—perhaps the principal among them, the official superintendents of the synagogue:—for St. John generally uses "*the Jews*" in this official sense.

42.] They rightly supposed that this **having come down from heaven** must imply some method of coming into the world

therefore answered and said unto them, Murmur not among yourselves. 44 [x] No man can come to me, except the Father which [z *hath*] sent me draw him: and I will raise him up [a] *at* the last day. 45 [y] It is written in the prophets, And they shall be all taught of God. [z] Every man [b *therefore*] that [c] *hath heard, and hath learned of the Father*, cometh unto me. 46 [a] Not that any man hath seen the Father, [b] save he which is [d] *of* God, he hath seen the

x Cant. i. 4. ver. 65.
y Isa. liv. 13. Jer. xxxi. 34. Mic. iv. 2. Heb. viii. 10: x. 16.
z ver. 37.
a ch. i. 18: v. 37.
b Matt. xi. 27. Luke x. 22. ch. i. 18: vii. 29: viii. 19.

z *omit.* a *read,* in. b *omit.*
c *render,* hath heard from the Father, and hath learned.
d *render,* from.

diverse from ordinary generation. Meyer gathers from the word **we know**, that our Lord's reputed father was then still alive. But surely the verb will bear the sense of knowing, as matter of fact, *who they were*, and need not be confined to personal knowledge. 43.] Our Lord does not answer their objection, because it lay far from His present purpose to disclose aught of those mysteries which the answer must have indicated. It was not till the faith of the apostolic Christians was fully fixed on Him as the Son of God, and the outline of the doctrine of His Person was firmly sketched out, that the Spirit brought out those historical records which assure us of His supernatural conception.

44.] The connexion seems to be this: They were not to murmur among themselves because He had said this; for the right understanding of what He had said is only to be gained by being taught of God, by being drawn by the Father, who alone can give the desire to come to Christ, and bring a man to Him. That this 'drawing' is not *irresistible grace*, is confessed even by Augustine himself, the great upholder of the doctrines of grace. "If a man is drawn, says an objector, he comes against his will. (We answer) if he comes unwillingly, he does not believe: if he does not believe, he does not come. For we do not run to Christ on our feet, but by faith; not with the movement of the body, but with the free will of the heart . . . Think not that thou art drawn against thy will: the mind can be drawn by love." Calvin and others understand *irresistible grace* to be here meant: "It is false and profane," says Calvin, "to say that only the willing are drawn." The Greek expositors take the view which I have adopted above. Chrysostom says, "This expression does not remove our part in the coming, but rather shews that we want help to come." See Article X. of the Church of England, at the end. This *drawing towards Christ* may be exemplified in the legal dispensation, which was to the Jews a *schooling for Christ*. It now is being exerted on all the world,—in accordance with the Lord's prophecy ch. xii. 32 (see note there), and His command Matt. xxviii. 19, 20,—by Christian preaching and missions; but, after all, the *individual will* must be turned to Christ by the Father, Whose covenanted promise is, that He will so turn it in answer to prayer. "Art thou not yet drawn? pray that thou mayest be drawn." Augustine.

The same solemn and joyous *refrain*, as Meyer well calls it, follows, as in vv. 39, 40. 45.] **in the prophets** may be a general form of citation (Mark i. 2. Acts vii. 42; xiii. 40), or may mean that the sense is found in several places of the prophets: see especially Jer. xxxi. 33, 34. This clearly intimates the *kind of drawing* meant in the last verse:—the opening the eyes of the mind by divine teaching. **hath heard** and **hath learned** are expansions of the word **taught** in the citation from the prophets. **cometh unto me**] This is the final decision of the human will, acted on by the divine attraction to Christ. *The beginning* is, The Father draws him: *the progress*, he hears and learns—here is the consenting will—'Speak, Lord, for thy servant heareth:'—*the end*, he cometh to Christ—here is the will acting on the whole man.

46.] The connexion is: the mention of **hearing from the Father** might lead them to think of a personal communication from the Father to each man, and thus the necessity of the mission of the Son might be invalidated. This was the only way in which a Jew could misunderstand ver. 45; he could not dream of a seeing of the Father with bodily eyes. **he which is of God**, is Jesus Himself; see ch. vii. 29.

Father. 47 Verily, verily, I say unto you, [c] He that believeth on me hath everlasting life. 48 [d] I am [e] *that* bread of life. 49 [e] Your fathers did eat [f] *manna* in the wilderness, and [g] *are dead.* 50 [f] This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51 I am the living bread, [g] which came down from heaven: if any man eat of this bread, he shall live for ever: [h] *and* [h] the bread that I will give is my flesh,

c ch. iii. 16, 18, 36. ver. 40.
d ver. 33, 35.
e ver. 31.
f ver. 51, 58.
g ch. iii. 13.
h Heb. x. 5, 10.

[e] *render*, the.
[f] *render*, the manna.
[g] *render*, they died.
[h] *render*, yea and.

His knowledge of the Father is *complete* and immediate; ours, *partial*, and derived through Him only. 47.] Our Lord now recurs to the subject of their murmurs, and gives the answer for which He has been preparing the way, repeating nearly ver. 40 and adding, 48.] If *so*, (see ver. 47,) there is full reason for my naming Myself the Bread of Life. 49.] *That* bread from heaven had no power to keep off death, and that, *death owing to unbelief*:—our Lord by thus mentioning your *fathers* and their death, certainly hints at the *similar unbelief* of these Jews. And the same dubious sense of "*dying*" prevails in ver. 50. Death is regarded as being swallowed up in the glory of the resurrection, and the second death—which was hidden in the former term died—has over him who eats this Bread of Life, *no power*: nay, he is brought, even *here*, into a resurrection state from sin and death; see Rom. vi. 1 ff. and Col. iii. 1 ff. 51.] **the living** *bread*; 'containing life in itself,' not merely supplying the waste of life with lifeless matter: see on ch. iv. 13, 14. **yea, and the bread that I will give**] From this time we hear no more of *bread*: this figure is dropped, and the reality takes its place. Some difficult questions arise regarding the sense and reference of this saying of our Lord. (1) Does it refer to HIS DEATH? and, (2) is there any reference to the ORDINANCE OF THE LORD'S SUPPER? (1) In treating this question I must at once reject all metaphorical and side-interpretations, as, that the *teaching* of Christ is the Bread, and to be *taught by Him* is feeding upon it (so Grotius, and the modern rationalists): that the *divine Nature of Christ*, or His *sending of the Holy Spirit*, or His *whole life of doing good on earth*, can be meant: all such have against them the plain sense of the words, which, as Stier observes, are *very simple ordinary words*; the only difficulty arising, when we come to enquire into their application to His own Person. The Bread of Life is *Himself*: and, strictly treated, when we come to enquire *what*, of that body, soul, and spirit, which constituted Himself, this Bread specifically is, we have His answer that it is *His Flesh*, which He will give (for this will be the meaning, whether the words "*which I will give*" are to be regarded as part of the text or not) on behalf of the life of the world. We are then specifically directed to *His Flesh* as the answer. Then, *what does that Flesh import?* The flesh of animals is the ordinary food of men: but *not the blood.* The blood, which is the life, is spilt at death, and is not in the flesh when eaten by us. Now this distinction must be carefully borne in mind. The *flesh* here, (see ver. 53,) and the *eating of the flesh, are distinct from the blood,* and *the drinking of the blood.* We have no generalities merely, to interpret as we please: but the terms used are *precise and technical.* It is then *only through or after the Death of the Lord,* that by any propriety of language, His Flesh could be said to be eaten. Then another distinction must be remembered: The flesh of animals which we eat is *dead* flesh. It is already the prey of corruption; we eat it, and die (ver. 49). But *this* Bread, is *living Bread*; not dead flesh, but living Flesh. And therefore *manducation by the teeth materially is not to be thought of* here; but some kind of eating by which the *living Flesh of the Son of God* is made the *living sustenance* of those who partake of it. Now His Flesh and Blood were *sundered* by Death. Death was the shedding of His precious Blood, which (most probably) *He did not afterwards resume*: see ch. xx. 27, and Luke xxiv. 39. His Flesh is the glorified substance of His Resurrection-Body, now at the right hand of God. It is then in His *Resurrection form only* that His Flesh can be eaten, and be living food for

[i *which I will give*] for the life of the world. 52 The Jews therefore i strove among themselves, saying, k How can this man give us his flesh to eat? 53 k *Then Jesus* said unto them, Verily, verily, I say unto you, Except l ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54 m l *Whoso* eateth my flesh, and drinketh

i ch. vii. 43; ix. 16; x. 19.
k ch. iii. 9.
l Matt. xxvi. 26, 28.
m ver. 27, 40, 63. ch. iv. 14.

i *omitted by almost all our most ancient authorities.*
k *render,* Jesus therefore.
l *render,* He that.

the living man. I cannot therefore see how *any thing short of His Death* can be here meant. By that Death, He has given His Flesh for the *life of the world:* not merely that *they who believe on Him* may, in the highest sense, have life; but that the world may have life. *The very existence of all the created world* is owing to, and held together by, that Resurrection-Body of the Lord. In Him *all things* are gathered together and reconciled to God: "*by Him all things consist,*" i. e. "*hold together,*" Col. i. 17. (2) The question *whether there is here any reference to the* ORDINANCE OF THE LORD'S SUPPER, has been *inaccurately put.* When cleared of inaccuracy in terms, it will mean, *Is the subject here dwelt upon, the same as that which is set forth in the ordinance of the Lord's Supper?* And of this there can surely be no doubt. To the *ordinance itself,* there is here *no reference;* nor *could* there well have been any. But the spiritual verity which underlies the ordinance is one and the same with that here insisted on; and so considered, the discourse is, as generally treated, most important towards a right understanding of the ordinance.

52.] The inference conveyed in the word **eat**, which word, be it noted, *first comes from the Jews themselves,* is yet a right one. If He is the Bread, and that Bread is His Flesh, we must *eat His Flesh,* though not in the sense here meant by them. They contended against one another, probably some having more insight into the possibility of a spiritual meaning than others. 53.] Our Lord not only ratifies their own word, **eat**, but adds to it a more wonderful thing; that they must also do that against which a prohibition might seem to have existed from Noah downwards,—*drink His Blood.* But observe, this Blood is not to be *eaten* in the Flesh, *which was the forbidden thing* (Gen. ix. 4: Levit. xvii. 10—16), in its strict literal form: but to be *drunk,* separate from the flesh: again *presupposing death.* Now as the Flesh of Christ (see above) is the Resurrection-Body which He now has, and in which all things consist; so is His Blood ("the blood is the *life,*" Lev. xvii. 11, 14) the Life which He gave up, paid down, as the penalty for the sin of the world. By the shedding, pouring forth, of that Blood, is remission of sin.

It is quite impossible that these words should, as De Wette maintains, be merely an expansion of "*eating His flesh.*" Even had the idea of *drinking blood* been one familiar to the Jews, the construction would not have allowed such an interpretation;—but *new as it was,* and *abhorrent from their habits and law,* we must regard it as specially and purposely added.

But *what* is this eating and drinking? Clearly, not *merely faith:* for faith answers to the *hand reached forth for the food,* but is *not the act of eating.* Faith is a *necessary condition* of the act: so that we can hardly say with Augustine, "*believe, and thou hast eaten,*" but "*believe, and thou shalt eat.*" Inasmuch as Faith will necessarily in its energizing lead to this partaking, we sometimes incorrectly say that it *is* Faith: but for strict accuracy this is not enough. To eat the flesh of Christ, is *to realize, in our inward life, the mystery of His Body now in heaven,—to digest and assimilate our own portion in that Body.*

To drink His Blood, is *to realize, in our inward life, the mystery of His satisfaction for sin,—to digest and assimilate our own portion in that satisfaction, the outpouring of that Blood.* And both these definitions may be gathered into one, which is: The eating of His Flesh and drinking of His Blood import the making to ourselves and using as *objectively real,* those two great Truths of our Redemption in Him, of which our Faith *subjectively* convinces us.

And of this realizing of Faith he has been pleased to appoint certain symbols in the Holy Communion, which He has commanded to be received; to signify to us the spiritual process, and to assist us towards it. **ye have no life in you**] 'Ye have not in you that spring of life, which shall overcome death, and lead

my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is [m] *meat indeed*, and my blood is [n] *drink indeed*. 56 He that eateth my flesh, and drinketh my blood, [n] dwelleth in me, and I in him. 57 As the living Father hath sent me, and I live [o] *by* the Father: so he that eateth me, [p] *even he* shall live [o] *by* me. 58 [o] This is [q] *that* bread which came down from heaven: not as your fathers did eat [r] *manna*], and [s] *are dead:* he that eateth [t] *of*] this bread shall live for ever. 59 These things said he in the synagogue, as he taught in Capernaum. 60 [p] Many therefore of his disciples, when they [u] *had*] heard this, said, [x] *This is an hard saying;* who can hear it? 61 [y] *When Jesus knew* in himself that his disciples murmured at it, [z] *he*] said unto them, Doth this offend you? 62 [q a] *What and if* ye [b] *shall see* the Son of man

n 1 John iii. 24: iv. 15, 16.

o ver. 49, 50, 51.

p ver. 66. Matt. xi. 6.

q Mark xvi. 19. ch. iii. 13. Acts i. 9. Eph. iv. 8.

[m] *read,* true meat.
[n] *read,* true drink.
[o] *render,* because of.
[p] *render,* he also.
[q] *render,* the.
[r] *omit.*
[s] *render,* died.
[t] *omit.*
[u] *omit.*
[x] *render,* This saying is hard.
[y] *render,* But Jesus knowing.
[z] *omit.*
[a] *render,* What then if.
[b] *render,* should behold.

54.] to the resurrection in the true sense: see above, ver. 44, and notice again the solemn *refrain*. 55.] The sense is not here, '*My Flesh is the true meat* &c.,' but **My Flesh is true meat**, i. e. *really* TO BE EATEN, which they doubted. The adverb, "*meat indeed*," or "*drink indeed*," as in A. V., falls short of the depth of the adjective. This verse is decisive against all explaining away or metaphorizing the passage. Food and drink, are not here mere metaphors;—rather are our common material food and drink mere shadows and imperfect types of this only real reception of refreshment and nourishment into the being. 56.] **He who thus lives upon Me, abides in Me** (see ch. xv. 5 and note);—**and I** (that living power and nourishment conveyed by the *bread of life*, which is the Lord Himself) **abide in him.**

57.] The same expanded further—see ch. v. 26. The two branches of the feeding on Christ are now united under the general expression, *eateth* ME. **because of** expresses the *efficient cause*. The Father is the Fountain of all Life: the Son lives in and by the Father: and all created being generally, lives (*in the lower sense*) in and by Him; but he that eateth Him, shall (*eternally and in the highest sense*) live by Him. 58.] forms the solemn conclusion of the discourse, referring back to the Bread with which it began and to its difference from the perishable food which they had extolled:—and setting forth the infinite superiority of its effects over those of that sustenance. **which came down,**—past, *now:* because He has clearly identified it with *Himself*.

60—65.] *Murmuring of some of the disciples at the foregoing discourse, and the answer of Jesus to them.* 60.] It has been shewn by Lampe, that the word rendered **hard** signifies not so much *absurdity*, as *impiety*. It seems clear that it was not the *difficulty*, so much as the *strangeness* of the saying, which scandalized them. It is the whole discourse,—the turn given to it,—the doctrine of the Bread of Life,—the giving His Flesh and Blood to eat,—at which they take offence. **who can hear it?** i. e. **who can listen to it?**—'Who can stay and hear such sayings as this?' not, *Who can understand it?* 61.] **in himself**, by His divine knowledge. 62.] **What then if ye see . . .** not meaning '*will ye not then be much more scandalized?*' or, '*what will ye say* (or *do*), *then?*'—but appealing to an event which they should witness, as a *certain proof of one part* of the "*hard saying*," with which indeed *the rest of it*

[b] *ascend* up where he was before? 63 [r] It is the spirit that [r] 2 Cor. iii. 6.
[c] *quickeneth;* the flesh profiteth nothing: the words that
I [d] *speak* unto you, [[e] *they*] are spirit, and [[e] *they*] are life.
64 But [s] there are some of you that believe not. For [t] Jesus [s] ver. 36. [t] ch. ii. 24, 25; xiii. 11.
knew from the beginning who they were that believed
not, and who [f] *should* betray him. 65 And he said, [g] *There-*
fore [u] *said I* unto you, that no man can come unto me, [u] ver. 44, 45.
except it [h] *were* given unto him of [i] *my* Father.
66 [v] [k] *From that time* many of his disciples went back, [v] ver. 60.
and walked no more with him. 67 [l] *Then said Jesus* unto

[b] *render,* ascending.
[c] *render,* giveth life.
[d] *read,* have spoken.
[e] *omit.*
[f] *render,* it was that should.
[g] *render,* For this cause have I said.
[h] *render,* be.
[i] *read,* the.
[k] *render,* Upon this.
[l] *render,* Jesus said therefore.

was bound up,—His having *descended from heaven.* All attempts to explain this otherwise than of His ascent into heaven, are simply *dishonest,*—and spring from laxity of belief in the historical reality of that event. That it is not recorded by John, is of no moment here. And that none but the Twelve saw it, is unimportant; for how do we know that our Lord was not here speaking to some among the Twelve? To explain it of His *death,* as part of His going up where He was before, is hardly less disingenuous. **63.**] **spirit and flesh** do not mean the *spiritual* and *carnal sense of the foregoing discourse,* as many Commentators explain them: for our Lord is speaking, not of *teaching* merely, but of *vivifying:* He is explaining the *life-giving principle* of which He had been before speaking. 'Such eating of My flesh as you imagine and find hard to listen to, could profit you nothing,—for *it* will have ascended up, &c.; and besides, generally, it is only the *Spirit* that can vivify the spirit of man; the *flesh* (in whatever way used) can profit nothing towards this.' He does not say '*My* Flesh profiteth nothing,' but '*the* flesh.' To make Him say this, as the Swiss anti-sacramentalists do, is to make Him contradict His own words in ver. 51. **the words that I have spoken**] *viz. the words* **my flesh** *and* **my blood,** *above.* They are *spirit* and *life*:—spirit, not flesh only:—*living food,* not *carnal* and *perishable.* This meaning has been missed by almost all Commentators: Stier upholds it, and it seems to me *beyond question the right one.* The common interpretation is, '*the words which I have spoken,*' i. e. '*My discourses,*' are '*to be taken in a spiritual sense,*' '*and are life.*' But this is any thing but precise, even after the forcing of the meaning of the word "*spirit.*" **64.**] 'This accounts for your murmuring at what I said, that *ye do not believe.*' **For Jesus knew . . .**] De Wette remarks, that the *foreknowledge* of our Lord with regard to Judas renders it impossible to apply the ordinary rules of moral treatment, as 'Why did He then continue him as an Apostle? Why did He give him the charge of the purse, knowing him to be a thief? &c.,'—to the case: and it is therefore better not to judge at all on the matter.' The fact is, we come here to a form of the problem of *divine foreknowledge* and *human free-will,* which, in any of its endless combinations of expression, it is equally impossible for us to solve. **from the beginning,** from their first coming to Him;—the first beginning of their connexion with Him. **65.**] These unbelievers had not that *drawing to Christ,* which leads (ver. 44) to true coming to Him. Observe the parallelism between *it were* **given** *him* here, and *all that which the Father* **giveth** *me,* ver. 37. Both these gifts are in the Father's power.

66—71.] *Many of the disciples leave Him. The confession of the Twelve through Peter: and the Lord's warning to them.* **66. Upon this**] The *temporal* meaning prevails, but does not exclude the *causal.* It was *upon this being said,* and it was also *because this had been said.* **many,** viz. of *those that believed not:* but not all. **67.**] The first men-

the twelve, Will ye also go away? 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast
w Acts v. 20. x Matt. xvi. 16. Mark viii. 29. Luke ix. 20. ch. i. 49: xi. 27. y Luke vi. 13. z ch. xiii. 27.
[w] the words of eternal life. 69 [x] And we [m] *believe and are sure* that thou art [n] *that Christ, the Son of the living God.* 70 Jesus answered them, [y o] *Have not I chosen* you twelve, [z] and one of you is a devil? 71 He spake of Judas [p] *Iscariot the son of Simon:* for he it was that [q] *should* betray him, being one of the twelve.

VII. 1 [r] After these things Jesus walked in Galilee: for

[m] *render,* have believed and know.
[n] *read, with most of the ancient authorities,* the Holy One of God.
[o] *render,* Did I not choose.
[p] *read,* [the son] of Simon Iscariot.
[q] *render,* was about to.
[r] *render,* And after.

tion of *the Twelve* by John. The question is asked in order to extract from them the confession which follows, and thus to bind them closer to Himself. We must not forget likewise, in the mystery of our Lord's human nature, that at such a moment of desertion, He would seek comfort in the faith and attachment of His chosen ones. 68.] Peter answers quickly and earnestly for the rest, as in Matt. xvi. 16.

to whom shall we go?] What they had heard and seen had awakened in them the desire of being led on by some teacher towards eternal life; and to whom else should they go from Him who *had,* and brought out of His stores for their instruction, *the words* (see ver. 63) of eternal life?

69.] **we have believed** seems to be used absolutely, as in ver. 64: **we believe** [in Thee], **and have long done so.**

In the following words the readings vary; the common text having been to all appearance introduced from Matt. xvi. 16. The circumstance of the Lord not being elsewhere called **the Holy One of God** by John, is of course *in favour* of the reading: on the principle that an unusual expression was generally by the transcribers altered to a more usual one, not *vice versâ.* The idea however is found (ch. x. 36). I regard the coincidence with the testimony of the dæmoniacs, Mark i. 24 and parallel places, as a remarkable one. *Their* words appear to have been the first plain declaration of the fact, and so to have laid hold on the attention of the Apostles. 70.] The selection of the Twelve by Jesus is the consequence of the giving of them to Him by the Father, ch. xvii. 6,—in which there also Judas is included. So that *His selecting, and the Father's giving and drawing, do not exclude final falling away.*

a devil] It is doubtful in what sense this word should be taken. However we explain it, it will be an expression only once used in the N. T. In the dark act here prophesied, Judas was under the immediate instigation of and yielded himself up to Satan (compare our Lord's reply to Peter, Matt. xvi. 23); and I would understand this expression as having reference to that league with and entertainment of the Evil One in his thoughts and purposes, which his ultimate possession by Satan implies. This meaning can perhaps hardly be rendered by any single word in another language. The A. V. '*a devil,*' is certainly too strong; **devilish** would be better, but not unobjectionable. Compare "*The son of perdition,*" ch. xvii. 12. 71.] On the name **Iscariot** (here applied to Simon, Judas's father), see on Matt. x. 4.

CHAP. VII.—X.] JESUS THE LIGHT OF THE WORLD. *The conflict at its height.*

VII. 1—52.] JESUS MEETS THE UNBELIEF OF THE JEWS AT JERUSALEM. *The circumstances* [verses 1—13]. 1.] The chronology of this period is very doubtful. I have remarked on it in my note on Luke ix. 51. Thus much we may observe here, that **after these things** cannot apply emphatically to ch. vi., but must be referred back to ch. v., as indeed must the Jews seeking to kill Him, and the miracle alluded to in ver. 23. But it will not follow from this, that ch. vi. is not in its right place: it contains an independent memoir of a miracle and discourse of our Lord in Galilee which actually happened in the interval, and only serves to shew us the character of this Gospel as made up of such memoirs, more or less connected with one another, and selected by the Evangelist for their higher spiritual import, and the discourses arising

he would not walk in [s] *Jewry*, [a] because the Jews sought to kill him. 2 [b] Now the Jews' feast of tabernacles was at hand. 3 [c] His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may [t] *see the works* that thou doest. 4 For [[u] *there is*] no man [[u] *that*] doeth any thing in secret, and he himself seeketh to be known openly. If thou [x] *do* these things, [y] *shew* thyself to the world. 5 [d] For [z] *neither did his brethren* believe in him. 6 [zz] *Then* Jesus said unto them, [e] My time is not yet come: but your time is alway ready. 7 [f] The world cannot hate you; but me it hateth, [g] because I testify of it, that the works thereof are evil. 8 Go ye up unto [a] *this* feast: I go not up [[b] *yet*] unto this feast; [h] for

[a] ch. v. 16, 18.
[b] Lev. xxiii. 34.
[c] Matt. xii. 46. Mark iii. 31. Acts i. 14.
[d] Mark iii. 21.
[e] ch. ii. 4: viii. 20. ver. 8, 30.
[f] ch. xv. 19.
[g] ch. iii. 19.
[h] ch. viii. 20. ver. 6.

[s] *render, as usual,* Judæa.
[t] *render,* behold thy works.
[u] *omit.*
[x] *render,* doest.
[y] *render,* manifest: *see ch.* i. 31; ii. 4; iii. 21; ix. 3; xvii. 6, *&c., where the word is the same.*
[z] *render,* even his brethren did not.
[zz] *render,* Jesus therefore.
[a] *read,* the.
[b] *omitted by some ancient authorities.*

from them. I would understand this verse as merely carrying on the time from ch. v. and ch. vi.,—and its contents as introductory to the account of Jesus not going up at first to the feast. Ch. vi. is in some measure presupposed in our ver. 3, as indicating that He had not constantly observed the festal journeys of late.

2.] See Deut. xvi. 13—17. Josephus calls this *the holiest and greatest feast.* It began on the 15th (evening of 14th) of Tisri (Sept. 28), and lasted till the evening of the 22nd (Oct. 6). 3—5.] Respecting the BRETHREN OF THE LORD, see note on Matt. xiii. 55. They seem to have had at this time *a kind of belief* in the Messianic character of Jesus, but of the very lowest sort, not excluding the harsh and scoffing spirit visible in these words. They recognized his miracles, but despised his apparent want of prudence and consistency of purpose, in not shewing himself to the world. In the words that thy disciples also may see, &c., there is perhaps a reference to the desertion of many of his disciples just before. Nay, more than this: the indication furnished by this verse of the practice of our Lord with regard to His miracles up to this point is very curious. He appears as yet to have made His circuits in Galilee, and to have wrought miracles there, in the presence of but a small circle of disciples properly so called: and there would seem to have been a larger number of disciples, in the wider sense, in Judæa, or to be gathered in Judæa by the feast, who yet wanted assuring, by open display, of the reality of His wonderful works. In ver. 5 (as well as by "*thy disciples*," ver. 3), we have these brethren *absolutely excluded from the number of the Twelve* (see ch. vi. 69); and it is impossible to modify the meaning of the word "*believe*," so as to suppose that they may have been of the Twelve, but not believers in the highest sense. This verse also excludes *all* His brethren: it is inconceivable that John should have so written, if *any among them* believed at that time. The emphatic expression, for even his brethren, &c., is a strong corroboration of the view that they were really and literally *brethren*;—see also Ps. lxix. 8. 6—9.] My time can hardly be taken as directly meaning '*the time of my sufferings* and death,'—but as the same expression in ch. ii. 4: 'My time for the matter of which you speak, viz. manifestation to the world.' That (ch. xii. 32) was to take place in a very different manner. But *they*, having no definite end before them, no glory of God to shew forth, but being of the world, always had their opportunity ready of mingling with and standing well with the world. Then (ver. 7), '*you* have no hatred of the world in *your* way: but its hatred to Me on account

my time is not yet full come. 9 When he had said these words unto them, he [c] *abode still* in Galilee. 10 But when his brethren [d] *were gone up,* then went he also up unto the feast, not openly, but as it were in secret. 11 [e] *Then* [i] *the Jews* sought him at the feast, and said, Where is [f] *he?*

k ch. ix. 16: x. 19.
l Matt. xxi. 46. Luke vii. 16. ch. vi. 14. ver. 40.
m ch. ix. 22: xii. 42: xix. 38.

12 And [k] there was much murmuring among the [g] *people* concerning him: [[h] *for*] [l] some said, He is a good man: others said, Nay; but he deceiveth the [g] *people.* 13 Howbeit no man spake openly of him [m] for fear of the Jews.

n Matt. xiii. 54. Mark vi. 2. Luke iv. 22. Acts ii. 7.
o ch. iii. 11: viii. 28: xii. 49: xiv. 10, 24.

14 [i] *Now about* the midst of the feast Jesus went up into the temple, and taught. 15 [n k] *And the Jews* marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus [l] *answered* them, and said, [o] My doctrine

[c] *render,* remained.
[d] *render,* went up.
[e] *render,* The Jews therefore.
[f] *render,* that man.
[g] *render,* multitude.
[h] *omit.*
[i] *render,* But when it was now.
[k] *render,* The Jews therefore.
[l] *read,* therefore answered.

of my testimony against it, causes me to exercise this caution which you so blame.'

In ver. 8, it is of little import whether we read **not** or **not yet**: the sense will be the same, both on account of the present, **go not up** (not 'will not go up,' which would express the disavowal of *an intention* to go up), and of "*not yet,*" which occurs afterwards. **I go not up** would mean, **I am not** (at present) **going up.** Meyer attributes to our Lord change of purpose, and justifies his view by the example of His treatment of the Syrophœnician woman, whom He at first repulsed, but afterwards had compassion on. Matt. xv. 26 ff. The same Commentator directs attention to the emphatic term, "**this** *feast,*" as implying that our Lord had it in His mind to go up to some future feasts, but not to *this one.* **is not yet full come**: see Luke ix. 51 and note. **10.**] **not openly,** i. e. not in the usual caravan-company, nor probably by the usual way. Whether the Twelve were with Him, we have no means of judging: probably so, for they appear ch. ix. 2; and after their becoming once attached to the Person of our Lord as Apostles, we find no trace of His having been for any long time separated from them, except during their mission Matt. x., which was long ago accomplished. **11.**] These **Jews** are, as usual, the rulers, as distinguished from the multitudes. Their question itself (**that man**) shews a hostile spirit. **12.**] **the multitudes** (the different groups of which *the multitude* was composed) would include the Galilæan disciples, and those who had been baptized by the disciples in Judæa,—whose view the words "*He is a good man*" would represent,—as expressed mildly in protest against His enemies. **he deceiveth the multitude,** possibly in reference to the feeding of and then the discourse to the multitude, which had given so much offence. **13. no man spake openly of him**] This was true only of the side who said "*He is a good man:*" *they* dared not speak their mind: the others spoke plainly enough. Here again "*the Jews*" are distinguished from the *multitudes.* **14—39.**] *Jesus testifies to Himself in the Temple.* **15—24.**] *His teaching is from the Father.* **14, 15.**] **when it was now the midst of the feast**] Probably *on a sabbath.* It appears to have been the first time that He *taught* publicly at Jerusalem;—whence (**therefore**) the wonder of the Jews, i. e. the rulers of the hierarchy. **letters**] Particularly, **scripture-learning,**—perhaps because this was *all the literature* of the Jews. Probably His teaching consisted in *exposition of the Scripture.* **having never learned**: never having been the scholar of any Rabbi. He was *taught of God.* These words are spoken in the true bigotry and prejudice of so-called 'learning.' These words of His enemies, testifying to matter of fact well known to them, are, as Meyer ob-

is not mine, but his that sent me. 17 [p] If any man [m] *will* do his will, he shall know of the doctrine, whether it [n] *be* of God, or whether I speak [o] *of* myself. 18 [q] He that speaketh [o] *of* himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. 19 [r] Did not Moses give you the law, and yet none of you keepeth the law? [s] Why [q] *go ye about* to kill me? 20 The [r] *people* answered and said, [t] Thou hast a devil: who [s] *goeth about* to kill thee? 21 Jesus answered and said unto them, I [t] *have done* one

[p] ch. viii. 43.
[q] ch. v. 41: viii. 50.
[r] Exod. xxiv. 3. Deut. xxxiii. 4. John i. 17. Acts vii. 38.
[s] Matt. xii. 14. Mark iii. 6. ch. v. 16, 18: x. 31, 39: xi. 53.
[t] ch. viii. 48, 52: x. 20.

[m] *render*, be willing to.
[n] *render*, is.
[o] *render*, from.
[q] *render*, seek ye.
[r] *render*, multitude.
[s] *render*, seeketh.
[t] *render*, did.

serves, decisive against all attempts of unbelievers to attribute our Lord's knowledge to education in any human school of learning. Such indications are not without their value in these times. 16.] The words may bear two meanings:—either, '*the sense of Scripture which I teach is not my own, but that in which it was originally penned as a revelation from God;*' or, **My teaching** (generally) **is not mine, but that of Him who sent me.** The latter is preferable, as agreeing better with what follows, and because the former assumes that He was expounding Scripture, which, though probable, is not asserted. 17.] The rendering of this verse in the A. V. is much to be deplored. The word signifying **be willing to** should not have been slurred over, for it is important. **If any man's will be, to do His will,** &c. As it now stands in the A. V., *a wrong idea is conveyed:* that the *bare performance of God's outward commands* will give a man sufficient acquaintance with Christian doctrine:—whereas what our Lord asserts to the Jews is, that if the *will* be set in His ways, if a man be really anxious to do the will of God, and thus to fulfil this first great commandment of the law, the singleness of purpose, and subjection to the will of God, will lead him on to faith in the promised and then apparent Messiah, and to a just discrimination of the divine character of his teaching. 18.] This gives us the reason why he, who wishes to do God's will, will know of the teaching of Christ: viz. because both are seeking one aim—the glory of God:—and the humility of him, whose will it is to do God's will, can best appreciate that more perfect humility of the divine Son, who speaks not of himself, but of Him that sent him,—see ch. v. 41—44, of which this verse is a repetition with a somewhat different bearing. In its *general* sense, it asserts that self-exaltation and self-seeking necessarily accompany the unaided teaching of man, but that all true teaching is from God. But then we must remember that, simply taken, the latter part of the sentence is only true of the Holy One Himself; that owing to human infirmity, purity of motive is no sure guarantee for correctness of doctrine;—and therefore in this second part He does not say "*the glory of God,*" which would generalize it to all men, but **his glory that sent him**, which confines it to Himself. 19.] There is a close connexion with the foregoing. Our Lord now takes the *offensive* against them. The *being willing to do His will* was to be the great key to a true appreciation of His teaching: but of this there was no example among *them*:—and therefore it was that they were no fair judges of the teaching, but bitter opponents and persecutors of Jesus, of whom, had they been anxious to fulfil the law, they would have been earnest and humble disciples (ch. v. 46). The law was to be read before all Israel every seventh year in the feast of tabernacles (Deut. xxxi. 10—13):—whether this was such a year is uncertain: but this verse may allude to the practice, even if it was not. **Why seek ye to kill me?**] In their killing the Lord of Life was summed up all their transgression of God's law. It was the greatest proof of their total ignorance of and disobedience to it. 20.] The multitude, not the rulers, replied this. Indeed their question, "*Who seeketh to kill thee?*" shews their ignorance of the

work, and ye all marvel. 22 [u] Moses therefore [u] *gave* unto you circumcision, not because it is of Moses, [x] but of the fathers; and ye on the sabbath day circumcise a man. 23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because [y] I have made a man every whit whole on the sabbath day? 24 [z] Judge not according to the appearance, but judge righteous judgment. 25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill? 26 [v] *But*, lo, he speaketh boldly, and they say nothing unto him. [a w] *Do the rulers know* indeed that [x] *this is the very Christ?* 27 [b] Howbeit we know this man whence he is: but when [y] *Christ* cometh, no man knoweth whence he is. 28 [z] *Then cried Jesus in the temple as he taught, saying,* Ye both know me, and ye know whence I am: and [c] I am not

u Lev. xii. 3.
x Gen. xvii. 10.
y ch. v. 8, 9, 16.
z Deut. i. 16, 17. Prov. xxiv. 23. ch. viii. 15. James ii. 1.
a ver. 48.
b Matt. xiii. 55. Mark vi. 3. Luke iv. 22.
c ch. v. 43: viii. 42.

u *render*, hath given.
v *render*, And.
w *render*, Have the rulers come to know.
x *read and render*, that this man is the Christ.
y *render*, the Christ.
z *render*, Therefore cried Jesus, teaching in the temple, and saying.

purpose of their rulers, which our Lord had just exposed and charged them with. It would not now be *their* policy to represent Him as possessed. 21.] The **one work** was the sabbath-healing in ch. v. 22.] The argument seems to be, **Moses** *on this account* **gave you circumcision, not because it is of Moses, but of the fathers**; i. e. it is no part of the law *of Moses*, properly so called,—but was adopted by Moses, and thereby becomes part of his law. **Now you circumcise on the Sabbath, to avoid breaking the law of Moses**, &c. If our Lord had said these last words (in ver. 23) *merely*, the argument would not have been strict: they might have answered, that circumcision was not only a command of the law, but anterior to it; whereas ver. 22 takes this answer from them; reminding them that though they regarded its sanction as derived from Moses, it was in fact older,—and tacitly approving their doing it on the Sabbath. Then the argument is, *If this may be done on the Sabbath*:—if an ordinance *strictly Mosaic* (which *the Sabbath* in its Jewish mode of observance was) may be set aside by another, Mosaic also, but more ancient, and borrowed from a more general and direct command of God (for, as Grotius observes, circumcision was older than the enactment of strict rest on the Sabbath by the law), *how much more may it* by *a deed of mercy*, a benevolent exercise of divine power, the approval of which is anterior to and deeper than all ceremonial enactment? 23.] **that the law of Moses should not be broken**, viz. that which (after the fathers) ordains circumcision on the eighth day. **a man every whit whole**] The distinction is between circumcision, which purified only part of a man, by which he received ceremonial cleanness,—and that perfect and entire healing which the Lord bestowed on the cripple.

25—31.] HE HIMSELF IS FROM THE FATHER. 25, 26.] The inhabitants of Jerusalem know better than the *multitude* the mind of their rulers towards Jesus; and suspect some change in their purpose, on account of His being thus permitted to teach freely. 27.] Perhaps they refer to the idea (see quotation from Justin Martyr in note on ch. i. 31) that the Messiah would not be known until anointed by Elias, when He would suddenly come forth from obscurity. They may allude to Isa. liii. 8. The *place* of the Messiah's *birth* was known, ver. 42. At all events we see here, that the Jews regarded their Messiah not as a mere man, but one to be supernaturally sent into the world. 28, 29.] **cried**,—in the same open undisguised manner referred to in the words

come of myself, but he that sent me [d] is true, [e] whom ye know not. 29 [a] *But* [f] I know him: [b] *for* I am from him, and he [h] *hath* sent me. 30 [g c] *Then they sought* to take him: but [h] no man laid hands on him, because his hour was not yet come. 31 [d] *And* [i] many of the [e] *people* believed on him, and said, When [f] *Christ cometh*, will he do more miracles than these which this man hath done? 32 The Pharisees heard [g] *that the people murmured such things* concerning him; and the Pharisees and the chief priests sent officers to take him. 33 Then said Jesus [h] *unto them*], [k] Yet a little while am I with you, and [i] *then*] I go unto him that sent me. 34 [l] Ye shall seek me, and shall not find me: and where I am, [i] *thither*] ye

[d] ch. v. 33: viii. 26. Rom. iii. 4. [e] ch. i. 18: viii. 55. [f] Matt. xi. 27. ch. x. 15. [g] Mark xi. 18. Luke xix. 47: xx. 19. ver. 19. ch. viii. 37. [h] ver. 44. ch. viii. 20. [i] Matt. xii. 28. ch. iii. 2: viii. 30. [k] ch. xiii. 33: xvi. 16. [l] Hos. v. 6. ch. viii. 21: xiii. 33.

[a] *omitted by many ancient authorities.*
[b] *render*, because.
[c] *render*, Therefore sought they.
[d] *render*, But.
[e] *render*, multitude.
[f] *render*, the Christ shall come.
[g] *render*, the multitude murmuring these things.
[h] *omit.*
[i] *omit.*

"*speaketh boldly*" above; but it was, in the course of His teaching. **Ye both know me . . . .**] It has been questioned whether these words are to be taken ironically, interrogatively, or affirmatively. I incline to the latter view, for this reason:—obviously no very high degree of knowledge **whence He was** is implied, for they knew not Him that sent Him (see also ch. viii. 14, 19), and therefore could not know **whence He was**, in this sense. The answer is made *in their own sense*:—they knew that He was from Nazareth in Galilee, see ver. 41,—and probably that He was called the son of Joseph. In this sense they knew **whence He was**; but further than this they knew not.

and I am not come; and moreover—i. e. **besides this.** The sense of **true** must be gathered from the context. **I have not come of Myself, but He who sent Me is** *true*—**ye know Him not, but I know Him. —for I came from Him, and He sent Me.** The matter here impressed on them is the *genuineness*, the *reality* of the fact:—that Jesus *was sent*, and *there was one who sent Him*, though they knew Him not, and consequently knew not whence He was. The nearest English word would be **real**: but this would not convey the meaning perspicuously to the ordinary mind;—perhaps the A. V. **true** is better, provided it be explained to mean **really existent**, not '*truthful*.'

30.] **they**, namely, *the rulers*,—instigated by what had been above remarked by the people, vv. 25, 26. There was some secondary hindrance to their laying hands on Him,—possibly the fear of the people: but the Evangelist passes at once to the real cause;—that God's appointed time was not yet come.

31.] The **But** here contrasts with what went before—**nay, many** &c.

32—36.] HE WILL RETURN TO THE FATHER.

32.] The wavering of the multitude appears to the Pharisees a dangerous sign: and the Sanhedrim (consisting of the Chief Priests and the Pharisees) send officers specially to lay hold on Him.

33, 34.] The omission or insertion of "*unto them*" makes very little difference. The words were spoken, not to the officers only, but to all the people.

Yet a little while . . . .] This appears to be said in reference to ver. 30, to shew them the uselessness of their attempting to lay hands on Him till His hour was come, which it soon would do.

unto him that sent me] It has been asked, 'If Jesus thus specified where He was going, how could the Jews ask the question in ver. 35?' but De Wette answers well, that the Jews knew not "*Him that sent Him*," and therefore the saying was a dark one to them.

Ye shall seek me, and shall not find me] These words must not be pressed too much, as has been done by many interpreters, who would make them mean '*Ye shall seek My help and not find it*' (viz. in your need, at the destruction of Jerusalem); for this would not be true even of the Jews, any one of whom

cannot come. 35 j *Then said the Jews* among themselves, Whither will k *he* go, that we shall not find him? will he
m Isa. xi. 12. James i. 1. 1 Pet. i. 1. go unto m the dispersed among the l *Gentiles*, and teach the l *Gentiles?* 36 What m *manner of saying is this* that he said, Ye shall seek me, and shall not find *me:* and where
n Lev. xxiii. 36. I am, [n *thither*] ye cannot come? 37 n In the last day, o *that great day* of the feast, Jesus stood and cried, saying,

j *render*, The Jews therefore said.
k *render*, this man.
l *render*, Greeks.
m *render*, is this saying.
n *omit.*
o *render*, which was the great day.

might have at any time turned and looked on Him whom he had pierced, by faith,—and have been saved;—nor again must it be taken as meaning, '*Ye shall seek to lay hands on Me, and shall not be able*,'—which is vapid and unmeaning. Neither of these interpretations, nor any like them, will agree with the parallel place, ch. xiii. 33, where the same words are used to the *disciples*. The meaning is simply (as in reff.), 'My bodily presence will be withdrawn from you; I shall be personally in a place inaccessible to you:' see ch. xiii. 36. **where I am**] We need not supply "*then;*" the *present tense* is used in the solemn sense of ch. i. 18, and ch. iii. 13, to signify *essential truth*. Compare "*ye cannot*" addressed to the Jews, with "*thou canst not follow me now, but thou shalt follow me afterwards*," addressed to Peter, ch. xiii. 36, and it will be evident that the Lord had their *spiritual state* in view: 'Ye cannot, as ye are now, enter there.' On the whole, see Luke xvii. 22. **35, 36.**] The Jews understood not *his death* to be meant, but some journey which he would take in the event of their rejecting him. Their intent in this hypothesis, that He was going to the dispersed among the Greeks, is, to convey contempt and mockery. They do not however *believe* the hypothesis; but ask again, **What is this saying?**

37—52.] JESUS THE GIVER OF THE SPIRIT (37—39). CONSEQUENCES OF THE DISCOURSE (40—52). **37, 38.**] It is not certain what is meant by **this last day, which was the great day of the feast.** The command, Levit. xxiii. 34, 35, was to keep the feast seven days; the *first* to be a solemn assembly and a feast-sabbath,—then on the *eighth* day another solemn assembly and a feast-sabbath:—so also ib. ver. 39. (But in Deut. xvi. 13 nothing is said of the *eighth* day.) In Neh. viii. 18 the feast is kept seven days, and on the eighth is a solemn assembly, '*according unto the manner.*' In Numb. xxix. 12—38, where minute directions are given for every day of the feast, the eighth day is reckoned in, as usual. Josephus, Antt. iii. 10. 4, gives a similar account. In 2 Macc. x. 6, we read "*eight days .... as in the feast of the tabernacles.*" But the eighth day was not properly one of the *feast-days;* the people ceased to dwell in the tabernacles on the seventh day. Philo says of it, that it was *the solemn conclusion, not of that feast alone, but of all the feasts in the year, being the last day in the year.* And though this may be pure conjecture, it is valuable, as shewing *the fact* the reason of which is conjectured; viz. that the *eighth day was held in more than ordinary estimation.* The *eighth* day then seems here to be meant, and **the last of the feast** to be popularly used, as in some of the citations above. But a difficulty attends this view. Our Lord certainly seems to allude here to the custom which prevailed during the seven days of the feast, of a priest bringing water in a golden vessel from the pool of Siloam with a jubilant procession to the temple, standing on the altar and pouring it out there, together with wine, while meantime the *Hallel* (Ps. cxiii.—cxviii.) was sung. This practice was by some supposed—as the dwelling in tabernacles represented their life in the desert of old—to refer to the striking of the rock by Moses:—by others, to the rain, for which they then prayed, for the seed of the ensuing year:—by the elder Rabbis, to Isa. xii. 3, and the effusion of the Holy Spirit in the days of the Messiah. But it was almost universally agreed, that on the eighth day this ceremony *did not* take place. Now, out of this difficulty I would extract what I believe to be the right interpretation. It *was* the eighth day, and the pouring of water *did not* take place. But is therefore all allusion to the ceremony excluded? I think not: nay, I believe it is the more natural. For seven

[o] If any man thirst, let him come unto me, and drink.
38 [p] He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 [q] But this spake he of the Spirit, which they that believe on him [p] *should* receive: for the Holy Ghost was not yet [q *given*]; because [r] *that Jesus was not* yet [r] glorified. 40 [s] *Many* of the [t] *people* therefore, when they heard [u] *this saying*, said, Of a truth this is [s] the Prophet. 41 Others said, [t] This is the

o Isa. lv. 1. ch. vi. 35. Rev. xxii. 17.
p Prov. xviii. 4. Isa. xii. 3; xliv. 3. ch. iv. 14.
q Isa. xliv. 3. Joel ii. 28. ch. xvi. 7. Acts ii. 17, 33, 38.
r ch. xii. 16: xvi. 7.
s Deut. xviii. 15, 18. ch. i. 21: vi. 14.
t ch. iv. 42: vi. 69.

p *render*, were about to.
r *render*, neither was Jesus.
t *render*, multitude.
q *omit: not in the original.*
s *read*, Some.
u *read*, these sayings.

days the ceremony had been performed, and the Hallel sung. On the eighth day the Hallel was sung, but the outpouring of the water did not take place: something was missed, which took place on the other days. '*Then Jesus stood and cried*, &c.' Was not this the most natural time? Was it not probable that He would have said it at such a time, rather even than while the ceremony itself was going on? On the sense of our Lord's words, see notes on ch. iv. 13, 14. **as the scripture hath said**] These words must apply to the words "*out of his belly shall flow &c.*," since the words "he that believeth on me" could not form part of the citation. But we look in vain for such a text in the O. T., and an apocryphal or lost canonical book is out of the question. I believe the citation to be intimately connected with the ceremony referred to, and that we must look for its place by consulting the passages where the *flowing out of water from the temple* (see above) is spoken of. The most remarkable of these is found in Ezek. xlvii. 1—12. There a river of water of life (see ver. 9 especially) *flows from under the threshold of the temple*. Again in Zech. xiv. 8, *living waters shall go out from Jerusalem*. I believe these expressions to be all to which the citation applies, and the words "*out of his belly*" to be the interpretation of the corresponding words in the prophecies. For the temple was symbolic (see ch. ii. 21) of the Body of the Lord; and the Spirit which dwells in and flows forth from His glorified Body, dwells in and flows forth from His people also, who are made like unto Him, Gal. iv. 6; Rom. viii. 9—11; 1 Cor. iii. 16. 39.] The difficulties raised concerning this interpretation of the saying of our Lord have arisen from a misapprehension. St. John does not say that the words were a prophecy of *what happened* on the day of Pentecost; but of *the Spirit*, which the believers were about to receive. Their *first reception* of Him must not be illogically put in the place of *all His indwelling and working*, which are here intended. And the symbolism of the N. T. is fully satisfied by the interpretation. Granted that the water is the *water of life*—what is that life but the life of the Spirit? "*The mind of the Spirit, is life*," Rom. viii. 6; and again, "*the Spirit is life*," ib. ver. 10. **was not yet**] The additions "*given*," "*upon them*," as some authorities read,—and the like, are all put in by way of explanation, to avoid a misunderstanding which no intelligent reader could fall into. Chrysostom writes, "The Evangelist says, 'for the Holy Ghost was not yet,' i. e. was not yet given, because Jesus was not yet glorified: meaning by the Glory, the Cross." It is obvious that the word was cannot refer to the *essential existence* of the Holy Spirit, as this would be not only in flat contradiction to ch. i. 32, 33; iii. 5, 8, 34, but to the whole Old Test., in which the agency of the Spirit in the *outward world* is recognized even more vividly than in the N. T. The word implied is not exactly "*given*," but rather "*working*," or some similar word: **was not,—had not come in**; '*the dispensation of the Spirit was not yet.*' **glorified**, *through death*. The glorified Body of the Lord is the temple from under whose threshold the Holy Spirit flows forth to us; see ch. i. 16; Rom. viii. 11; Col. ii. 9. 40.] **the Prophet** is here clearly distinguished from **the Christ**: see note on ch. i. 21, and Deut. xviii. 15. 41—43.] The mention of the question about Bethlehem seems to me rather to corroborate our belief that the Evangelist was well aware how the fact stood, than, as some have said, to imply that he was ignorant of it.

Christ. But some said, [x] *Shall Christ* come [u] out of Galilee? 42 [x] Hath not the scripture said, That Christ cometh of the seed of David, and [y] *out of the town of Bethlehem,* [y] *where* David was? 43 So [z] there was a division among the [z] *people* because of him. 44 And [a] some of them [a] *would have taken* him; but no man laid hands on him. 45 [b] *Then came the officers* to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 46 The officers answered, [b c] *Never man spake like this man.* 47 Then answered them the Pharisees, Are ye also deceived? 48 [c] Have any of the rulers or of the Pharisees believed on him? 49 But this [d] *people* who knoweth not the law are cursed. 50 Nicodemus saith unto them, ([d] he that came to [e] *Jesus* [f *by night*], being one of them,) 51 [e] Doth our law judge any man, [g] *before it hear him,* and know what he doeth? 52 They answered and said unto

[u] ver. 52. ch. i. 46.
[x] Ps. cxxxii. 11. Jer. xxiii. 6. Mic. v. 2. Matt. ii. 5. Luke ii. 4.
[y] 1 Sam. xvi. 1, 4.
[z] ver. 12. ch. ix. 16: x. 19.
[a] ver. 30.
[b] Matt. vii. 29.
[c] ch. xii. 42. Acts vi. 7. 1 Cor. i. 20, 26: ii. 8.
[d] ch. iii. 2.
[e] Deut. i. 17: xvii. 8, &c.: xix. 15.

[x] *render,* Doth the Christ then.
[y] *render,* from Bethlehem, the town where.
[z] *render,* multitude.
[a] *render,* were minded to take.
[b] *render,* The officers therefore came.
[c] *Some ancient authorities read,* Never man spake thus: *others vary in other ways.*
[d] *render,* multitude: *it is here a word of contempt,*—rabble.
[e] *read,* him before.
[f] *The reading here varies very much: some ancient copies omitting* "by night," *others inserting it in different positions.*
[g] *render,* except it first hear from him.

That no more remarks are appended, is natural. St. John had one great design in writing his gospel, and does not allow it to be interfered with by explanations of matters otherwise known. Besides, we may note that the so-called "*probability, that John knew nothing of the birth at Bethlehem,*" reaches much further than may appear at first. If St. John knew nothing of it, and yet the Mother of the Lord lived with him, the inference must be that *she* knew nothing of it,—in other words, that it never happened. The word rendered division implies a *violent dissension,*—some taking up His cause, some wishing to lay hands on Him. 44.] These were from among the multitude. Those who wished to lay hands on Him were, as Euthymius remarks, *invisibly restrained.*

45—52.] *Return of the officers to the Sanhedrim; consultation on their report.* Either these officers had been watching Jesus for some days, or the present section goes back a little from what has preceded. The latter is more probable. 49.] There is no intention to pronounce a formal ban upon the followers of Jesus;—the words are merely a passionate expression of contempt. 50.] The Jews had, since the sabbath-healing, condemned Jesus, and were seeking to kill him. But in Exod. xxiii. 1, 2; Deut. i. 16, 17, justice is commanded to be done in the way here insisted on by Nicodemus. Observe the consistency, and development, of the character of Nicodemus; and see more on ch. xix. 39. 51.] See Deut. i. 16. 52.] They taunt him with being disposed to join those (mostly

him, Art thou also of Galilee? Search, and [h] *look: for* [f] out of Galilee [i] *ariseth* no prophet.

[f] Isa. ix. 1, 2. Matt. iv. 15. ch. i. 46. ver. 41.

[h] *render,* see that.

[i] *Some MSS. have,* hath arisen.

Galilæans) who had attached themselves to Jesus. Whether we read **ariseth** or **hath arisen**, the assertion is much the same: for the expression "*no prophet*" cannot include *the* Prophet, or the Messiah. It was *not historically true;*—for two prophets at least had arisen from Galilee: Jonah of Gathhepher, and the greatest of the prophets, Elijah of Thisbe; and perhaps also Nahum and Hosea. Their contempt for Galilee made them lose sight of historical accuracy.

HISTORY OF THE WOMAN TAKEN IN ADULTERY.

[53 And every man went unto his own house. VIII. 1 [a] *Jesus* went unto the mount of Olives. 2 And early in the morning he [b] *came* again into the temple, and all the people came unto him[c; *and he sat*

[a] *render,* But Jesus. [b] *render,* cometh. [c] *the most ancient MS. omits this.*

[This passage is to be treated very differently from the rest of the sacred text. In the Alexandrine, Vatican, Paris, and Sinaitic MSS., the ancient Syriac Versions, and all the early fathers, it is omitted: the Cambridge MS. alone of our most ancient authorities contains it. Augustine states, that certain expunged it from their MSS., because they thought it might encourage sin. But this will not account for the very general omission of it, nor for the fact that ch. vii. 53 is included in the omitted portion. Eusebius assigns it apparently to the apocryphal "Gospel according to the Hebrews." Other things to be noted respecting it are, (1) that in the MSS. which contain it, the *number of variations* is very much greater than in any equal portion of Scripture: so much is this the case, that there are in fact three separate texts, it being hardly possible to unite them into one. (2) That in the original, the style, and manner of narrating, are entirely different from those of our Evangelist. It is not merely that many words and idioms occur which John never uses, but that the whole cast and character of the passage is alien from his manner, in whichever of the existing texts we read it. (3) The great majority of those MSS. which contain the passage, place it *here.* Some however insert it after the end of Luke xxi., which certainly seems a more fitting place, seeing that the incidents evidently belong to the later part of our Lord's ministry. (4) I have adopted the plan also followed in the last edition of my Greek Testament, and have printed it beneath the text of St. John, which I have allowed to go on independently of the inserted passage. See the whole matter discussed and the authorities given, in my Greek Testament.

53.] The circumstance that this verse is included in the dubious passage is remarkable, and seems to shew, as remarked above, that the doubt *has not arisen from any ethical difficulty,* as Augustine hints,—for then the passage would have begun with ch. viii. 1. Nor can this verse have been expunged to keep up the connexion with ch. viii. 12—for that is just as good *with it,*—if understood, as usually, of the members of the Sanhedrim. We must now regard it as fragmentary, forming the beginning of the account of the woman taken in adultery. It is therefore not clear to what the words apply. Taken in conjunction with what follows (see on ch. viii. 5), I should say that they indicate some time during the last days of the Lord's ministry, when He spent the nights on the Mount of Olives, as the date of the occurrence. Certainly the end of Luke xxi. seems to be its fitter place.

CHAP. VIII. 1.] St. John *never elsewhere mentions the Mount of Olives* (not even in ch. xviii. 1): and when he introduces a new place, it is his habit to give explanations (see ch. i. 45; v. 2, and the expressions used in ch. iv. 5; xix. 13, 17). Stier, who says, "The simple answer to Alford's remark is, *that John here, and here only, mentions the Mt. of O.,*" omits all allusion to this habit of the Evangelist, which *alone gives weight* to my remark. Most of the many differences from the style and expression of St. John must be gathered from the notes in the Greek Test., as they cannot be made clear to the mere English

ch. i. 4, 5, 9: iii. 19: ix. 5: xii. 35, 36, 46.

VIII. 12 k *Then spake Jesus* again unto them saying, [a] I am the light of the world: he that followeth me shall not

k *render*, Jesus therefore spake.

12—59.] THE CONFLICT BETWEEN JESUS AND THE JEWS, AT ITS HEIGHT.

12—20.] *Testimony to Himself as the Light.*

12.] The attempts of Bengel, Stier, and others, to establish a connexion with the passage concerning the

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HISTORY OF THE WOMAN TAKEN IN ADULTERY.

down and taught them]. 3 And the Scribes and Pharisees d *brought* [dd *unto him*] a woman taken in adultery; and when they had set her

a Lev. xx. 10. Deut. xxii. 22.

in the midst, 4 e *they say unto him*, Master, this woman f *was taken* in adultery, in the very act. 5 [a] Now Moses in the law commanded us, that

d *read*, bring. dd *the most ancient MS. omits this.*

e *the most ancient MS. reads*, The priests say unto him, tempting him, that they might have matter of accusation against him.

f *render*, hath been taken.

reader. 3.] St. John never mentions "*the Scribes*" elsewhere, but usually calls the opponents of Jesus "*the Jews*," or "*the rulers*." "*The Scribes and Pharisees*" is a very common expression in the three Gospels. The account gives no light as to the *capacity in which* these Scribes and Pharisees acted when they brought the woman. Probably, *only* as tempting Jesus, and not in the course of any legal proceedings against her. Such would have required (Lev. xx. 10; Deut. xxii. 22) that the *man also* should have been put to death. 4.] The words "*say unto him, tempting him*" savour much more of the three Gospels than of John: see Mt. xvi. 1; xix. 3; xxii. 18, 35: Mk. viii. 11; x. 2; xii. 15, &c. Obviously our ch. vi. 6 is no example to the contrary. The difficulty is even greater than the last, to say, *in what sense this was a temptation, to lead to His accusation.* The principal solutions of it have been, (1) that the command of the law had fallen into disuse from the frequency of the crime, and to re-assert it would be contrary to the known mildness of Jesus. But what reason had any of His sayings,—who came to fulfil the Law, not to destroy it,—given them to expect such mildness in this case? And suppose He had re-asserted the law,—how could they have *accused Him?* (2) That some political snare was hereby laid for Him, whereby the Roman power might have been brought to bear against Him. But this does not in any way appear; for (*a*) the Romans certainly allowed to the Jews (by connivance) the power of putting to death according to their law,—as they did in the case of Stephen: (*b*) our Lord's answer need not have been so worded as to trench upon this matter: and (*c*) the accusers would have been more deeply involved than Himself, if such had been the case, being by the law the prominent persons in the execution. So that I leave the difficulty unsolved. Lücke observes: 'Since Jesus seems to avoid every kind of decision on the question put to Him, it follows that He found in it no reference to the great subjects of His teaching, but treated it as a purely civil or political matter, with which in His ministry He had no concern. *Some kind of civil or political collision* the question certainly was calculated to provoke: but from the brevity of the narration, and our want of more accurate knowledge of criminal proceedings at the time, it is impossible to lay down definitely, wherein the collision would have consisted.' 5.] I will just remark that the very fact of their questioning thus, 'Moses commanded, . . . but what sayest *Thou?*' belongs to the *last days* of the Lord's ministry, and cannot well be introduced chronologically where it here stands: nor does St. John any where introduce these questions between the law of Moses and Jesus; but the other Gospels often do. The command here mentioned is not to be found, unless 'putting to death' generally, is to be interpreted as *stoning*;—compare Exod. xxxi. 14; xxxv. 2, with Num. xv. 35, 36, in which the special order given by God would sanction such a view. But the Rabbis taught that every punishment of death in Scripture put absolutely, without specification, was to be understood as meaning *strangulation.* The passage Ezek. xvi. 38, 40

walk in [l] *darkness*, but shall have the light of life. [13] The Pharisees therefore said unto him, [b] Thou bearest [m] *record* [b] ch. v. 31.

[l] *render*, the darkness. [m] *render*, witness.

woman taken in adultery are forced and harsh. It was, say they, the early morning (ver. 2) and the sun was just rising, to which these words "*the light of the world*" allude,—and the walking in darkness is an allusion to the woman, whose

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HISTORY OF THE WOMAN TAKEN IN ADULTERY.

[g] *such* should be stoned: but what sayest thou? [6] [h] *This they said, tempting him, that they might have to accuse him.*] But Jesus stooped down, and with his finger wrote on the ground[, [i] *as though he heard them not*]. [7] So when they continued asking him, he lifted up himself, and said unto them, [b] He that is without sin among you, let him first cast a stone at her. [8] And again he stooped down, and [k] *wrote* on the ground. [9] And [l] *they which heard it, being convicted by their own conscience, went out one by one*, beginning at the eldest, [m] *even unto the last:* and [n] *Jesus* was left [b] Deut. xvii. 7. Rom. ii. 1.

[g] *render*, such women.
[h] *omitted in the most ancient MS.: see above on ver.* 4.
[i] *omit.*
[k] *read*, wrote with his finger.
[l] *read*, each of the Jews went out.
[m] *read*, so that all went out.
[n] *read*, he.

proves nothing, or proves too much; for it is added, 'and thrust thee through with their swords.' I would rather suppose that from Deut. xxii. 21, 23, 24, an inference was drawn *what kind of a death* was intended in ver. 22, the crime being regarded as the same; "*he hath humbled his neighbour's wife.*" We have similar indefiniteness in ib. ver. 25, where evidently the same punishment is meant. 6. **wrote on the ground**] The habit was a usual one to signify pre-occupation of mind, or intentional inattention. The addition, "*as though he heard them not,*" is an explanatory gloss. It does not follow that any thing was actually written. Stier refers to Jer. xvii. 13, but perhaps without reason. This minute circumstance speaks strongly for the *authenticity* of the narration. 7.] The expression, "*without sin,*" is not here used in the general sense, meaning, *entirely sinless*, nor in the strictest, '*free from the crime of adultery*' (it can hardly be that any of the Pharisees should have held themselves *sinless*,—or that *all* should have been *implicated in adultery*):—but—as the word "*a sinner,*" in Luke vii. 37,—of the *sin of uncleanness* generally. Stier, who contends strongly for the *genuineness* of this narrative *in this place*, finds in ver. 46 an allusion to this saying. I cannot say that his attempts to establish a connexion with the subsequent discourse are to me at all satisfactory: I am much more inclined to think with Luthardt, that the whole arrangement and plan of our Gospel is broken by the insertion of this passage. The Lord Jesus was not sent to be a ruler and a judge in this or that particular case of crime, see Luke xii. 14; but the Ruler and Judge of *all:* and His answer expresses this, by convicting them *all* of sin before Him. Some of our MSS. read, "*the* stone:" in that case, our Lord refers to the *first* stone, which by Deut. xvii. 7 the *witnesses* were to cast. 8.] Euthymius remarks that our Lord adopted this gesture, of again writing on the ground, in His goodness, to allow them to pass out without being specially observed by Him. One of our MSS. reads, "*He wrote on the ground the sins of each of them.*" 9.] They had said, ver. 5, "*such women*"—they now perceive that they themselves were *such men*. There is no historical difficulty in this conduct of the Pharisees, as Olshausen finds;—they were struck by the power of the word of Christ. It was a case somewhat analogous to that in which His saying, "*I am he,*" struck His foes to the ground, ch. xviii. 6. The variations of reading are very wide in the latter part of the verse. We can hardly (with some) lay any stress on "*beginning at the eldest,*" as indicating the *natural order* of conviction of sin. If the consciences of older sinners have heavier loads on them,

of thyself; thy [m] *record* is not true. [14] Jesus answered and said unto them, Though I bear [m] *record* of myself, [n] *yet* my [m] *record* is true; [nn] *for* I know whence I came,

[m] *render*, witness. [n] *omit: not in the original.*
[nn] *render*, because.

deed of darkness had been detected in the night. But not to dwell on other objections to this view,—e. g. that such an allusion to the woman would be wholly out of character after our Lord's previous treatment of her,—how come these Pharisees, who on the hypothesis of the above Commentators are *the same as those who accused the woman*, to be *again so soon present?* Was this at all likely? We cannot escape from this difficulty with Stier, by supposing a multitude of the people to have been witnesses on both occasions: the "*Pharisees*" of the one must surely extend through the other, if *this connexion* is to be maintained. On the other hand, this discourse comes in very well after ch. vii. 52. The last saying of Jesus (ch. vii. 37, 38) had referred to a festal usage then just over; He now adds another of the same kind. It was the custom during the first night, if not during every night, of the feast of tabernacles, to light up two large golden chandeliers in the court of the women, the light of which illuminated all Jerusalem. All that night they held a festal dance by the light.

Now granted that this was on the first night only,—what is there improbable in the supposition that our Lord—standing in the very place where the candlesticks had been or perhaps actually were—should have alluded to that practice, as He did to the outpouring of water in ch. vii. 37, 38? Surely to say in both cases, as Lücke and De Wette do, that the allusion could not have been made unless the usage *took place on that day*, is mere trifling. *While the feast lasted*, and the remembrance of the ceremonies was fresh, the allusion would be perfectly natural. See on ch. i. 9, and xi. 9, 10. See also Isa. xlii. 6; Mal. iv. 2; and on "*the light of life*," ch. i. 4, and vi. 48. 13.] See ch. v. 31. The assertion *there* was, that His own *unsupported* witness (*supposing that possible*) would not be trustworthy, but that His testimony *was* supported by, and in fact coincident with, that of the Father. The very same argument is here used, but *the other side of it* presented to us. He *does* witness of Himself, *because* His testimony is the testimony of the Father;—He being the *Word of God*, and the Father *witnessing in Him*. 14.] **because I know**, &c.—see on ch. vii. 29. This reason binds His testimony to that of the Father; for He came forth from the

HISTORY OF THE WOMAN TAKEN IN ADULTERY.

alone, and the woman [o *standing*] in the midst. [10] When Jesus had lifted up himself, p *and saw none but the woman, he said unto her, Woman, where are those thine accusers?* hath no man condemned thee? [11] q *She said*, No man, Lord. And Jesus said unto her, [c] Neither do I condemn thee: go, r *and* [d] sin no more.]

[c] Luke ix. 56: xii. 14. ch. viii. 17.
[d] ch. v. 14.

o *omit.*
p *read*, he said unto the woman, Where are they?
q *read*, And she said unto him.
r *read*, from this time.

those of younger ones are more tender.

alone, i. e. with the multitude and the disciples; the woman standing between Him and the disciples on one hand,—and the multitude on the other.

10, 11.] The question is evidently so worded as it is, "*hath no man condemned thee?*" for the sake of the form of the answer, "*Neither do I condemn thee:*" but it expresses the truth in the depth of their hearts. The Lord's challenge to them would lead to a condemnation *by comparison* with themselves, if they condemned at all: which they had not done. The words of Jesus were in fact a far deeper and more solemn testimony against the sin than could be any mere penal sentence. And in judging of them we must never forget that He who thus spoke knew the hearts,—and what was the peculiar state of this woman as to penitence. We must not apply in all cases a sentence, which requires *His divine knowledge* to make it a just one.]

and whither I go; but [c] ye [o] *cannot tell* whence I come, [p] *and* whither I go. 15 [d] Ye judge after the flesh; [e] I judge no man. 16 [q] *And yet if I judge,* my judgment is true: [r] *for* [f] I am not alone, but I and the Father that sent me. 17 [g s] *It is also written* in your law, that the testimony of two men is true. 18 I am [t] *one that bear* witness of myself, and [h] the Father that sent me beareth witness of me. 19 [u] *Then said they* unto him, Where is thy Father? Jesus answered, [i] Ye neither know me, nor my Father: [k] if ye had known me, ye [x] *should have known* my Father also. 20 These words spake Jesus in [l] the treasury, as he taught in the temple: and [m] no man laid hands on him; [y] *for* [n] his hour was not yet come. 21 [z] *Then* said Jesus again unto them, I go [a] *my way,* and

[c] See ch. vii. 28: ix. 29.
[d] ch. vii. 24.
[e] ch. iii. 17: xii. 47: xviii. 36.
[f] ver. 29. ch. xvi. 32.
[g] Deut. xvii. 6: xix. 15. Matt. xviii. 16. 2 Cor. xiii. 1. Heb. x. 28.
[h] ch. v. 37.
[i] ver. 55. ch. xvi. 3.
[k] ch. xiv. 7.
[l] Mark xii. 41.
[m] ch. vii. 30.
[n] ch. vii. 8.

[o] *render,* know not.
[p] *read,* or.
[q] *better,* Yea, and if I should judge.
[r] *render,* because.
[s] *render,* Moreover it is written.
[t] *render,* he that beareth.
[u] *render,* They said therefore.
[x] *render,* would know.
[y] *render,* because.
[z] *render,* Therefore.
[a] *render,* away.

Father, ch. xvi. 28, and was returning to Him. "Light," says Augustine, "demonstrates other things, and itself also . . . light gives testimony to itself: opens the eyes that are capable of beholding it, and is its own witness that *it may be known to be light.*" Then again, he only who *knows* can witness: and Jesus only *knew* this. Notice **I know whence I** *came:* —this goes back to the "*existence in the beginning*" of ch. i. 1; **but ye know not whence I** *come,*—'do not recognize even My present mission.' We must not for a moment understand "*Though I bear witness,*" with Grotius, "*even though I should bear witness,*" &c.: i. e. "*even though there were no previous testimonies to me of the prophets or of 'John the Baptist.'*" Our Lord's words do not *suppose a case,* but *allows the fact.* 15, 16.] There is no allusion to the foregoing history; the train of thought is *altogether another.* 'The end of all *testimony,* is the forming, or pronouncing, of *judgment.* Ye do this by fleshly rules, concerning me and my mission: I judge no man, i. e. it is not the object nor habit of this My mission on earth; but even if I be called on to exercise judgment, my judgment is decisive:' the word meaning not exactly *true* in its ordinary meaning, but rather, **genuine**; which a judgment can only be by being *true* and final; see ch. v. 30 and note. 17.] The word **your** seems to give this sense to the clause:—'So that if you will have the mere letter of the law, and judge my testimony by it, I will even thus satisfy you:' **your** thus implying, 'The law which you have made so completely *your own* by your kind of adherence to it.' 19.] Augustine and others imagine that the Jews thought of a *human Father,* in thus speaking. But surely before this, as Stier remarks, the Jews must have become too well accustomed to the words "my Father," from our Lord, to mistake their meaning. It is rather a question asked in mere scorn, by persons who know, but will not recognize, the meaning of a word uttered by another. **if ye had known me**] See ch. xiv. 9 ff. and note. 20. **the treasury**] See Luke xxi. 1, and note on Mark xii. 41. It was in the court of the women. **his hour was not yet come**] See ch. vii. 8, 30. 21—59.] *Further discourses of Jesus. The Jews attempt to stone Him.*—This forms the great conclusion of the series of discourses to the Jews. In it our Lord testifies more plainly still to His divine origin and sinlessness, and to the cause of their unbelief; until at last their enmity is worked up to the highest pitch, and they take up stones to cast at Him. It may be divided into four parts: (1) vv. 21—24,—*announcing to them the inevitable consequence of persistence in*

o ch. vii. 34: xiii. 33. p ver. 24. q ch. iii. 31. r ch. xv. 19: xvii. 16. 1 John iv. 5. s ver. 21.

o ye shall seek me, and p shall die in your b *sins:* whither I go, ye cannot come. 22 c *Then said the Jews,* Will he kill himself? because he saith, Whither I go, ye cannot come. 23 And he said unto them, q Ye are from beneath; I am from above: r ye are of this world; I am not of this world. 24 s I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am cc *he,* ye shall die in your sins. 25 d *Then* said they unto him, Who art thou? And Jesus saith unto them, e *Even the same that I said unto you from the beginning.* 26 I have many things

b *render,* sin. c *render,* The Jews therefore said.
cc *not expressed in the original.* d *render,* Therefore.
e *read and render,* In very deed, that same which I speak unto you.

their unbelief, on His withdrawal from them: (2) vv. 25—29,—*the things which He has to say and judge of them, and the certainly of their own future recognition of Him and His truthfulness:* (3) vv. 30—47,—*the first springing up of faith in many of them is by Him corrected and purified from Jewish pride, and the source of such pride and unbelief detected:* (4) vv. 48—58,—*the accusation of the Jews in* ver. 48, *gives occasion to Him to set forth very plainly His own divine dignity and præ-existence.* 21.] The time and place of this discourse are not definitely marked; but in all probability they were the same as before. Only no stress must be laid on the **therefore** as connected with ver. 20, for it is only the accustomed carrying forward by the Evangelist of the great self-manifestation of Jesus. **ye shall seek me** includes the idea 'and shall not find me,' which is expressed in ch. vii. 34, 36:—**ye shall continue seeking Me.** **and shall die** (perish) **in your sin**] This sin is not *unbelief,* for, ver. 24, it is clearly *distinguished from that:* but, 'your *state of sin, unremoved,* and therefore *abiding on you, and proving your ruin*' (see on ver. 24). The words do not refer to the destruction of Jerusalem, but to *individual perdition.* In these discourses in John, the *public* judgment on the Jews is not prominently brought forward, as in the other Evangelists. **whither I go, ye cannot come,** the *consequence,* not the *cause* (by any absolute decree) of their dying in their sins (see ch. vii. 34; xiii. 33). This latter sense would have required the insertion of "*for*" before the clause. 22.] It is at least probable that they allude to the idea mentioned by Josephus, himself a Pharisee, in his speech at Jotapata, "As many as have laid violent hands on themselves, for their souls there is a darker Hadés reserved." Heracleon, as cited by Origen, gives this interpretation of their saying:—'and with the bitterest malice taunt Him with thus being about to go where they, the children of Abraham, could never come.' De Wette thinks this too refined, and that such a meaning would, if intended, have been marked in our Lord's answer. 23.] 'Ye cannot come where I am going, because we both shall return thither whence we came: I to the Father from Whom (**from above**) I came: ye to the earth and under the earth (for that more awful meaning surely is not excluded) whence ye came' (from **beneath**). Then the term **this world** of course does not *only* imply '*this present state of things,*' but involves the deeper meaning, of the *origin* of that state of things (see ver. 44) and its *end,* ver. 24. 24.] Since this (ver. 23) is the case,—**if ye do not believe that I am He,** the Deliverer,—and be renewed by Faith, **ye shall die in your sins** (plural here, as struck nearer home to their consciences, and implying individual acts of sin, the results of the carnal state). 25.] Their question follows on the words "*I am from above,*" ver. 23, and on the dubious elliptical expression *I am* (*he*) of the last verse. It is intended to bring out a plain answer on which their enmity might fasten.
Our Lord's reply has been found very difficult, from reasons which can hardly be explained to the English reader. The A. V., '*even the same that I said unto you from the beginning,*' cannot well be right. The verb rather means to **speak** or **discourse,** than to *say:* the connecting particle cannot well be rendered "*even:*" and the word rendered "*from the beginning*" far

to say and to judge of you: but [t]he that sent me is true; and [u f] *I speak to the world those things which I have heard of him.* 27 They understood not that he spake to them of the Father. 28 [g] *Then said Jesus unto them,* When ye have [x] lifted up the Son of man, [y] then shall ye know that I am he, and [z] that I do nothing of myself; but [a] as my Father [h *hath*] taught me, I speak these things. 29 And [b] he that sent me is with me: [c k] *the Father hath not left me* alone; [d l] *for* I do always those things that please him. 30 As he spake these words, [e] many believed on him.

t ch. vii. 28.
u ch. iii. 32: xv. 15.
x ch. iii. 14: xii. 32.
y Rom. i. 4.
z ch. v. 19, 30.
a ch. iii. 11.
b ch. xiv. 10, 11.
c ver. 16.
d ch. iv. 34: v. 30: vi. 38.
e ch. vii. 31: x. 42: xi. 45.

f *render,* the things which I heard from him, these speak I unto the world.

g *read and render,* Jesus therefore said.

h *omit.*

k *read and render,* he left me not.

l *render,* because.

more probably means "essentially," or "in very deed." This being premised, the sentence must be rendered (literally) thus: **Essentially, that which I also discourse unto you**: or, **In very deed, that same which I speak unto you.** He is the Word—His *discourses* are the *revelation of Himself.* And there is especial propriety in this:—When Moses asked the name of God, '*I am that which* I AM,' was the mysterious answer; the hidden essence of the yet unrevealed One could only be expressed by self-comprehension; but when God manifest in the flesh is asked the same question, it is 'I am that which I SPEAK:' what He *reveals* Himself to be, that He *is* (see on next verse). The above sense is maintained by De Wette, and strikingly expanded and illustrated by Stier. See an account, and discussion, of other proposed interpretations, in my Greek Test.

26.] He is, that which He speaks; and that, He has received from the Father;—He has His definite testimony to give, and His work to do; and therefore, though He has much that He could speak and judge about the Jews, He does it not, but overlooks their malice,—not answering it,—that He may go forward with the *speaking unto the world,* the revelation of Himself: the *truth* of which is all important, and excludes less weighty things. This verse is in the closest connexion with the foregoing.

27.] They did not identify "*him that sent me*" with "*my Father.*" However improbable this may be, after the plain words "*the Father that sent me,*" in ver. 18, it is *stated as a fact;* and the Evangelist certainly would not have done so without some sure ground:—"It is probable, that they questioned one with another, 'Who is he that sent him?'" Euthymius. There is no accounting for the *ignorance of unbelief,* as any minister of Christ knows by painful experience.

28.] This connects (**therefore being the continuation of the foregoing,** see above on ver. 21) with ver. 26, and also with ver. 27, as the words **then shall ye know** shew, referring to the expression in that verse, "*They knew not.*" On **lifted up,** see ch. iii. 14. 'When ye shall have been the instruments of accomplishing that death by which He shall enter into His glory:' for the latter idea is clearly implied here. **then shall ye know**] Perhaps, in different ways:—some, by the power of the Holy Spirit poured out after the exaltation of Christ, and to their own salvation; others, by the judgments which were to follow ere long, and to their own dismay and ruin. The interchange of **do** and **speak** is remarkable. The construction is not elliptical, so that "*do and speak*" should be understood in both cases; but the declaration of ver. 25 is still in the Lord's mind, His **doing** being all *a declaration of the Father,*—a **speaking forth** in the widest sense. Bengel says well: "Ye shall know by fact, that which ye now believe not by word."

29.] **left me not alone,** referring to the *appointment* of the Father by which His work was begun, and which the continued presence of the Father (**he that sent me is with me**) carries on through that work: see ch. xvi. 32.

because I do always . . . .; not '*for,*' as if what follows were merely a *token that it is* so. The **doing always those things that please him** is the very essential being of the Son, and is the *cause why* the Father is ever with Him.

30.] They believed on Him with a higher degree of faith than those in ch. ii. 23, in-

31 Then said Jesus to those Jews which [m] *believed on him*,
If ye continue in my word, [n] *then are ye* my disciples
[f] Rom. vi. 14, 18, 22: viii. 2. James i. 25: ii. 12. indeed; 32 and ye shall know the truth, and [f] the truth
shall make you free. 33 They answered him, [g] We be
[g] Lev. xxv. 42. Matt. iii. 9. ver. 39. Abraham's seed, and [o] *were never* in bondage to any man:
how sayest thou, Ye shall be made free? 34 Jesus
[h] Rom. vi. 16, 20. 2 Pet. ii. 19. answered them, Verily, verily, I say unto you, [h] Whoso-
[i] Gal. iv. 30. ever [p] *committeth* sin is the [q] *servant* of sin. 35 [r] *And* [i] *the*
servant abideth not in the house for ever: [s] *but* the Son
[k] Rom. viii. 2. Gal. v. 1. abideth ever. 36 [k] If the Son therefore shall make you
free, ye shall be free indeed. 37 I know that ye are

[m] *render*, had believed him.
[n] *render*, ye are.
[o] *render*, have never been.
[p] *render*, doeth.
[q] *render*, bondman.
[r] *render*, Now the bondman.
[s] *omit: not in the original.*

asmuch as faith wrought by hearing is higher than that by miracles; but still wanted confirming. 31.] **continue in my word** means to "*abide in Me*," ch. xv. 7, though that perhaps is spoken of a deeper entrance into the state of union with Christ. *Remaining in His word* is not merely *obeying His teaching*, but is the inner conviction of the truth of that revelation of Himself, which is *his word*.

ye are, for probably they had given some outward token of believing on Him, e. g. that of ranging themselves among His disciples. 32.] In opposition to the mere *holding* of the truth. The *knowing* of the truth answers to the *feeding* on Christ;—is the inner realization of it in the man. And in the continuing increase of this comes true freedom from all fear and error and bondage. 33.] The answerers are *those that believed*, not some others among the hearers, as many Commentators have maintained;—see, as a proof of this, ver. 36, addressed to these same persons. They had not yet become disciples indeed, were not yet distinct from the mass of the unbelieving; and therefore, in speaking to them, He ascribes to them the sins of their race, and addresses them as part of that race. **We be Abraham's seed**: see Matt. iii. 9. The assertion that they had **never been in bondage to any man** was so contrary to historical truth, that we must suppose some technical meaning to have been attached to the word *bondage*, in which it may have been correct. The words cannot be meant of *that generation only*, for the word **never** (**never yet at any time**, literally) connects with their assertion that they were Abraham's seed, and generalizes it. As usual (see ch. iii. 4; iv. 11; vi. 52), they take the words of our Lord in their outward literal sense. Perhaps this was not always an *unintentional* misunderstanding.

34.] **doeth sin**, not merely "*sinneth*," for that *all do*; but in the same sense as "*work iniquity*" is said, Matt. vii. 23. It implies **living in the practice of sin, doing sin**, as a habit: see reff. The mere moral sentiment, of which this is the spiritual expression, was common among the Greek and Roman philosophers. 35.] I believe, with Stier and Bengel, the reference to be to Hagar and Ishmael, and Isaac: the *bond* and the *free*. They had spoken of themselves as the *seed of Abraham*. The Lord shews them that there may be, of that seed, *two kinds*; the *son* properly so called, and the *slave*. The latter does not abide in the house for ever: it is not his right nor his position—'Cast out the bondwoman and her son.' 'But the *son* abideth ever.' For the application, see on following verses. 36.] Ye then, being in sin, are carnal: the sons of the bondwoman, and therefore need liberation. Now comes in the *spiritual reality*, into which the discourse passes from the figure. This liberation can only take place by means of Him of whom Isaac was the type—the Seed according to promise; those only who of His Spirit are born again, and after His image, are **free indeed**—truly sons of God, and no longer children of the bondwoman, but of the free. See by all means Gal. iv. 19 (where the subject really begins, not at ver. 21) to end, which is the best commentary on this verse. There neither is, nor can be here, any allusion

Abraham's seed; [t] *but* [l] ye seek to kill me, because my word [u] *hath no place* in you. 38 [m] I speak [x] *that which* I have seen with my Father: and [y] *ye do* [x] *that which* ye [z] *have seen with* your father. 39 They answered and said unto him, [n] Abraham is our father. Jesus saith unto them, [o] If ye were Abraham's children, ye would do the works of Abraham. 40 [p] But now ye seek to kill me, a man that hath [a] *told you* the truth, [q] which I [[b] *have*] heard [c] *of* God: this did not Abraham. 41 Ye do the [d] *deeds* of your father. [e] *Then said they* to him, We [f] *be* not born of fornication; [r] we have one Father, even God. 42 Jesus said unto them, [s] If God were your Father, ye would love

[l] ch. vii. 19. ver. 40.
[m] ch. iii. 32: v. 19, 30: xiv. 10, 24.
[n] Matt. iii. 9. ver. 33.
[o] Rom. ii. 28: ix. 7. Gal. iii. 7, 29.
[p] ver. 37.
[q] ver. 28.
[r] Isa. lxiii. 16: lxiv. 8. Mal. i. 6.
[s] 1 John v. 1.

[t] *render,* nevertheless.
[u] *render,* gaineth no ground.
[x] *read,* the things which.
[y] *read,* ye too do.
[z] *read, with many ancient authorities,* heard from.
[a] *render,* spoken unto you.
[b] *omit.*
[c] *render,* from.
[d] *render,* works.
[e] *read,* They said.
[f] *render,* were.

either to the liberation of the sabbatical year, or to the subject of Heb. iii. 5, 6.

37.] 'Ye are Abraham's seed, according to the flesh and the covenant: but'—and here the distinction appears—'ye *are doers of sin* by seeking to kill Me, because My word (see above on ver. 31) **gaineth no ground**—*does not work* (*spread, go forward,*—'*ne marche pas*') *in* you' (not, *among* you). 38.] We have the same remarkable relation between *speaking* and *doing*, as in ver. 28: except that here the *doing* is applied to the Jews only; *speaking* being used in the same comprehensive sense as there. But notice the distinction in the restored text between **I have seen with my father** and **ye heard from your father.** The possessive pronouns *my*, and *your*, are not expressed in the original; the term **father** is common to both sentences, and on it the stress should be laid in reading. The speaking and doing were in each case from the **father** of each. But Jesus was "*with God*," in a relation of abiding unity with His Father: they were *sprung from their father the devil*,—he was the suggester of their course, the originator of their acts. Jesus was the **son**, who remains in the house and sees the father's acts: they the **bond-slaves**, merely prescribed to, and under coercion.

The word **too** implies **accordingly**,—**by the same rule.** 39, 40.] There is a distinction between **seed** and **children.** The former our Lord grants that they were (ver. 37), but the latter (by implication; see below on the construction) He denies them. See Rom. ix. 6, 7, "*They are not all Israel, which are of Israel: neither, because they are the* **seed** *of Abraham, are they all* **children.**" 41. **We were not born of fornication**] Stier remarks, that they now let fall Abraham as their father, being convicted of unlikeness to him. They see that a *spiritual* paternity must be meant, and accordingly refer to God as their Father. This consideration will rule the sense of the words **not born of fornication**, which must therefore be spiritual also. And spiritually the **children of fornication** (see Hos. ii. 4) are idolaters. Ishmael cannot well be alluded to; for they would not call the relation between Abraham and Hagar one of *fornication*. Still less can there be, as Origen thought, any allusion on the part of the Jews to our Lord giving Himself out as being miraculously born, but being in reality that which they would insinuate: for our Lord never proclaimed this of Himself. There may possibly be a reference to the *Samaritans* (ver. 48), who completely answered in the spiritual sense to the children of fornication: see Deut. xxxi. 16; Isa. i. 21; Ezek. xvi. 15 ff.; xx. 30 al. 42.] 'If you were the children of God, the *moral proof* of such descent would be, that you would love Me, who am specially the Son of God, and who am come by the mission, and bearing

t ch. xvi. 27: xvii. 8. 25.
u ch. v. 43: vii. 28. 29.
x ch. vii. 17.
y Matt. xiii. 38. 1 John iii. 8.

me: [t]for I proceeded forth and [g]*came* from God; [u h]*neither came I* of myself, but he sent me. [43] [x]Why do ye not understand my speech? even because ye cannot hear my word. [44] [y]Ye are of your father the devil, and the lusts of your father ye [i]*will do*. He was a murderer from the beginning, and [k]*abode* not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father [l]*of it*.

[g] *render,* am come.
[h] *render,* for neither have I come.
[i] *render,* like to do.
[k] *render,* standeth.
[l] *render, for perspicuity,* thereof.

the character, of God.' **am come** conveys the result of **proceeded forth**, as Meyer; who also remarks that mere *sending* will not exhaust the term **proceeded forth**, which must be taken in its deeper theological meaning, of the proceeding forth of the Eternal Son from the essence of the Father. **43.**] **to understand a man's speech**,—as here used, is literally to *understand the idiom or dialect* in which a man speaks, his **manner of speech**;—see Matt. xxvi. 73, where the same word is used in the original. But this of course does not here refer to the mere outward expression of the Lord's discourses, but to the *spiritual idiom* in which He spoke, and which can only be spiritually understood. Then **my word** is the *matter* of those discourses, the Word itself.

The connexion of the two clauses is, **Why do ye not understand my speech? Because ye** *cannot* **receive**, hear with the inner ear (see ch. vi. 60), **that which I say.** And the verification and ground of this *cannot*, is in the next verse. **44.**]

This verse is one of the most decisive testimonies for the *objective personality* of the devil. It is quite impossible to suppose an accommodation to Jewish views, or a metaphorical form of speech, in so solemn and direct an assertion as this.

ye like to do] The rendering of the A. V. here, as in several other places where the same expression is used in the original (compare for instance ch. v. 40; Matt. xi. 27; Luke xi. 31), is wholly inadequate and misleading. The words "*Ye will do*" convey to the mind of the reader a mere *future*, whereas the original means, **your will is to do, you love**, or, **are inclined, to do**. The expression indicates, as in ch. v. 40, the *freedom of the human will*, as the *foundation of the condemnation of the sinner*. **a murderer**] The most obvious reference seems to be, to the murder of Abel by Cain:—see the Apostle's own comment on these words, 1 John iii. 12, 15. But this itself was only a result of the introduction of death by sin, which was the work of the devil: Adam and Eve were the *first* whom he murdered. But then again both these were only *manifestations* of the fact here stated by divine omniscience respecting him: that he was *a murderer*. **from the beginning**, the author and bringer in of that hate which is *equivalent to murder*, 1 John iii. 15. The mention of **murder** is introduced because the Jews went about to kill Jesus; and the *typical* parallel of Cain and Abel is certainly hinted at in the words. The A. V. "*abode*," is ungrammatical, the original word being *present* in sense. Still, it is not a *mere* present, but a present dependent on and commencing with an implied past fact. And that fact here is, the *fall* of the devil, which was not an insulated act, but in which state of apostasy from the truth he standeth,—it is his condition. **the truth** is *objective: the* **truth** of God:—**in this he standeth not**, *because* **there is no truth** ('*truthfulness*,' *subjective*) **in him.** His *lie* has become his very nature, and therefore he is thoroughly alien from the truth of God. He shewed this when he spoke a lie to our first mother. **of his own**, not, '*according to his character*,'—but 'out of his own resources,' 'treasures:' see Matt. xii. 35. **the father thereof**] i. e. either **of that which is false**,—the **lie**, implied in the word **liar**, which has just preceded,—or, of the *liar generally*. The former is *not the fact*,—for the devil is not the father **of that which is false**, but **of liars**, by being himself one whose very nature has become *a lie*. Certainly by this he has become the author, promoter, of falsehood among men; but this kind of paternity is not here in question: the object being to shew that he was the father of these lying

45 m *And because I tell you* the truth, ye believe me not.
46 Which of you n *convinceth* me of sin? o *And if I say*
the truth, why do ye not believe me? 47 z He that is of
God heareth God's words: p *ye therefore* hear them not,
because ye are not of God. 48 Then answered the Jews,
and said unto him, Say we not well that thou art a
Samaritan, and a hast a devil? 49 Jesus answered, I have
not a devil; but I honour my Father, and ye do dishonour

z ch. x. 26, 27. 1 John iv. 6.

a ch. vii. 20; x. 20. ver. 52.

m *render,* But because I speak.
n *render,* convicteth: *see ch.* xvi. 8 *notes.*
o *read and render,* If I speak truth.
p *render,* for this cause ye.

Jews. I therefore hold the latter interpretation, with Bengel, Meyer, and Stier.

45.] And the very reason why ye do not believe *Me* (as contrasted with *him*) is, *because I speak the truth;*—you *not being of the truth,* but of him who is falsehood itself. This implies a charge of wilful striving against known and recognized truth. Euthymius fills up the context—"*If I told you lies, ye would have believed me, as speaking that which belongs to your father:*" see ch. v. 43.

46.] The meaning here of **sin** is to be strictly adhered to, and not softened into '*error in argument,*' or '*falsehood.*' This would be to introduce, in this most solemn part of our Lord's discourse, a vapid tautology. The question is an appeal to His *sinlessness of life,* as evident to them all,—as a pledge for His truthfulness of word: which word asserted, be it remembered, that *He was sent from God.* And when we recollect that He who here challenges men to convict him of sin, never could have upheld *outward* spotlessness merely (see Matt. xxiii. 26—28), the words amount to a declaration of His absolute sinlessness, in thought, word, and deed. Or, the connexion may be as stated by Euthymius: "*If it is not because I speak the truth that ye disbelieve me, tell me, which of you convicts me of any sin done by me, on account of which you may have a pretext for disbelieving?*" **If I say the truth**] and if it be thence (from the impossibility of convicting me of sin) evident, that **I speak the truth,** *why* **do ye not believe me?** (not "*believe on me,*" but simply **believe me, give credence to me.**) **47.** gives the answer to the previous question, and concludes the discourse with the final disproof of their assertion, ver. 41. This verse is cited 1 John iv. 6.

48.] The Jews attempt no answer, but commence reviling Him. These are now properly **the Jews,** in St. John's sense,—the principal among the Jews. **a Samaritan**] So they called 'outcasts from the commonwealth of Israel:' and so afterwards they called the Christians. They imply, that He differed from their interpretation of the law,—or perhaps, as He had convicted them of not being the genuine children of Abraham, they cast back the charge with a senseless recrimination. There may perhaps be a reference to the occurrence related in ch. iv. 5 ff.; but it has been shewn that *Thou art a Samaritan* is found in the Rabbis as addressed to one whose word is not to be believed. **and hast a devil**] 'As in the first clause they sundered Him from the communion of Israel, so now from that of Israel's God.' Stier. Or perhaps they mean the reproach more as expressing aggravated madness owing to dæmoniacal possession. The **Say we not well?** alludes probably to the charge twice brought against Him by the Pharisees, 'of casting out devils by the prince of the devils.' See Matt. ix. 34; xii. 24.

49.] The former term of reproach Jesus passes over, and mildly answers (1 Pet. ii. 23) the malicious charge of having a devil, by an appeal to his whole life and teaching (see ch. iv. 34), which was not the work of one having a devil. There is no *retort of the charge* in the emphatic **I** (it is not *I* but *you* that have a devil), as Cyril and Lücke imagine. At present the **I,** followed by **you,** both emphatic, only brings out the two parties into stronger contrast.

and ye do dishonour me] 'Our mutual relation is not that which you allege, but this: that I honour Him that sent me, and ye, in dishonouring me, dishonour Him.' It is the same contrast, the being (sprung) "*of* (from) *God*" and "*not of*

me. 50 q *And* b I seek not mine own glory: there is one
that seeketh and judgeth. 51 Verily, verily, I say unto
you, c If a man keep my r *saying*, he shall never s *see* death.
52 Then said the Jews unto him, Now we know that thou
hast a devil. d Abraham is dead, and the prophets; and
thou sayest, If a man keep my r *saying*, he shall never
taste of death. 53 Art thou greater than our father
Abraham, which t *is dead?* and the prophets t *are dead:*
whom makest thou thyself? 54 Jesus answered, e If I
u *honour* myself, my x *honour* is nothing: f it is my Father
that y *honoureth* me; of whom ye say, that he is your God:
55 z *yet* g ye have not known him; but I know him: and
if I should say, I know him not, I shall be a liar like unto
you: but I know him, and keep his r *saying*. 56 Your
father Abraham rejoiced to see my day: h and he saw it,

b ch. v. 41: vii. 18.
c ch. v. 24: xi. 26.
d Zech. i. 5. Heb. xi. 13.
e ch. v. 31.
f ch. v. 41: xvi. 14: xvii. 1. Acts iii. 13.
g ch. vii. 28, 29.
h Heb. xi. 13.

q *render,* But.
s *render,* behold.
u *render,* glorify.
y *render,* glorifieth.
r *render,* word.
t *render,* died.
x *render,* glory.
z *render,* And.

God," as before, ver. 47, which lies at the root. **50.**] 'Ye dishonour me;—not that I seek my own honour, but His who sent me. There is One who seeketh my honour (ch. v. 23), and will have me honoured; and who judgeth between me and you, between truth and falsehood.'

Supply the words "*my glory*" after *seeketh*, but not after *judgeth*.

51.] There is no pause (De Wette) between ver. 50 and this. This is the direct carrying on of the discourse, arising out of **judgeth** in the last verse, and forming a new attempt of grace to plead with them, as Lampe calls it. Ye are *now* children of the devil, but if ye keep My word, ye shall be rescued from that *murderer*.

to keep my word, as "*to continue in my word,*" ver. 31, is not only outward obedience, but the endurance in, and obedience of faith. **to behold death, as to taste of death**, is a Hebrew way of speaking for *to die*, and must not be pressed to mean, 'shall not *feel* (the bitterness of) death,' in a temporal sense, as Stier has done. The *death of the body* is not reckoned as *death*, any more than the *life of the body* is *life*, in our Lord's discourses; see ch. xi. 25, 26, and notes. Both words have a deeper meaning. **52, 53.**] The Jews, not knowing what "*death*" really imports, regard the saying as a decisive proof of their surmise ver. 48. 'Their misunderstanding (says De Wette) keeps to the well-known type (ch. iii. 4; iv. 11 ff.), but this time theocratic pride is added to carnal sensuousness:—"the Old Test. Saints died!"'

54, 55.] The argument in these verses is: 'The same God who is the God of Abraham, is my Father;—He it is who honours (glorifies) me, and it is His word that I keep. I was promised by Him to Abraham.' **If I glorify myself**, i. e. 'glorify myself to this high designation, of being able to deliver from death.' **of whom ye say**] Whom you are in the habit of calling *your* God—i. e. the God of Israel. A most important identification, from the mouth of our Lord Himself, of *the Father*, with the *God of Israel* in the Old Test. **55.**] The sense is, **of Whom ye say 'He is our God,' and** (not "*yet*" nor "*but*") **know Him not.** Then what follows sets forth the contrast between them, the pretended children of Abraham, who know not Abraham's God (the *liars*), and Him who knows Him, and keeps His word, so that His word works in and by Him; yea, He *is the Word of God.* His *allowing their denial* of this state of knowledge and union would be *as great a lie in Him*, as their *assumption* of it was *in them.*

56.] The Lord does not deny them their *outward* title of children of Abraham:—it is of spiritual things that He has been speaking, in refusing them the *reality* of it. **rejoiced to see**] literally, **rejoiced, that He should see.** The intent is to shew

and was glad. 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham [a] *was*, [i] I am. 59 [b] *Then* [k] *took they* up stones to cast at him: but Jesus hid himself, and went out of the temple[, [l] [c] *going through the midst of them, and so passed by*].

[i] Exod. iii. 14. Isa. xliii. 13. ch. xvii. 5, 24. Col. i. 17. Rev. i. 8.
[k] ch. x. 31, 39: xi. 8.
[l] Luke iv. 30.

IX. [l] And as [d] *Jesus* passed by, he saw a man which

[a] *better*, was made. [b] *render*, So they took.
[c] *omitted, or varied, by many of the most ancient authorities.*
[d] *render*, he.

that Abraham did in his time keep Christ's word, viz. by a *prospective realizing faith*; and *therefore* that he, in the sense of ver. 51, *had not seen death*. This is expressed by **and he saw it, and was glad**: see below. But what is the meaning of **My day**? Certainly, the day of Christ's appearance in the flesh. *When that was over*, and the attention was directed to another and future appearance, the word came to be used of His *second coming*, 1 Cor. i. 8, &c. &c. But this, as well as *the day of His Cross*, is out of the question *here*;—and the word was used by the Rabbis for the time of the Messiah's appearance. So we have it, Luke xvii. 22, 26: but here as there, the expression must not be limited *exclusively* to the former appearance. From the sense, it is evident that Abraham saw by faith and will see in fact, not the first coming only, but that which it introduces and implies, the second also. Technically however, in the form of the sentence here, the First is mainly in view. And to *see* that day, is to be present at, witness, it;—to have experience of it. **and he saw it, and was glad**, viz. in his Paradisiacal state of bliss. And his 'seeing of Christ's day' was not *by revelation*, but *actual*—the seeing of a witness. 'Abraham then has not seen death, but lives through my word;—having believed and rejoiced in the promise of Me, whom he has now seen manifest in the flesh.' 57.] No inference can be drawn from this verse as to the age of our Lord at the time, according to the flesh. Fifty years was with the Jews the completion of manhood. 58.] As Lücke remarks, all unbiassed explanation of these words must recognize in them a declaration of the essential præ-existence of Christ. All such interpretations as '*before Abraham became Abraham*,' i. e. father of many nations (Socinus and others), and as '*I was predetermined, promised by God*' (Grotius and the Socinian interpreters), are little better than *dishonest quibbles*. The distinction between **was made** (*or was born*) and **am** is important. The present, **I am**, expresses *essential existence*, see Col. i. 17, and was often used by our Lord to assert His divine Being. In this verse *the Godhead of Christ is involved*; and this the Jews *clearly understood, by their conduct to Him*. 59.] Probably there were stones (for building) lying about in the outer court of the temple, where these words seem to have been spoken. The reason of the Jews' doing this is given by them on a similar occasion, ch. x. 33, *for that thou, being a man, makest thyself God*. There does not appear to be any *miraculous* escape intended here, although certainly the assumption of one is natural under the circumstances. Jesus was probably surrounded by His disciples, and might thus hide Himself (see ch. xii. 36), and go out of the temple.

CHAP. IX. X.] JESUS THE LIGHT, FOR THE HEALING OF THE WORLD AND THE JUDGMENT OF THE JEWS. IX. 1—41.] *Manifestation of Jesus as the Light by a miracle. Judgment of the Jews by the healed man, and by Jesus.* 1.] If the concluding words of ch. viii. in the ordinary text are genuine, this would appear to have happened on the same day as the incidents there related, which is hardly likely, for we should thus have the whole history from ch. vii. 37 (omitting ch. vii. 53—viii. 12), belonging to one day, and that day a sabbath (ver. 14). And besides, the circumstances under which Jesus here appears are too usual and tranquil to have succeeded immediately to His escape in ch. viii. 59. I would rather therefore suppose that there is a break before this verse: how long, we cannot of course say. Thus we have the commencement of a new narrative here, as in ch.

was blind from his birth. 2 And his disciples asked him,
a ver. 34. saying, Master, [a] who did sin, this man, or his parents,
that he [e] *was* born blind? 3 Jesus answered, Neither
b ch. xi. 4. [f] *hath this man sinned,* nor his parents: [b] but that the
c ch. iv. 34: v. 19, 36: xi 9: xii. 35: xvii. 4. works of God should be made manifest in him. 4 [c] I must
work the works of him that sent me, while it is day: the
night cometh, when no man can work. 5 [g] *As long as*
d ch. i. 5, 9: iii. 19: viii. 12: xii. 35, 46. I am in the world, [d] I am the light of the world. 6 When
e Mark vii. 33: viii. 23. he had thus spoken, [e] he spat on the ground, and made
clay of the spittle, and he anointed the eyes of the blind

[e] *render,* should be. [f] *render,* did this man sin.
[g] *render,* When.

vi. 1, and vii. 1. The blind man was sitting begging (ver. 8), possibly proclaiming the fact of his having been so born; for otherwise the disciples could hardly have asked the following question. The incident may have been in the neighbourhood of the temple (Acts iii. 2): but doubtless there were other places where beggars sat, besides the temple entrances.

2.] According to Jewish ideas, every infirmity was the punishment of sin (see ver. 34). From Exod. xx. 5, and the prevailing views on the subject, the disciples may have believed that the man was visited for the sins of his parents: but how could *he himself have sinned* before his birth? Beza and Grotius refer the question to the doctrine of the transmigration of souls, that he may have sinned in a former state of existence; this however is disproved by the consideration adduced by Lightfoot, that the Pharisees believed that the *good souls only* passed into other bodies, which would exclude this case. Lightfoot, Lücke, and Meyer refer it to the possibility of sin *in the womb;* Tholuck to *predestinated sin,* punished by anticipation: De Wette to the general doctrine of the præ-existence of souls, which prevailed both among the Rabbis and Alexandrians: see Wisd. viii. 19, 20.

The question may have been asked vaguely, without any strict application of it to the circumstances, merely taking for granted that *some sin* must have led to the blindness, and hardly thinking of the non-applicability of one of the suppositions to this case. Or perhaps, as Stier inclines to suppose, the question may mean, 'this man, or, *for that is out of the question,* his parents?' 3.] Our Lord does not of course assert the absolute sinlessness of the man, or of his parents, but answers the question with reference to the reason why it was asked. Supply therefore after **his parents,** "*that he should be born blind.*" Also after **but** supply "*he was born blind.*" In the economy of God's Providence, his suffering had its place and aim, and this was to bring out the **works of God** in his being healed by the Redeemer. De Wette denies this interpretation, and refers the saying merely to the view of our Lord to bring out his own practical design, to make use of this man to prove His divine power. But see ch. xi. 4, which is strictly parallel. 4.] Connected by the words, **work the works,** to the former verse. There certainly seems to be some reference to its being the sabbath; see the similar expressions in ch. v. 17. From ver. 5, it seems evident that the **day** is the appointed course of the working of Jesus on earth, and the **night** the close of it (see the parallel, ch. xi. 9, 10). It is true, that, according to St. John's universal diction, the death of Jesus is *His* glorification; but the similitude *here* regards the *effect on the world,* see ver. 5; and the language of Rom. xiii. 12 is in accordance with it, as also Luke xxii. 53: John xiv. 30.

5.] This partly explains the *day* and *night* of the former verse, partly alludes to the nature of the healing about to take place. As before the raising of Lazarus (ch. xi. 25), He states that He is *the Resurrection and the Life;* so now, He sets forth Himself as the source of the archetypal spiritual light, of which the natural, now about to be conferred, is only a derivation and symbol. 6.] See Mark vii. 33; viii. 23. The virtue especially of the *fasting* saliva, in cases of disorders of the eyes, was well known to antiquity. In the accounts of the restoring of a blind man to sight attributed to Vespasian, the use of this remedy occurs. The use of *clay* also for healing the eyes was not unknown.

man with the clay, 7 and said unto him, Go wash [f] in the pool of Siloam, (which [h] *is by interpretation,* Sent.) He went his way therefore, and washed, and came seeing. 8 The neighbours therefore, and they which before had seen him that he was [i] *blind,* said, Is not this he that [k] *sat and begged?* 9 Some said, This is he: others said, He is like him: [[l] *but*] he said, I am he. 10 Therefore said they unto him, How were thine eyes opened? 11 He answered and said, [g] A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. 12 Then said they unto him, Where is he? He said, I know not. 13 They brought to the Pharisees him that aforetime was blind. 14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

[f] Neh. iii. 15.

[g] ver. 6, 7.

[h] *render,* is interpreted.
[i] *read,* a beggar.
[k] *render,* sitteth and beggeth.
[l] *omit.*

No rule can be laid down which our Lord may seem to have observed, as to using, or dispensing with, the ordinary human means of healing. He Himself determined, by considerations which are hidden from us. Whatever the means used, the healing was not in *them,* but in Him alone. The 'conductor' of the miraculous power was generally the *faith* of the recipient: and if such means served to awaken that faith, their use would be accounted for. 7.] The *reason* of his being sent to Siloam is uncertain. It may have been as *part of the cure,*—or merely to wash off the clay. The former is most probable. A beggar blind from his birth would know the localities sufficiently to be able to find his way; so that there is no necessity to suppose a partial restoration of sight before his going. The situation of the fountain and pool of Siloam is very doubtful. On the subject of a recent suggestion respecting the identity of Siloam and Bethesda, see note on ch. v. 1. **which is interpreted**] The reason of this derivation being stated has been much doubted. Some consider the words to have been inserted as an early gloss of some allegorical interpreter. But there is no external authority for this supposition. Euthymius says, "I suppose, on account of the blind man being then sent thither:" and Meyer takes this view. But it would be a violent transfer, —of the name of the fountain, to the man who was sent thither. I should rather regard the healing virtue imparted to the water to be denoted, as symbolical of *Him who was sent,* and whose mission it was to give the healing water of life. **came,** i. e. **came back**;—apparently to his own house, by the next verse. 8.] **had beheld,** rather than "*had seen.*" The choice of the word implies attention and habit. 11.] The word rendered *received sight* is literally, **recovered sight.** Sight being natural to men, the deprivation of it is regarded as a *loss,* and the reception of it, though never enjoyed before, as a *recovery.* 13.] The neighbours appear to have brought him to the *Pharisees,* out of hostility to Jesus (see ver. 12): and ver. 14 alleges the reason of this:—or perhaps from fear of the sentence alluded to in ver. 22. The "*Pharisees*" here may have been the court presiding over the synagogue, or one of the lesser local courts of Sanhedrim. Lücke inclines to think they were an assembly of the great Sanhedrim, whom St. John sometimes names *the Pharisees*;—see ch. vii. 47; xi. 46: Meyer regards them as some formal section of the *Pharisees, as a body:* but were there such sections? 14.] Lightfoot cites from a Rabbinical treatise on the Sabbath, that *it was forbidden even to put saliva on the eyelids.* But the *making the clay,* as a servile work, seems to be here prominently mentioned. Meyer notices,—and it is interesting, as a minute mark of accuracy,—that the man, in verses 11 and 15, only relates what he himself, as being blind, had felt: he says nothing of the

15 m *Then* again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 16 Therefore said some of the Pharisees, This man is not n *of* God, because
h ver. 33. ch. iii. 2. he keepeth not the sabbath day. Others said, h How can
i ch. vii. 12, 43: x. 19. a man that is a sinner do such miracles? And i there was a division among them. 17 o *They say* unto the blind man again, What sayest thou of him, p *that* he hath opened
k ch. iv. 19: vi. 14. thine eyes? He said, k He is a prophet. 18 q *But* the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20 His parents answered them and said, We know that this is our son, and that he was born blind: 21 but by what means he now seeth, we know not; or who [r *hath*] opened his eyes, we know not: he is of age; ask him: he shall speak for himself.
l ch. vii. 13: xii. 42: xix. 38. Acts v. 13. 22 These words spake his parents, because l they feared the Jews: for the Jews had agreed already, that if any man
m ver. 34. ch. xvi. 2. did confess that he was Christ, he m should be put out of the synagogue. 23 s *Therefore* said his parents, He is of

m *render*, Therefore.
n *render*, from.
o *read*, They say therefore.
p *render*, seeing that.
q *render*, Therefore.
r *omit*.
s *render*, For this cause.

spittle. **15.**] **again** refers back to ver. 10. The enquiry was official, as addressed to the chief witness in the matter. We cannot hence infer that no one else was present at the healing but Jesus and His disciples. **16. some . . . . . others**] Among the latter party would be such as Nicodemus, Joseph, [Gamaliel?]; who probably (Joseph certainly, Luke xxiii. 51) at last withdrew, and left the majority to carry out their hate against Jesus. **17.**] The question is but *one*, **What sayest thou of him, that he hath opened** (i. e. for having opened) **thine eyes?** The stress is on **thou.** 'What hast *thou* to say to it, seeing we are divided on the matter?' Both parties are anxious to have the man's own view to corroborate theirs. **a prophet**, and therefore, *from God*. **18.**] The hostile party (**the Jews**,—those in authority among these variously-minded Pharisees), disappointed at his direct testimony against them, betake themselves to sifting more closely *the evidence of the fact*. The parents are summoned as witnesses. **19.**] The question is threefold, and in strict legal formality: 'Is this your son? Was he born blind? How is it that he now sees?' **21.**] The pronouns in the latter part of the verse are emphatic: *who hath opened* **his** *eyes* **we** *know not: ask* **him**: *he is of age:* **he** *shall speak for* **himself.** **22.**] It is not said when this resolution was come to; and this also speaks for an interval between ch. vii., viii., and this incident. It could hardly have been before the council at the conclusion of ch. vii. **put out of the synagogue**] Probably the first of the three stages of Jewish excommunication,—the being shut out from the synagogue and household for thirty days, but without any anathema. The other two, the repetition of the above, accom-

age; ask him. 24 [t] *Then again called they* the man that was blind, and said unto him, [n] Give [u] *God the praise:* [o] we know that this man is a sinner. 25 He answered and said, Whether he [x] *be a sinner or no,* I know not: one thing I know, that, [y] *whereas I was blind, now I see.* 26 [z] *Then said they* to him [[a] *again*], What did he to thee? how opened he thine eyes? 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? [b] *will ye also be* his disciples? 28 [[c] *Then*] they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29 We know that God [d] *spake* unto Moses: [e] *as for this fellow,* [p] we know not from whence he is. 30 The man answered and said unto them, [q] Why herein is a marvellous thing, that ye know not from whence he is, and yet he [[c] *hath*] opened mine eyes. 31 Now we know that [r] God heareth not sinners: but if

n Josh. vii. 19. 1 Sam. vi. 5.
o ver. 16.
p ch. viii. 14.
q ch. iii. 10.
r Job xxvii. 9: xxxv. 12, 13. Ps. xviii. 41: xxxiv. 15: lxvi. 18. Prov. i. 28: xv. 29: xxviii. 9. Isa. i. 15. Jer. xi. 11: xiv. 12. Ezek. viii. 18. Mic. iii. 4. Zech. vii. 13.

[t] *render,* So they called the second time.
[u] *render,* glory to God.
[x] *render,* is a sinner.
[y] *render,* Though a blind man, I now see.
[z] *render,* They said therefore.
[a] *omitted by several ancient authorities.*
[b] *render,* would ye also become.
[c] *omit.*
[d] *render,* hath spoken.
[e] *render,* but as for this man.

panied by a curse,—and final exclusion,—would be too harsh, and perhaps were not in use so early. Trench regards the resolution not as a token that the Sanhedrim had pronounced Him a false Christ, but as shewing that they forbade a private man to anticipate their decision on this point by confessing Him. But perhaps this may be questioned. **24. Give glory to God**] not, 'Give God the praise' (A. V.), i. e. 'the glory of thy healing:' for the Pharisees want to overawe the man by their authority, and make him deny the miracle altogether. The words are a form of *adjuration* (see Josh. vii. 19), *to tell the truth,* q. d. 'Remember that you are in God's presence, and speak as unto Him.'

25.] The man shrewdly evades the inference and states again the simple fact. We must render his words at the end of the verse, not "*whereas I* WAS *blind, now I see,*" as A. V.: but **being a blind man,** or as in text, **though a blind man, I now see.** The shrewd and naïve disposition of the man furnishes the key to the ænigmatical expression. He puts it to them as the problem, the fact of which he knows for certain but the reason of which it was for them to solve, that he, whom they all knew as a blind man, now saw. **26.**] They perhaps are trying to shake his evidence,—or to make him state something which should bring out some stronger violation of the sabbath. **27.**] **did not hear** must be in its special meaning of 'did not heed it.' The latter clause is of course ironical: 'you seem so anxious to hear particulars about Him, that you must surely be intending to become His disciples.'

29.] God **hath spoken,** not *spake,* is important: it betokens the abiding finality of God's revelation to Moses, in their estimation: as if they said, "*We stand by* God's revelation to Moses." **from whence,**—'whether from God or not.' But see ch. vii. 27, 28, where a very different reason is given for disbelieving Him to be the Christ.

30.] **Why herein is** &c. This well expresses the sense of the original. The man takes what their words had conceded, and proceeds to argue upon it. **ye** is emphatic: *you,* whose business it is to know such things. **31.**] He expresses a general popular conviction, that one who

any man be a worshipper of God, and doeth his will, him he heareth. 32 Since the world began [g] *was it not heard* that [h] *any man* opened the eyes of one that was born blind.

[s] ver. 16. 33 [s] If this man were not of God, he could do nothing.

[t] ver. 2. 34 They answered and said unto him, [t] Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and [i] *when he had found him, he said unto him,* Dost thou believe on

[u] Matt. xiv. 33: xvi. 16. Mark i. 1. ch. x. 36. 1 John v. 13. [x] ch. iv. 26. [u] the Son of God? 36 He answered and said, Who is he, Lord, that I [k] *might* believe on him? 37 [1] *And*] Jesus said unto him, Thou hast both seen him, and [x] it is he that talketh with thee. 38 And he said, Lord, I believe. And

[y] ch. v. 22, 27. See ch. iii. 17: xii. 47. [z] Matt. xiii. 13. he worshipped him. 39 And Jesus said, [y] For judgment [m] *I am come* into this world, [z] that they which see not might see; and that they which see might be made blind.

40 And [n] *some* of the Pharisees which were with him heard

[g] *render,* it was never heard.
[h] *render, for perspicuity,* any one.
[i] *render,* he found him, and said unto him.
[k] *render,* may.
[l] *omit.*
[m] *render,* came I.
[n] *render,* those.

could do these things, must be a *pious man:* and (ver. 32) *very eminently so,* since this miracle was unprecedented.

33.] **nothing,** i. e.—nothing of this kind, much less such a thing as this. 34.] See on ver. 2. **altogether,**—deeply and entirely, as thy infirmity proved. 'They forget that the two charges,—one that he had never been born blind, and so was an impostor,—the other, that he bore the mark of God's anger in a blindness that reached back to his birth,—will not agree together.' Trench. **they cast him out:** i. e. they excommunicated him: see on ver. 22. It cannot merely mean, '*they cast him out of the court,*' as many, both ancient and modern, interpret it: see next verse, where it would hardly be stated that Jesus *heard of it,* unless it had been some public formal act. 35.] 'Art thou he, whom our rulers have severely treated on account of thy belief in Jesus whom men call Christ? Dost thou, even after this treatment, believe on the Son of God?' Lampe.

36.] This **Son of God** surpasses his present comprehension: and therefore, true to his simple and guileless character, he asks for further information about Him.

37.] These words, **Thou hast both seen him,** &c. serve to remind the man of the benefit he has received, and to awaken in him the liveliest gratitude: compare Luke ii. 30. They do not refer to a *former seeing,* when he was healed: this was the first time that he had *seen* his Benefactor.

39.] There seems to be an interval between the last verse and this, and the narrative appears to be taken up again at some subsequent time when this miracle became again the subject of discourse.

The blind man had recovered sight in two senses,—bodily and spiritual. And as our Lord always treats of the spiritual as paramount, *including* the bodily, so here He proceeds to speak of spiritual sight.

'We are all, according to the spirit of nature, no better than persons born blind; and to know and confess this our blindness, is our first and only true *sight,* out of which the grace of the Lord can afterwards bring about a complete *receiving of sight.* The "*becoming blind,*" on the other hand, is partly an ironical expression for remaining blind, but partly also has a real meaning in the increasing darkening and hardening which takes place through unbelief.' Stier. **they which see** here, answer to "*they which are whole,*" and "*the righteous*" of Matt. ix. 12, 13; see note there. 40.] They ask the ques-

these words, [a] and said unto him, Are we blind also? [a] Rom. ii. 19.
41 Jesus said unto them, [b] If ye were blind, ye [o] *should have* [b] ch. xv. 22, 24
no sin: but now ye say, We see; therefore your sin
remaineth. X. [1] Verily, verily, I say unto you, He that
entereth not by the door into the sheepfold, but climbeth
up some other way, the same is a thief and a robber.
[2] But he that entereth in by the door is the shepherd of
the sheep. [3] To him the porter openeth; and the sheep

[o] *render*, would not have.

tion, not understanding the words of Jesus in a bodily sense, but well aware of their meaning, and scornfully rejoining, 'Are then *we* meant by these blind, *we*, the leaders of the people?' 41.] The distinction in expression between the two clauses must be carefully borne in mind. Our Lord is referring primarily to the unbelief of the Pharisees and their rejection of Him. And He says, 'If ye were really blind (not, '*confessed yourselves* blind'), ye would not have incurred guilt; but now ye say, "We see;" ye believe ye have the light, and boast that ye know and use the light; and *therefore* your guilt abideth, remaineth on you.' Observe there is a middle clause understood, between 'ye would never have incurred guilt,' and 'your guilt remaineth;' and that is, '*ye have inourred guilt;*' which makes it necessary to take the words, ye say, we see, as in a certain sense implying that they really *did* see: viz. 'by the Scriptures being committed to you, by God's grace, which ought to have led you to faith in me.' CHAP. X. 1—21.] *Of true and false shepherds. Jesus the good Shepherd.* This discourse is connected with the preceding miracle; and the conduct of the Pharisees towards the man who had been blind, seems to have given occasion to this description of false shepherds, which again introduces the testimony of Jesus to Himself as the true Shepherd. So that, as Meyer remarks, the paragraph should begin at ch. ix. 35. The more we study carefully this wonderful Gospel, the more we shall see that the idea of this close connexion is never to be summarily dismissed as imaginary, and that our Evangelist never passes without notice to an entirely different and disjointed occurrence or discourse. See on the whole subject of the parable, Jer. xxiii. 1—4; Ezek. xxxiv.; Zech. xi. 4—17.

These opening verses (to ver. 5) set forth the distinction between *false and true shepherds*. Then (vv. 7, 8, 9) He brings in *Himself*, as *the door*, by which both shepherds and sheep enter the fold. Then (ver. 10) He returns to the imagery of the first verses, and sets forth Himself as THE GOOD SHEPHERD; and the rest (to ver. 18) is occupied with the results and distinctions dependent on that fact.

1. **the sheepfold**] The word thus rendered is described by the old writers as meaning a space walled round and open to the air: just answering, except in this being a *permanent* enclosure, to our term **fold**. This fold is *the visible Church of God*, primarily, as His people Israel were His peculiar fold; the possibility of there being *other folds* has been supposed to be alluded to in ver. 16: but see note there. The terms in this first part are *general*, and apply to *all leaders* of God's people; in ver. 1, to those who enter that office without having come in by the door (i. e. Christ, in the large sense, in which the Old Testament faithful looked to and trusted in Him, as the covenant promise of Israel's God); and in ver. 2 to those who do enter this way; and whosoever does is the shepherd of the sheep (not emphatic — not, "*the Good Shepherd*," as below, ver. 11; but here it is merely predicated of one who thus enters, that he is the shepherd of that particular fold: it is the attribute of a shepherd thus to enter). The **sheep**, throughout this parable, are not the mingled multitude of good and bad; but the *real* sheep, the faithful, who *are*, what all in the fold *should be*. The false sheep (*goats*, Matt. xxv. 32) do not appear; for it is not the character of the *flock*, but that of the *shepherd*, and the relation between him and his sheep, which is here prominent. 3.] Perhaps the **porter** (**doorkeeper**: it is the same word as that used in ch. xviii. 16, Mark xiii. 34) should not be too much pressed as significant; but certainly *the Holy Spirit* is especially He who opens the door to the shepherds; see frequent uses of this symbolism by the Apostles, Acts xiv. 27; 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3;—and instances of the Holy Spirit shutting the door, Acts

hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 [p *And*] when he putteth forth q *his own sheep*, he goeth before them, and the sheep follow him: r *for* they know his voice. 5 s *And* a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6 This t *parable* spake Jesus unto them: but they understood not what things they were which he spake unto them. 7 u *Then* said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves

p *omit.*

q *For these words most of the ancient authorities read,* all his own; *the Sinaitic MS. has merely,* his own.

r *render,* because.

t *better,* allegory.

s *render,* But.

u *render,* Therefore.

xvi. 6, 7. **the sheep hear his voice**] The voice of *every such true shepherd* is heard (heeded, understood) by *the sheep* (generally): and he calls by name *his own* sheep, that portion of the great flock entrusted to him, and leads them out to pasture, as his office is. This distinction between **the** *sheep* and **his own** *sheep* has given rise to mistakes, from not observing that *shepherd* here is still in its mere general sense, and not spiritually applied until ver. 7, or rather ver. 11 above. It has been imagined that *Christ* is here spoken of, and that therefore these two descriptions of sheep must be different, and so the whole exposition has been confused. Even Stier has fallen into this mistake.

4.] When he has led forth to pasture *all* his sheep (there shall not an hoof be left behind), he goes before them (see "the Land and the Book," p. 202, where there is an interesting description of this following the shepherd); in his teaching pointing out the way to them; they follow him, because they know his voice; his words and teaching are familiar to them. But observe that the expression here becomes again more general; not **his own** sheep, but **the** sheep as in ver. 3. *The sheep* know the voice of every true shepherd.

5.] So that the **stranger** is not *the shepherd of another section* of the flock, but an *alien:* the *robber* of ver. 1. Meyer takes it as merely meaning a *stranger,* one who is *not their shepherd:* but this hardly seems strong enough for the context.

6.] The word here rendered in the A. V. "*parable*" is not exactly what is commonly so called: not properly a parable: but rather a parabolic allegory. The *parable* requires *narrative* to set it forth; and St. John relates *no such.* The right word here would be **allegory.** The original term, in its etymology, signifies, any saying diverging from the common way of speech. We have other examples in ch. xv. 1 ff. and in Matt. ix. 37, 38.

7.] What follows is not so much an exposition, as an expansion of the allegory. The key to this verse is the right understanding of what went before. Bear in mind, that verses 1—5 were spoken of *shepherds in general.* But these shepherds themselves go into and out of the fold *by the same door as the sheep:* and Christ *is that door;* THE DOOR OF THE SHEEP: the *one* door both for sheep and shepherds, into the fold, into God's Church, to the Father.

8.] I believe that the right sense of these words, **All that ever came before me,** has not been apprehended by any of the Commentators. First, they can only be honestly understood of *time:* all *who came* **before** *me* (not, '*without regard to me,*' nor '*passing by me as the door,*' nor '*instead of me:*' nor '*pressing before me,*' (ch. v. 7,) which would have been "*come,*" not "*came:*" nor "before taking the trouble to find me, the door:" nor any other of the numerous shifts which have been adopted). *What pretended teachers then came before* Christ? Remember the connexion of these discourses. He has taught the Jews that Abraham and the prophets *entered by Him* (ch. viii. 56): but He has set in strong opposition to Himself and His, them (those Jews) and their father, *the Devil* (ib. ver. 44). *He* was, as Milton has it, 'the first thief who clomb into God's fold;' and all his followers are

and robbers: but the sheep did not hear them. 9 [a]I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy: I [x]*am come* that they might have life, and that they might have *it* more abundantly. 11 [b]I am the good shepherd: the good shepherd [y]*giveth* his life for the sheep. 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, [z]*seeth* the wolf coming, and [c]leaveth the sheep, and fleeth: and the wolf [a]*catcheth* them, and scat-

[a] ch. xiv. 6. Eph. ii. 18.

[b] Isa. xl. 11. Ezek. xxxiv. 12, 23. xxxvii. 24. Heb. xiii. 20. 1 Pet. ii. 25; v. 4.

[c] Zech. xi. 16, 17.

[x] *render*, came.
[y] *render*, layeth down, *as in ver.* 15, *&c.*
[z] *render*, beholdeth.
[a] *render*, teareth.

here spoken of inclusively in the language of the allegory, as coming in by and with *him*. His was the first attempt to lead human nature, *before* Christ came; before the series of dispensations of grace began, in which pasture and life is offered to man by Him. Meyer understands the Pharisees, &c. who taught the people before Christ *appeared* as the Door of the sheep: but this does not seem to reach the depth of the requirements of the saying. **are**, not *were*, because their essential nature as belonging to and being of the evil one is set forth, and the inclusion of these present Pharisees in their ranks. **but the sheep did not hear them . . .**] This of course cannot be understood absolutely,—'*the sheep never for one moment listened to them*;' but, did not listen to them in the sense of becoming their disciples eventually. So that the fall of our first Parents would be no exception to this; whom of all men we must conclude, by the continuing grace and mercy of God to them after that fall, to have been of His real sheep. And since then, the same is true; however the sheep may for a while listen to these false shepherds, they do not *hear them*, so as to follow them. Those who do, belong not to the true flock.

9.] expands and fixes ver. 7. "There is no entrance for salvation into the church but by Me, whether it be for shepherd, or for sheep." Erasmus. See Numb. xxvii. 16, 17. The sequel of the verse shews that this combined meaning is the true one. Meyer, who understands it all of *shepherds alone*, finds great difficulty in the interpretation of the latter words: "shall go in and out *before the sheep*, and find pasture *for them*," is certainly a forced meaning. 10.] the gracious intent of the Saviour in this;—to *give life*, and in *abundance*. This verse forms the transition from Him as *the Door*, to Him as *the Shepherd*. He is here set in opposition to *the thief* (see on ver. 8), and thus insensibly passes into the place of a *shepherd*, who has been hitherto thus opposed. Then the words, **that they might have life**, bind on to those in the last verse, "*shall find pasture*"—and **that they might have it more abundantly**: as if it had been said, not merely as a door to pass through, but actively, abundantly, to *bestow* abundance of life. We are thus prepared for—

11.] the announcement of Himself as THE GOOD SHEPHERD—the great antagonist of *the robber*—the pattern and Head of all good shepherds, as *he* of all thieves and robbers: the Messiah, in His best known and most loving office: cf. Ezek. xxxiv. 11—16, 23; xxxvii. 24, and Isa. xl. 11. But He is **the good Shepherd** in this verse, as having most eminently *the qualities* of a good shepherd, one of which is to *lay down His life* for the sheep. These words here are not so much a prophecy, as a declaration, implying however that which ver. 15 asserts explicitly. 12.] The imagery is here again somewhat changed. The false shepherds are here compared to hirelings, i. e. those who serve *merely* for gain; the *hireling* who fulfils the character implied by the word. The idea is brought in by the words "*layeth down his life for the sheep*," which introduce the thought of a time of danger, when the true and false shepherds are distinguished. **the wolf**] The purposes of this wolf are the same as those of the thief in ver. 10, and in the allegory he is the same;—*the great Foe of the sheep of Christ*. Lücke and De Wette deny this, and hold 'any enemies of the theocracy' to be meant;—but no deep view of the parable will be content with this,—see Matt. vii. 15, where the "*ravening wolves*" are "*false prophets*,"

tereth the sheep: 13 [b *The hireling fleeth,*] because he is an hireling, and careth not for the sheep. 14 I am the
d 2 Tim. ii. 19. good shepherd, and d know my sheep, c *and am known of mine.* 15 d *As the Father knoweth me, even so know I the*
e ch. xv. 13. *Father:* e and I lay down my life for the sheep. 16 And
f Isa. lvi. 8. f other sheep I have, which are not of this fold: them
g Ezek. xxxvii. 22. Eph. ii. 14. 1 Pet. ii. 25. also I must bring, and they shall hear my voice; g and dd *there shall be* e *one fold, and one shepherd.* 17 Therefore
h Isa. liii. 7, 8, 12. Heb. ii. 9. doth my Father love me, h because I lay down my life, that I f *might* take it again. 18 g *No man* taketh it from
i ch. ii. 19. me, but I lay it down of myself. I i have power to lay it
k ch. vi. 38: xv. 10. Acts ii. 24, 32. down, and I have power to take it again. k This com-

b *omit, with most of the ancient authorities.*

c *Most of the ancient authorities read,* and my sheep know me,

d *render,* even as the Father knoweth me and I know the Father.

dd *render,* they shall become.

e *render,* one flock, one shepherd: *see note.*

f *render,* may.

g *render, for perspicuity,* No one.

the "*thieves and robbers*" of ver. 8;—and their chief and father would therefore be the wolf, just as our Lord is *the* Shepherd.

14, 15.] The knowledge of His sheep here spoken of is more than the mere *knowing by name;* it is a knowledge corresponding to the Father's knowledge of Him;—i. e. entire, perfect, all-comprehensive: and *their* knowledge of *Him* corresponds to His of the Father,—i. e. is intimate, direct, and personal: both being bound together by holy and inseparable Love. Beware of rendering the former clause of ver. 15, as in A. V., as an independent sentence, "*As my Father knoweth me, even so know I the Father:*" it is merely the sequel to ver. 14, and should stand as in margin, **as the Father knoweth me and I know the Father.** **the sheep**] i. e. for those **my sheep**—not, for *all;* that, *however true,* is not *the point* brought out *here:* the Lord lays down His life strictly and properly, and in the depths of the divine counsel, *for those who are his sheep.*

16.] The **other sheep** are the *Gentiles;*—not the dispersion of the Jews, who were already in God's *fold.* By these wonderful words, as by those in Acts xviii. 10, and by the conclusion of Matt. xxv. (see notes there), our Lord shews that, dark and miserable as the Gentile world was, *He had sheep even there.* Observe they are not *in other folds,* but scattered; see ch. xi. 52. Cf. also Eph. ii. 14 ff.

I must bring . . . .] i. e. in the purpose and covenant of the Father. The Lord speaks of *His* bringing them, and their hearing *His* voice: meaning that His servants in His name and by His power would accomplish this work. Admirably illustrative of the converse method of speaking, which He employs Matt. xxv. 40, 45. The **one flock** is remarkable—*not* **one fold,** *as characteristically, but erroneously rendered in A. V.:*—not ONE FOLD, but ONE FLOCK; no one exclusive enclosure of an outward church, but one flock, all knowing the one Shepherd and known of Him. On **one shepherd,** compare Heb. xiii. 20. 17.] The *speaking in allegories* is now over, and He speaks *plainly,*—**My Father.** In this wonderful verse lies the mystery of the love of the Father for the Son;—*because* the Son has condescended to the work of humiliation, and to earn the crown through the cross (see Phil. ii. 8, 9). The **that** here is strictly of the ultimate purpose, **in order that.** 'Without this purpose in view,' says Stier, 'the Death of Christ would neither be lawful nor possible.' 18.] The truth of this voluntary rendering up was shewn by His whole sufferings, from the falling of His enemies to the ground in the garden (ch. xviii. 6) to His last words, *I* **commend** (render up) *my spirit,* Luke xxiii. 46 (see note there). His resurrection also was eminently His own work, by virtue of the Spirit of the Father dwelling in and filling Him: the *power* in both these cases being the *commandment,* appointment, ordinance of the

mandment [h] *have I received of* my Father. 19 [l] There was a division therefore again among the Jews [i] *for* these sayings. 20 And many of them said, [m] He hath a devil, and is mad; why hear ye him? 21 Others said, These are not the words of him that hath a devil. [n] Can a devil [o] open the eyes of the blind?

22 [k] *And it was at Jerusalem the feast of the dedication,* and it was winter. 23 And Jesus [l] *walked* in the temple [p] in Solomon's porch. 24 Then came the Jews round about him, and said unto him, How long dost thou [m] *make us to doubt?* If thou be the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye [n] *believed* not: [q] the works that I do in my Father's name, they bear witness of me. 26 [o] *But* [r] ye believe not, [p] *because* ye are not of my sheep[, [q] *as I said unto you*]. 27 [s] My sheep hear my voice, and I know them, and they follow me; 28 and I

[l] ch. vii. 43: ix. 16.
[m] ch. vii. 20: viii. 48, 52.
[n] Exod. iv. 11. Ps. xciv. 9: cxlvi. 8.
[o] ch. ix. 6, 7, 32, 33.
[p] Acts iii. 11: v. 12.
[q] ver. 38. ch. iii. 2: v. 36.
[r] ch. viii. 47. 1 John iv. 6.
[s] ver. 4, 14.

[h] *render,* received I from.
[i] *render,* because of.
[k] *render,* Now it was the feast of the dedication at Jerusalem.
[l] *render,* was walking.
[m] *render,* hold our mind in suspense.
[n] *render,* believe.
[o] *render,* Nevertheless.
[p] *render,* for.
[q] *omitted in many ancient authorities.*

Father, from the counsel of whose will the whole mediatorial office of Christ sprung: see ch. xii. 49. 19—21.] The concluding words bind this discourse to the miracle of ch. ix., though not necessarily in *immediate* connexion.

22—39.] *Discourse at the Feast of Dedication.* It may be, that Jesus remained at, or in the neighbourhood of, Jerusalem during the interval (two months) between the Feast of Tabernacles and that of the Dedication. Had He *returned to Galilee,* we should have expected some mention of it. Still, by the words in Jerusalem, it would seem as if a fresh period and a new visit began; for why should such a specification be made, if the narrative proceeded continuously? See on Luke ix. 51 ff. 22.] This feast had become usual since the time when Judas Maccabæus purified the temple from the profanations of Antiochus. It was held on Chisleu (December) 25, and seven following days: see 1 Macc. iv. 41—59: 2 Macc. x. 1—8. it was winter] The notice is inserted to explain to Gentile readers the reason of our Lord's walking in Solomon's portico. This latter was on the east side of the temple, called also by Josephus, "*the Eastern porch.*" He says that it was an original work of Solomon, which had remained from the former temple. 25.] He had often told them, in unmistakeable descriptions of Himself: see ch. v. 19; viii. 36, 56, 58, &c. &c. But the great reference here is to His *works,* as in ver. 37. 26.] The difficulty of the words **as I said unto you** is considerable warrant for their genuineness: and they come much more naturally with this than with the following verse. I believe them to refer more to the *whole allegory,* than to any explicit saying of this kind; and this is shewn to my mind by the following words in ver. 27:—the link between the two, '*but ye hear not my voice,*' being understood. This was an obvious deduction from the allegory, and thus it might be said, "as I said unto you." This reference to the allegory some two months after it was spoken, has been used by the rationalists as an argument against the authenticity of the narrative. But, as Meyer observes, it in reality implies that the conflict with the Jewish authorities is here again taken up after that interval, during which it had not broken out.

27—29.] This leads to a further descrip-

give unto them eternal life; and [t] they shall never perish, [r] *neither shall any man* pluck them out of my hand.
29 [u] [s] *My Father*, [x] which [t] *gave* them me, is greater than all; and [u] *no man* is able to pluck [[x] *them*] out of my Father's hand. 30 [y] I and [y] *my* Father are one. 31 [z] *Then* [z] *the Jews* took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works [a] *do ye stone me?* 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, [a] makest thyself God. 34 Jesus answered them, [b] Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be [b] *broken;* 36 say ye of him, [c] whom the Father [[c] *hath*] sanctified, and [d] sent into the world, Thou blasphemest; [e] because I said, I am the Son

t ch. vi. 37; xvii. 11, 12; xviii. 9.
r *render*, and none shall.
s *Most of our ancient copies read*, That which my Father hath given me is greater than all.
t *render*, hath given.
u ch. xiv. 28.
x ch. xvii. 2, 6, &c.
x *omit: not in the original.*
y ch. xvii. 11, 22.
z ch. viii. 59.
z *render*, The Jews therefore.
a ch. v. 18.
a *render*, are ye stoning me.
b Psa. lxxxii. 6.
b *render*, made void.
c ch. vi. 27.
c *omit.*
d ch. iii. 17; v. 36, 37; viii. 42.
e ch. v. 17, 18, ver. 30.

tion of these sheep. The form of the sentence is a climax; rising through the words "I *give*" and "*out of* my *hand*," to "my Father *which hath given them me*," and "*out of* my Father's *hand*." Then the apparent diversity of the two expressions, "*out of* my *hand*" and "*out of* my Father's *hand*," gives occasion to the assertion in ver. 30, that Christ and the Father are ONE; one in *essence* primarily, but therefore also one in *working*, and POWER, and in *will*. Notice, one is *neuter* in gender, not masculine: the Father and the Son are not *personally* one, but *essentially*. That the Jews understood our Lord's words to assert this essential unity, is plain from the next verse.

31.] i. e. as having spoken blasphemy, Levit. xxiv. 10 ff. 32.] See Mark vii. 37. from my Father, because (cf. vv. 37, 38) He Himself proceeded forth from the Father, and the Father wrought in Him. have I shewed you,—because they were part of the manifestation of Himself as the Son of God. 33.] makest thyself God is equivalent to "making himself equal to God," ch. v. 18. 34.] The word law here is in its widest acceptation,—the whole Old Testament, as ch. xii. 34; xv. 25. The Psalm (lxxxii.) is directed against the injustice and tyranny of judges (not, the *Gentile rulers* of the world, nor, the *angels*) in Israel. And in the Psalm reference is made by "*I have said*" to previous places of Scripture where judges are so called, viz. Exod. xxi. 6; xxii. 9, 28. 35.] unto whom the word of God came, i. e. to whom God (in those passages) spoke. The expression, and the scripture cannot be broken (which is not a parenthesis, but constructionally part of the sentence, depending on if), implies, 'and if you cannot *explain this expression away*,—if it cannot mean nothing,—for it rests on the testimony of God's word,'— 36.] The argument is *from the greater to the less*. If in any sense *they* could be called gods,—how much more properly *He*, whom &c. They were only officially so *called*, only *called* gods—but He, the only One, sealed and hallowed by the Father, and sent into the world (the *time* referred to, in sanctified and sent, is that of the Incarnation), is

of God? 37 f If I do not the works of my Father, believe me not. 38 But if I d *do*, though ye believe not me, g believe the works: that ye may e *know, and believe,* h that the Father is in me, and I in him. 39 i Therefore they sought again to take him: f *but he escaped* out of their hand, 40 and went away again beyond Jordan into the place k where John at first baptized; and there he abode. 41 And many g *resorted* unto him, and said, h *John* did no miracle: l but all things i *that* John spake of this man were true. 42 m And many believed on him there.

f ch. xv. 24.
g ch. v. 36; xiv. 10, 11.
h ch. xiv. 10, 11: xvii. 21.
i ch. vii. 30, 44: viii. 59.
k ch. i. 28.
l ch. iii. 30.
m ch. viii. 30; xi. 45.

XI. 1 k *Now* a certain man was sick, named Lazarus, l *of Bethany, the town* of a Mary, and her sister Martha. 2 b It was *that* Mary which anointed the Lord with oint-

a Luke x. 38, 39.
b Matt. xxvi. 7. Mark xiv. 3. ch. xii. 3.

d *render,* do them.
e *read and render,* perceive and know.
f *render,* and he passed.
g *render,* came.
h *render,* John indeed.
i *render,* whatsoever.
k *render,* But.
l *render,* from Bethany, of the town.

essentially God, inasmuch as He is the Son of God. The deeper aim of this argument is, to shew them that the idea of *man and God being one,* was not alien from their Old Testament spirit, but set forth there in types and shadows of Him, the real God-Man. Observe ye, set in emphatic contrast to the authority of Scripture, —as "*he whom the Father sanctified*" . . . is to "*them to whom the word of God came*" above. 37, 38.] Having put the charge of *blasphemy* aside, our Lord again has recourse to the testimony of *His works,* at which He hinted ver. 32; and here, to their *character,* as admitted by them in ver. 33. 'If they bear not the character of the Father, believe Me not: but if they do (which even yourselves admit), though ye may hate and disbelieve Me, recognize the unquestionable testimony of the works; —that ye may be led on to the higher faith of the unity of Myself and the Father.'

that ye may perceive and know] The former of these is the introductory act, the latter the abiding state, of the knowledge spoken of. See further in the notes in my Greek Test. 39.] The attempt to stone Him seems to have been abandoned, but (see ch. vii. 30) they tried again to take Him into custody: and, as before, He (miraculously?) withdrew Himself from them.

40—42.] *Jesus departs to Bethany beyond Jordan, and is there believed on by many.* 40.] On Bethany beyond Jordan, see ch. i. 28 and note. 41.] The locality reminds them of John and his testimony. The remark seems to have a double tendency:—to relate their now confirmed persuasion, that though John did not fulfil their expectations by shewing a sign or working miracles, yet he was a *true* prophet, and really, as he professed, the forerunner of this Person, who in consequence must be, what John had declared Him to be, the Messiah. And (ver. 42) the result followed:—*many believed on Him.* "The word John repeated ver. 42, belongs to the simplicity of the speech, which is reproduced literally as spoken, and expresses the honour paid by the people to the holy man whose memory still lived among them." Meyer.

CHAP. XI., XII.] JESUS, DELIVERED TO DEATH, THE RESURRECTION, AND THE LIFE, AND THE JUDGMENT. XI. 1—44.] *The raising of Lazarus.* On the omission of this, the chief of our Lord's miracles, by the three other Evangelists, see the Introduction, ch. i. § v. 1.

1. **But**] This conjunction here is not merely a word of passage to another subject, but expresses a contrast to the sojourn in Peræa, and thus conveys the reason why our Lord's retirement (see ch. x. 40) was broken in upon. Bethany is designated as '*the village of Martha and Mary,*' to distinguish it from that Bethany beyond Jordan, which has just been alluded to (not named, perhaps to avoid the confusion), ch. x. 40. Mary and Martha are mentioned as already well known from the current apostolic teaching (see Introduction, chap. v. § ii. 11). 2.] Another refer-

ment, and wiped his feet with her hair, whose brother Lazarus was sick. 3 [m] *Therefore his sisters* sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 When Jesus heard that, he said, This sickness is not
[e] ch. ix. 3. ver. 40. unto death, [e] but for the glory of God, that the Son of God [n] *might* be glorified thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When he [[o] *had*] heard
[d] ch. x. 40. therefore that he was sick, [p] [d] *he abode* two days still in the same place where he was. 7 Then after that saith he to [q] *his* disciples, Let us go into Judæa again. 8 [q] *His* dis-
[e] ch. x. 31. ciples say unto him, Master, [e] the Jews [r] *of late sought* to stone thee; and goest thou thither again? 9 Jesus
[f] ch. ix. 4. answered, Are there not twelve hours in the day? [f] If any man walk in the day, he stumbleth not, because he
[g] ch. xii. 35. seeth the light of this world. 10 But [s] if a man walk in the night, he stumbleth, because [s] *there is no light* in him.

[m] *render*, The sisters therefore.
[n] *render*, may.
[o] *omit.*
[p] *render*, at that time he continued.
[q] *render*, the.
[r] *render*, were but now seeking.
[s] *render*, the light is not.

ence to a fact which, as our Lord prophesied, was known wherever the Gospel was preached. This reference containing, as it does, the expression **the Lord** or **our Lord**, implying, 'as we all well know,'—is a striking illustration of that prophecy. St. John himself relates the occurrence, ch. xii. 3, being necessary for the course of his narrative. 3.] The message (see vv. 21, 32) evidently was *to request the Lord to come and heal him:* and implies that the sickness was of a dangerous kind.

4.] The only right understanding of this answer, and our Lord's whole proceeding here is,—that *He knew and foresaw all from the first,*—as well the termination of Lazarus's sickness and his being raised again, as the part which this miracle would bear in bringing about the close of His own ministry. **is not unto death**] Its *result* as regards Lazarus will not be death (see Matt. ix. 24 and parallel places, and notes):—but (see ch. ii. 11; ix. 3) it has a higher purpose,—the glory of God;—the glorification, by its means, of the Son of God. And this *glorification*—how was it accomplished? By *this miracle leading to His death,*—which in St. John's diction is so frequently implied in the word *glorification.* It need hardly be remarked, with Olshausen and Trench, that the glorifying of the Son of God in Lazarus *himself* is subordinately implied. Men are not mere tools, but temples, of God. It is doubtful whether these words were the answer sent back to the sisters, or were said to the disciples. In either case, they evidently carried a double meaning, as again those in ver. 11.

5.] explains **he whom thou lovest** in ver. 3.

6.] **therefore** connects with ver. 4, 'Having then said this,—although He loved, &c., He abode,' &c. In all probability Lazarus *was dead,* when He spoke the words ver. 4;—or at all events before the messenger returned. 7.] The question, why our Lord did not go immediately on receiving the message, is not to be answered by any secondary reasons, such as the trial of the faith of those concerned, or the pressing nature of His own ministry in Peræa,—but by referring back to ver. 4,—because, for the glory of God, He would have the miracle happen as it did and no otherwise. 9, 10.] Our Lord's answer is first general, vv. 9, 10,—then particular, ver. 11. **Are there not twelve hours in the day?**] See on ch. ix. 4, where the same thought is expressed. But here it is carried further,—'I have a fixed time during which to work, appointed me by my Father; during that time I fear no danger, I walk in His light, even as the traveller in the light of this world by day: and (by

11 These things said he: and after that he saith unto them, Our friend Lazarus [h] [t] *sleepeth:* but I go, that I may awake him out of sleep. 12 Then said his disciples, Lord, if he [t] *sleep*, he [u] *shall do well.* 13 Howbeit Jesus spake of his death: but they thought that he [x] *had spoken* of taking of rest in sleep. 14 Then said [y] *Jesus* unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 [z] *Then* said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him. 17 [a] *Then when* Jesus came, he found that he had lain in the grave four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs

[h] So Deut. xxxi. 16. Dan. xii. 2. Matt. ix. 24. Acts vii. 60. 1 Cor. xv. 18, 51.

[t] *render,* is fallen asleep.
[u] *render,* will recover.
[x] *render,* was speaking.
[y] *render,* Jesus therefore.
[z] *render,* Therefore.
[a] *render,* When therefore.

inference) ye too are safe, walking in this light, which light to you is Myself,—walking with Me:—whosoever walks without this light,—without Me,—without the light of the divine purpose illumining the path of duty, stumbles,—because he has no light in him.' **In him**, for 'the light of the body is the eye,' and the light must be *in us* in order to guide us. Shut it out by blinding the eyes, and we are in darkness. So too of spiritual light. The twelve-hour division of the day was common among the Jews by this time, being probably borrowed from Babylon. As the day in Palestine varied in length from 14h. 12m. in summer to 9h. 48m. in winter, these hours must also have varied considerably in length at the different seasons. I may remark that this verse refutes the fancy of Townson and others, that St. John adopts the so-called Asiatic method of reckoning time: see on ch. i. 40; iv. 6, al.

11.] The *special reason* for going, which the disciples appear not to have borne in mind, having probably supposed from ver. 4 that Lazarus would recover. **Our friend**] Bengel notices, with what condescension our Lord shares the friendship with His disciples. And the word **our** gives a reason why *they* should go too.

This term, **is fallen asleep**, might have recalled to *three at least* of the disciples that other saying, Matt. ix. 24. But the former expression, "*is not unto death*," had not been understood,—and that error ruled in their minds. **12. if he is fallen asleep**] They evidently understand the sleep announced to them by Jesus as a physical fact, and a token of a favourable crisis, and think that his recovery will probably be the result. **15.**] "Notice that Jesus rejoices not over the sad event itself, but that *He was not there*, which might prove salutary to the disciples' faith." Meyer. The **intent, [that] ye may believe**, is not to be taken as the *great end* of the miracle (expressed in ver. 4), but the end as regarded *them*. **nevertheless** breaks off the discourse, implying that enough had been said. **16.**] The meaning of **Thomas**, in the Aramaic, which was the dialect of the country, is the same as that of the Latin *Didymus*, viz. **a twin.**

The remark means, **Let us also go** (with our Master), **that we may die with him** (not, with Lazarus, as Grot.). This is in exact accord with the character of Thomas, as shewn in ch. xiv. 5; xx. 25;—ever ready to take the dark view, but deeply attached to his Lord. **17.**] Jesus remained two days after the receipt of the message: one day the journey would occupy: so that Lazarus must have died on the day of the messenger's being sent, and have been buried that evening, according to Jewish custom: see ver. 39, and Acts v. 6—10. **18.**] The geographical notice is given, to account for the occurrence detailed in the next verse. **A furlong**, or **stadium**, was $\frac{1}{8}$ of a Roman mile.

Meyer remarks, that the use of the *past tense*, **was nigh**, does not *necessarily* imply that the places no longer existed when the Apostle wrote, but may arise from the word occurring in context with a history which is past. But seeing that *St. John alone* uses this form of designation (compare ch. xviii. 1; xix. 41), and

off: 19 and many of the Jews [b] *came* to Martha and Mary, to comfort them concerning their brother. 20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary [c] *sat still* in the house. 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 [d] *But I know, that even now,* [i] whatsoever thou wilt ask of God, God will give it thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, [k] I know that he shall rise again in the resurrection at the last day. 25 Jesus said unto her, I am [l] the resurrection, and the [m] life: [n] he that believeth in me, though he [e] *were dead,* yet shall he live: 26 and [f] *whosoever* liveth and believeth in me shall

i ch. ix. 31.
k Luke xiv. 14. ch. v. 29.
l ch. v. 21; vi. 39, 40, 44.
m ch. i. 4; vi. 35; xiv. 6. Col. iii. 4. 1 John i. 1, 2; v. 11.
n ch. iii. 36. 1 John v. 10, 11.

[b] *render,* had come. [c] *render,* was sitting.
[d] *render,* Nevertheless even now I know that.
[e] *render,* have died. [f] *render,* Every one that.

that he probably wrote after the destruction of Jerusalem, it is more natural (as Meyer himself confesses) to explain the past tense by his regarding Jerusalem and its neighbourhood as laid waste at the time when he published his Gospel. 19.] Lightfoot gives an account of the ceremonies practised during the thirty days of mourning.

20.] The behaviour of the two sisters is quite in accordance with their character, Luke x. 38—42: and thus we have a most interesting point of connexion between two gospels so widely various in their contents and character. Stier thinks, as also Trench, that Mary *did not hear* of the approach of Jesus, and that we must not bring the characters to bear on this case. But this is at least questionable.

21.] This saying has evidently been the leading thought of the four days since their brother's death. Mary repeats it, ver. 32. 22.] She seems to express some expectation of the raising of her brother; but it is too great a thing for her to venture to mention:—possibly she had not dared to form the thought fully, but had some vague feeling after help, such as she knew He would give. I can hardly see, as some have done, an unworthy spirit in the form of her expression, in ver. 22. It was said in the simplicity of her faith, which, it is true, was not yet a fully ripened faith: but it differs little from our Lord's own words, ver. 41. The repetition of the word **God** is to be noticed, as expressive of her faith in the unity of purpose and action between Jesus and God.

23.] I believe these words of our Lord to contain no allusion to the *immediate* restoration of Lazarus; but to be designedly used to lead on to the requisite faith in her mind. 24.] She understands the words rightly, but gently repels the insufficient comfort of his ultimate resurrection. 25, 26.] These words, as Stier observes, are the *central point* of the history; the *great testimony to Himself,* of which the subsequent miracle is *the* proof. The *intention* of the saying seems to have been, to awaken in Martha the faith that He could raise her brother from the dead, in its highest and proper form. This He does by announcing *Himself* (it is the expressed emphatic personal pronoun,—**I, and no other** . . .) as 'THE RESURRECTION' (meaning,—that resurrection in the last day shall be only *by my Power,* and therefore I can raise now as well), and more than that, THE LIFE ITSELF: so that **he that believeth in me** (i. e. Lazarus, *in her mind*), **even though he have died, shall live; and he that liveth** (physically;—'is not yet dead') **and believeth in me, shall not die for evermore**: i. e. 'faith in Me is the source of *life,* both here and hereafter; *and those who have it, have Life, so that they shall* NEVER DIE;' *physical death* being overlooked and disregarded, in comparison with that which is really and only *death.* The word **liveth** *must* be (against Lampe, Olshausen, and Stier) taken of *physical life,* for it stands opposed to **though he have died.** **he that believeth in me** is the subject of both clauses; in the former it is said that he "*though he have*

[g] *never die.* Believest thou this? 27 She saith unto him, Yea, Lord: [o] I believe that thou art the Christ, the Son of God, [h] *should come* into the world. 28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth [i] *for*] thee. 29 As soon as she heard that, she arose quickly, and came unto him. 30 Now Jesus was not yet come into the town, but was in that place where Martha met him. 31 [p] The Jews then which were with her in the house, and [k] *comforted* her, when they saw Mary, that she rose up hastily and went out, followed her, [l] *saying,* She goeth unto the grave to weep there. 32 [m] *Then when Mary was come* where Jesus was, and saw him, [i] *she*] fell down at his feet, saying unto him, [q] Lord, if thou hadst been here,

o Matt. xvi. 16. ch. iv. 42: vi. 14, 69.

p ver. 19.

q ver. 21.

g *or,* not die for evermore.
h *render,* is to come.
i *omit.*
k *render,* were comforting.
l *Many of our ancient authorities read,* thinking.
m *render,* Mary therefore, when she came.

died, shall live:" in the second, that he "*living and believing, shall never die.*" Olshausen's remark, that *living* and *dying,* in the second clause, must *both* be physical, *if one is,* is wrong; the antithesis consisting, in both clauses, in the reciprocation of the two senses, physical and spiritual; and serving in the latter clause, as a key hereafter to the condition of Lazarus, *when raised* from the dead. There can hardly be any reference in ver. 26 to the *state of the living faithful at the Lord's coming* (1 Cor. xv. 51),—for although the Apostle there, speaking of believers primarily and especially, uses the first person,—the saying would be equally true of unbelievers, on whose bodies the change from *the corruptible* to *the incorruptible* will equally pass, and of whom the "*shall never die*" here would be equally true,—whereas the saying is one setting forth an exclusive privilege of the man *that liveth and believeth on me.* Besides, such an interpretation would set aside all reference to Lazarus, or to present circumstances. 27.] Her confession, though embracing the great central point of the truth in the last verse, does not enter fully into it. Nor does she (ver. 40) seem to have adequately apprehended its meaning. "That He spoke great things about Himself, she knew: but in what sense He spoke them, she did not know: and therefore when asked one thing, she replies another." Euthymius. I—emphatic: I for my part: and the word **believe** is in the original in the perfect tense, "*have believed and continue to believe:*" i. e. '*have convinced myself, and firmly believe.*' 28.] Her calling her sister is characteristic of one who (as in Luke x. 40) had not been much habituated herself to listen to His instructions, but knew this to be the delight of Mary. Besides this, she evidently has hopes raised, though of a very faint and indefinite kind. **secretly**] "Lest the Jews who were present should know it, and should perhaps give information against Him to those who were conspiring against His life." Euthymius. This fear was realized (ver. 46). **calleth thee**] This is not recorded. Stier thinks that the Lord had not actually asked for her, but that Martha sees such an especial fitness for her hearing in the words of vv. 25, 26, that she uses this expression. But is it not somewhat too plainly asserted, to mean only *calling by inference?* Surely, we must regard Martha's words as proving it to have been a fact. 31.] **to weep there**—as is the custom even now in the East: see an affecting account in Lamartine's Pilgrimage to the Holy Land, English translation, vol. ii. pp. 76—78. 32.] The words of Mary are fewer, and her action more impassioned, than those of her sister: she was perhaps interrupted by the

my brother had not died. 33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he [o] *groaned in the spirit, and was troubled,* 34 and said, Where have ye laid him? They said unto him, Lord,
[r] Luke xix. 41. come and see. 35 [r] Jesus wept. 36 [p] *Then said the Jews,* Behold how he loved him! 37 [q] *And* some of them said,
[s] ch. ix. 6. Could not this man, [s] which opened the eyes of [r] *the blind,* have caused [s] *that even* this man should not have died? 38 Jesus therefore again [t] *groaning in himself* cometh to the

[o] *render,* was greatly moved in spirit, and troubled himself.
[p] *render,* The Jews therefore said.
[q] *render,* But.
[r] *render,* the blind man.
[s] *render,* also that.
[t] *render,* greatly moved within himself.

arrival of the Jews: cf. ver. 33.

33.] In explaining this difficult verse, two things must be borne in mind: (1) that the word rendered by the A. V. "*groaned*" can bear but one meaning,—the expression of *indignation* and *rebuke, not of sorrow.* This has been here acknowledged by all the expositors who have paid any attention to the usage of the word. (2) That both from the words, "*When Jesus saw her weeping,*" &c.,—from the expression "*he troubled himself,*" and from ver. 35,—the feeling in the Lord was clearly one of *rising sympathy,* which vented itself at last in tears. These two things being premised, I think the meaning to be, that Jesus, with the tears of sympathy already rising and overcoming His speech, *checked them, so as to be able to speak the words following.* I would understand the words as expressing the temporary check given to the flow of His tears,—*the effort used to utter the following question.* And I would thus divest the self-restraint of all stoical and unworthy character, and consider it as *merely physical,* requiring indeed an act of the will, and a self-troubling,—a complication of feeling,—but implying no deliberate disapproval of the rising emotion, which indeed immediately after is suffered to prevail. What minister has not, when burying the dead in the midst of a weeping family, felt the emotion and made the effort here described? And surely this was one of the things in which He was made like unto His brethren. Thus Bengel: "Jesus for the present austerely repressed his tears, and presently, ver. 38, they broke forth. So much the greater was their power, when they were shed."

Meyer's explanation deserves mention: that our Lord was indignant at seeing the Jews, His bitter enemies, mingling their hypocritical tears with the true ones of the bereaved sister. But, not to say how unworthy this seems of the Person and occasion, the explanation will find no place in ver. 38: for surely the question of the Jews in ver. 37 is not enough to justify it. Still perhaps, any contribution to the solution of this difficult word is not to be summarily rejected. **in spirit,** here, corresponds to "*within himself,*" ver. 38. Indignation over unbelief, and sin, and death the fruit of sin, doubtless lay in the background; but to see it *in the words* (with Olsh., Stier, and Trench) seems unnatural. **troubled himself** is understood by Meyer, and perhaps rightly, as describing an outward motion of the body,—**He shuddered:** and so Euthymius, "He trembled, as is usual with those who are thus affected." Cyril's comment is to the same effect: that it was His divinity, rebuking, and in conflict with, His human feelings, which caused His frame to shudder.

35—38.] It is probable that the second set of Jews (ver. 37) spoke with a scoffing and hostile purport: for St. John seldom uses **but** as a mere copula, but generally as expressing a contrast: see vv. 46, 49, 51.

It is (as Trench remarks) a point of accuracy in the narrative, that these dwellers in Jerusalem should refer to a miracle so well known among themselves, rather than to the former raisings of the dead in Galilee, of which they probably may have heard, but naturally would not thoroughly believe on rumour only. Again, of *raising* Lazarus none of them seem to have thought, only of preventing his death. This second *being greatly moved* of our Lord I would refer to the same reason as the first. "He wept, as allowing nature to manifest herself: . . . . there again he re-

grave. It was a cave, and a stone lay [u] *upon* it. 39 Jesus [x] *said*, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been [y *dead*] four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 41 [z] *Then* they took away the stone [a *from the place where the dead was laid*]. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42 [b] *And* I knew that thou hearest me always, but [c] *because of the people* [t] ch. xii. 30.

[u] *render*, against.
[x] *render*, saith.
[y] *not expressed in the original.*
[z] *render*, So.
[a] *omit.*
[b] *render*, Yet.
[c] *render*, for the sake of the multitude.

bukes the affections." Euthymius. Only he assigns a *didactic* purpose, *to teach us moderation in our tears;* I should rather believe the self-restraint to have been exercised as a preparation for what followed.

The caves were generally horizontal, natural or artificial,—with recesses in the sides, where the bodies were laid. There is no necessity here for supposing the entrance to have been otherwise than horizontal, as the word *cave* would lead us to believe. Graves were of both kinds: we have the vertically sunk mentioned Luke xi. 44. Compare Isa. xxii. 16; 2 Chron. xvi. 14; 2 Kings xxiii. 16.

Probably, from this circumstance, as from 'the Jews' coming to condole,—and the costly ointment (ch. xii. 3),—the family was wealthy. 39.] The corpse had not been embalmed, but merely 'wrapped in linen clothes with spices, as the manner of the Jews is to bury,'—see ch. xix. 40, and ver. 44 below. The expression, **the sister of him that was dead**, as Meyer remarks, notes the natural horror of the *sister's heart* at what was about to be done. There is no reason to avoid the assumption of the plain fact (see below) stated in **by this time he stinketh**. I cannot see that any monstrous character (as asserted by Olshausen and Trench) is given to the miracle by it; any more than such a character can be predicated of *restoring the withered hand*. In fact, the very *act* of death is the beginning of decomposition. I have no hesitation, with almost all the ancient, and many of the best modern Commentators, in assuming her words as *expressing a fact*, and indeed with Stier, believing them to be spoken *not as a supposition*, but *as a* (sensible) *fact*. The entrances to these vaults were not *built up*,—merely defended, by a stone being rolled to them, from the jackals and beasts of prey. 40.] I can hardly think she supposed merely that Jesus desired to *look on the face of the dead*;—she expected *something* was about to be done, but in her anxiety for decorum (Luke x. 40) she was willing to avoid the consequence of opening the cave. This feeling Jesus here rebukes, by referring her to the plain duty of simple faith, insisted on by Him before (in verses 25, 26? or in some other teaching?) as the condition of beholding the glory of God (not merely in the event about to follow,—for that was seen by many who did not believe,—but in a deeper sense,—that of the unfolding of the *Resurrection and the Life* in the personal being). 41, 42.] In the filial relation of the Lord Jesus to the Father, all power is *given* to Him: the Son can do nothing of Himself:—and during His humiliation on earth, these acts of power were done by Him, not by that glory of His own which He had laid aside, but by the mighty working of the Father *in Him*, and in answer to His prayer: the difference between Him and us in this respect being, that His prayer *was always heard*, —even (Heb. v. 7) that in Gethsemane. And this, **Thou hast heard me**, He states here for the benefit of the standers-by, that they might know the truth of His repeated assertions of His mission from the Father. At the same time He guards this, ver. 42, from future misconstruction, as though He had no more power than *men* who pray, by **I knew that Thou hearest me always**;—'because Thou and I are One.' *When* He prayed, does not

which stand by I said it, that they [d] *may* believe that thou hast sent me. 43 And when he thus had spoken, he [e] *cried* with a loud voice, Lazarus, come forth. 44 And [f] *he that was dead* came forth, bound hand and foot with grave-
[u] ch. xx. 7. clothes: and [u] his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.
[x] ch. ii. 23; x. 42; xii. 11, 18. 45 [g] *Then many* of the Jews, [h] *which came* to Mary, [x] and had seen the things which [i] *Jesus* did, believed on him.
46 But some of them went their ways to the Pharisees,
[y] Ps. ii. 2. Matt. xxvi. 3. Mark xiv. 1. Luke xxii. 2. and told them what things Jesus had done. 47 [y] [k] *Then* gathered the chief priests and the Pharisees a council,
[z] ch. xii. 19. Acts iv. 16. and said, [z] What [l] *do we? for* this man doeth many miracles. 48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both

[d] *render*, might.
[e] *better*, cried out.
[f] *better*, the dead man.
[g] *render*, Many therefore.
[h] *render*, those which had come.
[i] *read*, he.
[k] *render*, Therefore.
[l] *render*, are we doing, seeing that.

appear. Probably in Peræa, before the declaration in ver. 4. **43.**] Some suppose that the revivification had taken place before the previous thanksgiving of our Lord,—and that these words were *merely a summoning forth*. But this is highly improbable. The comparison of ch. v. 25, 28, which are analogically applicable, makes it clear that **they who have heard, shall live**, is the physical, as well as the spiritual order of things. To **cry out**, *shout aloud*, was not His wont; see Matt. xii. 19. This cry signified *that greater one*, which all shall hear, ch. v. 28. **44.**] The word rendered **grave-clothes** is explained to mean a sort of band, of rush or tow, used to swathe infants, and to bind up the dead. It does not appear whether the bands were wound about each limb, as in the Egyptian mummies, so as merely to *impede* motion,—or were loosely wrapped round both feet and both hands, so as to hinder any free movement altogether. The latter seems most probable, and has been supposed by many. Basil speaks of the *bound man coming forth* from the sepulchre, as *a miracle in a miracle*: and ancient pictures represent Lazarus gliding forth from the tomb, not stepping: which apparently is right. The napkin, or handkerchief, appears to have tied up his chin. **let him go**, probably, to his home.

45—57.] THE DEATH OF JESUS THE LIFE OF THE WORLD. *Consequences of the miracle. Meeting of the Sanhedrim; and final determination, on the prophetic intimation of the High Priest, to put Jesus to death. He retires to Ephraim.*

46.] We must take care rightly to understand this. In the last verse, it is not *many of the Jews which had come*, but **many of the Jews**, viz. **those which had come**, "*many* . . . to wit, *those that came*." All these believed on Him (see a similar case in ch. viii. 30 ff.). Then, *some of them*, viz. of those which had come, and believed, went, &c. The **but** (see on ver. 37) certainly shews that this was done with a hostile intent: not in *doubt* as to the miracle, any more than in the case of the blind man, ch. ix., but with a view to stir up the rulers yet more against Him. This Evangelist is very simple, and at the same time very consistent, in his use of *particles*: almost throughout his Gospel the great subject, the manifestation of the Glory of Christ, is carried onward by **then**, or **therefore**, whereas **but** as generally prefaces the development of the antagonist manifestation of hatred and rejection of Him. If it seem strange that this hostile step should be taken by persons who *believed on Jesus*, we at least find a parallel in the passage above cited, ch. viii. 30 ff.

48.] They evidently regarded the result of 'all believing on Him,' as likely to be, that He would be *set up as king*: which would soon bring about the ruin here mentioned. Augustine understands

our place and nation. 49 And one of them, [m *named*] a Caiaphas, being [n *the*] high priest that [n *same*] year, said unto them, Ye know nothing at all, 50 b nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus o *should die* for p *that* nation; 52 and c not for p *that* nation only, d but that also he q *should* gather together in one the children of God that r *were* scattered abroad. 53 s *Then* from that day forth they took counsel together for to

a Luke iii. 2. ch. xviii. 14. Acts iv. 6.
b ch. xviii. 14.
c Isa. xlix. 6. 1 John ii. 2.
d ch. x. 16. Eph. ii. 14, 15, 16, 17.

m *not expressed in the original.*
n *omit: not in the original, which is the same as in ver.* 51.
o *render,* was about to die.
p *render,* the.
q *render,* might.
r *render,* are.
s *render,* Therefore.

it differently: that, all men being persuaded by Him to peaceful lives, they would have no one to join them in revolt against the Romans; but this seems forced: for no *coming* of the Romans would in that case be provoked. **our place**] not, *the temple* (the *holy* place, Acts vi. 13), but **our place**, as in reff.: i. e. our *local habitation*, and our *national existence*. Both these literally came to pass. Whether this fear was earnestly expressed, or only as a covert for their enmity, does not appear. The word **our** is emphatic, detecting the real cause of their anxiety. Respecting this man's pretensions, they do not pretend to decide: all they know is that if he is to go on thus, THEIR standing is gone. **49—52.**] The counsel is given in subtilty, and was intended by Caiaphas in the sense of political expediency only. But it pleased God to make him, as High Priest, the special though involuntary organ of the Holy Spirit, and thus to utter by him a prophecy of the death of Christ and its effects. That this is the only sense to be given, appears from the consideration that the *whole* of verses 51, 52 cannot for a moment be supposed to have been in the mind of Caiaphas; and to divide it, and suppose the latter part to be the addition of the Evangelist, is quite unjustifiable.

high priest that year] repeated again, ch. xviii. 13. He was High Priest during the whole Procuratorship of Pontius Pilate, eleven years. In the words **that year**, there is no intimation conveyed that the High Priesthood was changed every year, which it *was not:* but we must understand the words as directing attention to '*that* (*remarkable*) *year*,' without any reference to time past or to come. THAT YEAR *of great events* had Caiaphas as its High Priest. See on ver. 57.

Ye know nothing at all] Probably various methods of action had been suggested.

Observe **people** here, the usual term for the *chosen people*, and then *nation*, when it is regarded as a nation among the nations: compare also ver. 52.

not of himself] i. e. **not** *merely* **of himself**, but under the influence of the Spirit, who caused him to utter words, of the full meaning of which he had no conception.

being high priest . . . he prophesied] There certainly was a belief, probably arising originally from the use of the Urim and Thummim, that the High Priest, and indeed every priest, had some knowledge of dreams and utterance of prophecy. Philo the Jew says, "A true priest is *ipso facto* a prophet." That this belief existed, may account for the expression here; which however does not confirm it in all cases, but asserts the fact that the Spirit *in this case* made use of him as High Priest, for this purpose. This confirms the above view of the words **that year**, here again repeated. See on ver. 49.

that Jesus was about to die . . .] the purport (unknown to himself) of his prophecy. And the term **the nation**, is guarded from misunderstanding by what follows. **the children of God**] are those who are called by the same name in ch. i. 12, the "*ordained to eternal life*" of Acts xiii. 48 (where see note), among all nations; compare ch. x. 16.

53.] The *decision*, to put Him to death, is *understood:* and from that day they

put him to death. 54 Jesus [e] therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called [f] Ephraim, and there continued with his disciples. 55 [g] And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. 56 [h] Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? 57 Now [u *both*] the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

XII. 1 Then Jesus six days before the passover came to Bethany, [a] where Lazarus was [x *which had been dead*], whom [y] *he* raised from the dead. 2 [z] *There they made him a supper;* and Martha served: but Lazarus was one of

[e] ch. iv. 1, 3: vii. 1.
[f] see 2 Chron. xiii. 19.
[g] ch. ii. 13: v. 1: vi. 4.
[h] ch. vii. 11.
[a] ch. xi. 1, 43.

[u] *omitted by the most ancient authorities.*
[x] *omitted by several ancient authorities.*
[y] *read,* Jesus.
[z] *render,* So they made him a supper there.

plotted **that they might slay Him** (not, *how* they might slay Him). **54.**] Observe the word **Jews** here, used as designating the official body. He was still among *Jews* at Ephraim. This city is mentioned 2 Chron. xiii. 19 in connexion with Bethel, as also by Josephus. It was near to the wilderness, i. e. to the desert of Judah. Its situation is at present unknown. Robinson supposes it to be the same with Ophrah (Josh. xviii. 23 c. 1 Sam. xiii. 17: not Judg. vi. 11, 24; viii. 27) and Ephron of the O. T. (2 Chron. xiii. 19), and the modern et-Taiyibeh, twenty Roman miles from Jerusalem. **55.**] The words, **the country**, do not mean *that country*, spoken of in the last verse, but, *the country generally*. They went up thus early, that they might have time to purify themselves from any Levitical uncleanness, that they might be able to keep the Passover; see Num. ix. 10: 2 Chron. xxx. 17: Acts xxi. 24, 26; xxiv. 18. **57.**] The import of this verse depends on the insertion or omission of the "*both*" before "*the chief priests.*" *Without* it, the verse is merely an explanation of the people's question, which was asked in consequence of the order having been issued by the chief priests &c.: *with* it, it would mean, 'And besides, the chief priests' &c.; i. e. 'not only did the people question, but' &c. The former is in my view most probable; for the command having been given would satisfactorily account for the questioning, and not be stated merely as co-ordinate with it.

CHAP. XII. 1—36.] PROPHETIC ANTICIPATIONS OF THE LORD'S GLORIFICATION BY DEATH. **1—11.**] The arrival, and anointing, at Bethany, according to the ordinary sense of the words, **six days before the passover**, was on the *eighth* of the month Nisan, if the passover was on the fourteenth. That day was a Sabbath; but this makes no difficulty, as we know not from what point our Lord came, or whether He arrived at the commencement of the Sabbath, i. e. sunset,—or a little after, on Friday evening, from Jericho.

2. they made him a supper] It is not said *who*. It was, from Matthew and Mark, in the house of *Simon the leper*. From Lazarus being there, and Martha serving, he may have been a near relative of theirs. See notes on Matthew.

Lazarus is mentioned throughout the incident, as forming an element in the unfolding of the hatred of the Jews which issued in the Lord's death: notice the climax, from mere connecting mention in ver. 1, then nearer connexion in ver. 2,—to his being the cause of the Jews flocking to Bethany in ver. 9,—and the joint object

them that sat at the table with him. 3 Then took [b] Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4 Then saith one of his disciples, Judas Iscariot, [[a] *Simon's son,*] which [b] *should* betray him, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 This he said, not [c] *that* he cared for the poor; but because he was a thief, and [c d] *had* the bag, and [e] *bare* what was put therein. 7 Then said Jesus, [f] *Let her alone: against the day of my burying hath she kept this.* 8 For the poor always ye have with you; but me ye have not always. 9 Much people of the Jews therefore knew that he was there: and they came not [g] *for Jesus' sake* only, but that

[b] Luke x. 38, 39. ch. xi. 2.

[c] ch. xiii. 29.

[a] *omit.*
[b] *render,* was about to.
[c] *render,* because.
[d] *render,* kept.
[e] *render,* took away.
[f] *Read, with most of the ancient authorities,* Let her alone, that she may keep it until the day of my burying.
[g] *render,* on account of Jesus.

with Jesus of the enmity of the chief priests, in ver. 10. 3.] On **spikenard**, see note on Mark. **anointed the feet of Jesus**] His *head*, according to Matthew and Mark. See note on Luke vii. 38. 4.] For *Judas*, we have "*His disciples*," Matthew, — "*some*," merely, Mark. See note on Matthew, ver. 8. The clause, **which was about to betray him**, is not inserted, nor are any such notices in St. John, without significance. It has a material connexion with the narrative in hand. Only one with thoughts alien from Jesus could have originated such a murmur. And on the other hand, it may well be, as some have supposed, that by the rebuke of the Lord on this occasion, the traitorous scheme of Judas, long hidden in his inmost soul, may have been stimulated to immediate action. 5. **three hundred pence**] Common (with the slight difference of the insertion of "*more than*") to our narrative, and Mark. The sum is about 9*l.* 16*s.* of our money. 6.] The word rendered **bag** originally signified a box in which to keep the reeds, or *tongues*, of wind instruments:—thus, generally, any kind of pouch, or money-chest. **took away**] The word *may* have the sense given in the A. V., "*bare*," "*carried*:" but it seems hardly possible, with St. John's use of the same word in the original in ch. xx. 15 before us ("*if thou have borne him hence*"), altogether to deny that the sense of *carrying off*, i. e. *purloining*, may be here intended. Of this sense we have examples; see my Gr. Test. And so this place was interpreted by Origen, Theophylact, and others. 7.] See note on Matt. xxvi. 12. To suppose that the ointment was a remnant from that used at the burial of Lazarus, is not only fanciful, but at variance with the character of the deed as apparent in the narrative. The common reading, "*against the day of my burying she hath kept this*," seems to be an adaptation to Mark xiv. 8, in order to escape from the difficulty of understanding how she could *keep for His burial*, what she *poured out now*. Meyer understands the words to apply to the *remnant*: but Luthardt rightly observes, that the history clearly excludes the idea of a remnant. I understand the words, which, like all our Lord's anticipatory expressions, have something enigmatical in them, of her whole act, regarded as a thing past, but spoken of in the abstract, as to be allowed or disallowed: **Let her keep it for the day of my burial**: not meaning a *future* day or act, but the present one, as involving that future one. 8.] See note on Mark, vv. 7, 8. 9 ff.] Remember here, as elsewhere in John, the **Jews** are not *the people*, but the rulers, and persons of

they might see Lazarus also, [d] whom he had raised from the dead. 10 [e] But the chief priests consulted that they might put Lazarus also to death; 11 [f] because that by reason of him many of the Jews [h] *went away, and believed* on Jesus.

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took [i] *branches of palm trees*, and went forth to meet him, and cried, [ff] Hosanna, [k] *Blessed is the King of Israel that cometh in the name of the Lord.* 14 And Jesus, [l] *when he had found* a young ass, sat thereon; as it is written, 15 [g] Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. 16 These things [h] understood not his disciples at the first: [i] but when Jesus was glorified, [k] then remembered they that these things were written of him, and that they had done these things unto him. 17 The [m] *people* therefore that was with him when he called Lazarus out of his grave, and raised him from

d ch. xi. 43, 44.
e Luke xvi. 31.
f ch. xi. 45. ver. 18.
ff Psa. cxviii. 25, 26.
g Zech. ix. 9.
h Luke xviii. 34.
i ch. vii. 39.
k ch. xiv. 26.

h *render*, were going away and believing.
i *render*, the branches of the palm trees.
k *render*, Blessed is he that cometh in the name of the Lord, the King of Israel.
l *render*, having found.
m *render*, multitude.

repute: the representatives of the Jewish *opposition* to Jesus. **10.**] **consulted**, not, '*came to a* (formal) *resolution*,' but **were in the mind,—had an intention**: see Acts v. 33; xv. 37. The chief priests, named here and in ch. xi. 57, were of the sect of the Sadducees; and therefore disbelieved the *fact* of the raising of Lazarus; only viewing him as one whom it would be desirable to put out of the way, as an object of popular attention in connexion with Jesus. **11. were going away** (to Bethany)] The word contains in it the sense of *mere falling away*, viz. from under the hand and power of the chief priests.

12—19.] *The triumphal entry into Jerusalem.* Matt. xxi. 1—17. Mark xi. 1—11. Luke xix. 29—44. On the chronology, see note on Matt. xxi. 1.

12.] **On the next day**, i. e. on the *Sunday*;—see on ver. 1. **when they heard**] From the multitude who had returned from Bethany, ver. 9. The order of the narrative seems to require that these people should have visited Bethany late on the Sabbath, after sunset, and the anointing. **13. the branches of the palm trees**] The articles shew that the palm trees were on the spot: or perhaps that the custom was usual at such festivities.

14—16.] The Evangelist seems to suppose his readers already acquainted with the circumstances of the triumphal entry, and therefore relates it thus compendiously. The **having found** does not involve any discrepancy with the three Evangelists, but is a compendious term, implying their details. **15.**] The prophecy is more fully cited by St. Matthew.

16.] Important, as shewing that this, and probably other prophetic citations under similar circumstances, were the effect of the light poured into the minds of the Apostles by the Holy Spirit after the Ascension. **they had done these things unto him**] viz. the going out to meet Him, strewing clothes and branches in the way, and shouting 'Hosanna' before Him: also perhaps, the setting Him on the ass, implied in the concise narrative. Notice the thrice-repeated **these things** each time signifying "*this which was written by the prophet*," "*the above citation*." **17.**] The testimony which they bore is given in Luke xix. 37,

the dead, bare [n] *record.* 18 [l] For this cause the [nn] *people* also met him, for that they heard that he had done this miracle. 19 The Pharisees therefore said among themselves, [m] Perceive ye how ye prevail nothing? behold, the world is [o] *gone* after him.

l ver. 11.

m ch. xi. 47, 48.

20 [p] *And* there [n] were certain Greeks among them [o] that came up to worship at the feast: 21 the same came therefore to Philip, [p] which was [q] *of* Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. 22 Philip cometh and telleth Andrew: [r] *and again Andrew and Philip tell Jesus.* 23 [s] *And* Jesus answered them, saying, [q] The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, [r] Except a [t] *corn* of wheat

n Acts xvii. 4.

o 1 Kings viii. 41, 42. Acts viii. 27.

p ch. i. 44.

q ch. xiii. 32; xvii. 1.

r 1 Cor. xv. 36.

[n] *render,* witness.
[o] *render,* gone away.
[q] *render,* from.
[r] *read,* Andrew and Philip come, and tell Jesus.
[s] *render,* But.
[nn] *render,* multitude.
[p] *render,* Now.
[t] *render,* grain.

38. **18.**] I see no necessity for supposing this multitude distinct from that in the last verse. We have had no account of any multitude *coming from Bethany with Him,* nor does this narrative imply it: and surely the multitude in the two verses must mean the same persons. The also here does not imply another *multitude,* but And on this account the multitude also went out to meet Him: i. e. their coming out to meet Him and their *testimony* on the Mount of Olives, had one and the same cause,—the raising of Lazarus.

19.] The term gone away can hardly be altogether without allusion to the fact, or likelihood, of *apostasy from Judaism.* It is used to signify entire devotion to Him whithersoever He might lead them: and thus implies *escape* and alienation from themselves.

20—36.] FUTURE SPREAD OF THE KINGDOM OF GOD AMONG GENTILES FROM THE DEATH OF JESUS. *Some Greeks desire to see Jesus. His discourse thereupon.* **20.**] These Greeks were not *Grecian Jews,*—who would not have been so called: but *Gentiles,* 'proselytes of the gate,' who were in the habit of coming up to the feast; see ch. vii. 35, and note: also Acts viii. 27. **21.**] For what reason *Philip* was selected, it is impossible to say. The form of his name is Greek, and may imply some connexion with Grecian Jews, who may have been friends or relatives of these Greeks. If they were *from the neighbourhood of Bethsaida,* they would indeed have been familiar with the person of Jesus:—but what they here requested was evidently a private interview. **22.**] Andrew (ch. i. 45) was of the same city as Philip: and this reason of Philip conferring with him is perhaps implied in the words which was from Bethsaida of Galilee. Bengel remarks on this touch of nature: "when associated with his companion, he makes bold, and does it." **23.**] *Did these Greeks see* (i. e. speak with) *Jesus or not?* Certainly *not,* if I understand His discourse rightly. But they may have been present at, and have understood it. The substance of His answer (made to Philip and Andrew, not to the Greeks) is, that the time was now come for His glorification, which should draw all nations to Him:—but that glorification must be accomplished by His Death. The very appearance of these Greeks is to Him a token that His glorification is at hand. Stier strikingly says, "These men from the West at the end of the Life of Jesus, set forth the same as the Magi from the East at its beginning;—but they come to the *Cross* of the King, as those to His *cradle.*" The rejection of the Jews for their unbelief is the secondary subject, and is commented on by the Evangelist, vv. 37—43. **24.**] Meyer thinks, that our Lord begins His declaration with the *double* asseveration verily, verily, on account of the slowness of the mind of the disciples to receive the announcements of His Death. But St. John *always* uses "verily, verily." The *grain of wheat*

fall into the ground and die, it abideth [u] *alone:* but if it
[s] Matt. x. 39: xvi. 25. Mark viii. 35. Luke ix. 24: xvii. 33. die, it bringeth forth much fruit. 25 [s] He that loveth his [x] *life* shall lose it; and he that hateth his [x] *life* in this world shall keep it unto life eternal. 26 If any man
[t] ch. xiv. 3: xvii. 24. 1 Thess. iv. 17. serve me, let him follow me; and [t] where I am, there shall also my servant be: if any man serve me, him will [y] *my*
[u] Matt. xxvi. 38, 39. Luke xii. 50: ch. xiii. 21. Father honour. 27 [u] Now is my soul troubled; and what shall I say? Father, save me from this hour: [z] but for this cause came I unto this hour. 28 Father, glorify thy
[x] Matt. iii. 17. name. [x] Then came there a voice from heaven, [[a] *saying,*]

[u] *render,* by itself alone.

[x] *render,* soul: *the same word is thus rendered in ver.* 27.

[y] *render,* the. [z] *render,* but yet, *or,* nevertheless.

[a] *not expressed in the original.*

perishes, and is *not apparent* (as the seeds of dicotyledonous plants *are*) *in the new plant*:—see 1 Cor. xv. 36. The saying is more than a mere parabolic similitude: the divine Will, which has fixed the law of the springing up of the wheat-corn, has also determined the law of the glorification of the Son of Man, and the one in analogy with the other: i. e. both *through Death.* The symbolism here lies at the root of that in ch. vi., where Christ is *the* BREAD *of life.* **it abideth by itself alone,** with its life uncommunicated, lived only within its own limits, and not passing on.

25.] And this same divine Law prevails for *the disciples,* as well as for their Master;—see Matt. x. 39 and note. But the saying here proclaims more plainly its true extent,—by its immediate connexion with ver. 24 and by the words, **unto life eternal.** The word **soul** (or, *life,* but here better, *soul*) is not *really* in a double sense: as the wheat-corn retains its identity, though it die, so the soul: so that the two senses are, in their depth, but one. Notice, that the **soul** involves the *life* in both cases, and must not be taken in the present acceptation of that term.

26.] Connexion:—The ministering to, or intimate union with, Christ (the position of Philip and Andrew and the rest, and that into which these Greeks seemed desirous to enter) implies *following* Him,—and that, through tribulation to glory.

where I am] The word refers, not to the place of our Lord at that moment, but to His essential, true place, i. e. (ch. xvii. 24) in the glory of the Father.

him will the Father honour] By glorifying him in My glorification, ch. xvii. 24.

27.] Bengel observes that the horror of death and the ardour of obedience were in conflict. And to express both these *together* in human speech was impossible: therefore our Lord exclaims, **What shall I say?** The following words, **Father, save me from this hour,** must not be taken interrogatively, as if our Lord were doubting whether to say them or not: for thus the whole sense is destroyed, besides the sentiment being most unworthy of Him who uttered it. The prayer is a *veritable prayer;* and answers to the prophetic Messianic prayers in the Psalms, which thus run—'My soul is troubled; Lord, help me' (Ps. lxix. 1; xl. 12, 13; xxv. 17; vi. 3, 4, al.); and to that prayer afterwards in Gethsemane, Matt. xxvi. 39.

for this cause] The misunderstanding of these words has principally led to the erroneous punctuation just noticed. **for this cause** really means, "*in order that I may be saved from this hour:*" i. e. 'I came to this hour for this very purpose,—*that I might be safe from* this hour:' i. e. '*the going into, and exhausting this hour, this cup, is the very appointed way of my glorification.*' This interpretation does not, as Luthardt says, *fall* if we give up the interrogative punctuation of the previous clause, but holds equally good when that is relinquished. The other interpretation of the words **for this cause,** that of Meyer and others, is, *that Thy Name may be glorified.* But surely this is to do violence to the order of thought. This particular does not come in till the next clause, and cannot without an improbable transposition be drawn into this. 28.] The glorifying *the Name* of the *Father* can only take place by the glorification *of the Son;* and this latter only by *His death:* so that this is the 'ardour of obedience' triumphant. **a voice from heaven**] This

I have both glorified it, and will glorify it again. 29 The [b] *people* therefore, that stood by, and heard it, said that it thundered: others said, An angel [c] *spake* to him. 30 Jesus answered and said, [y] This voice came not [d] *because of me*, but for your sakes. 31 Now is the judgment of this world: now shall [z] the prince of this world be cast out. 32 And I, [a] if I be lifted up from the earth, will draw [b] all men unto

[y] ch. xi. 42. [z] Matt. xii. 29. Luke x. 18. ch. xiv. 30; xvi. 11. Acts xxvi. 18. 2 Cor. iv. 4. Eph. ii. 2; vi. 12. [a] ch. iii. 14; viii. 28. [b] Rom. v. 18, Heb. ii. 9.

[b] *render*, multitude. [c] *render*, hath spoken. [d] *render*, for my sake.

'voice' can no otherwise be understood, than as a plain articulate sound, miraculously spoken, heard by all, and variously interpreted. So all the ancients, and the best of the modern expositors. On the saying of the crowd (ver. 29) has been built the erroneous and unworthy notion, that it *was* only thunder, but understood by the Lord and the disciples to mean as here stated. **I have glorified it**] In the manifestation hitherto made of the Son of God, imperfect as it was (see Matt. xvi. 16, 17); in all Old Testament type and prophecy; in Creation; and indeed before the world was made. The word **again** here implies no mere repetition, but an intensification, of the glorification a **yet once more**: and this time fully and finally. 29.] Some *heard words*, but did not apprehend their meaning; others *a sound*, but no words. I should rather believe this difference to have been proportioned to each man's inner relation to Christ, than fortuitous. 30.] The voice had been heard by those, who did not apprehend its meaning, *as thunder*. But the words, **this voice**, could not by any possibility have been said to them, *if it had only thundered*. Our Lord does not say that the assurance was *not made* for *His* sake:—He had prayed, and His prayer had been answered:—but that it had not been thus *outwardly expressed* for *His*, but for *their* sake. This is likewise true in the case of all testimonies to Him; and especially of those two other voices from heaven,—at His Baptism and His Transfiguration. Those addressed in the words, **for your sakes**, are the whole multitude, not merely the disciples. All heard, and all *might have* understood the voice: See ch. xi. 42. 31.] All this is a comment on the declaration, that **the hour was come**, ver. 23: and now a different side of the subject is taken up, and one having immediate reference to the occasion: viz. the drawing of the Gentile world to Him. **Now . . . now**] He speaks of Himself as having actually entered the hour of His passion, and views the result as already come. **the judgment of this world** is not, as Chrysostom, Augustine, and others think, 'the *deliverance* of this world from the devil;' —nor, 'decision concerning this world,' *who* is to possess it (Bengel):—but (see ch. xvi. 11) **judgment**, properly so called, the work of the Spirit who was to come, on the world, of which it is said that "*the whole world lieth in wickedness (the wicked one)*," 1 John v. 19. **the prince of this world**] The "*prince of the age*" of the Jews, Satan, the "*god of this world*" of 2 Cor. iv. 4: see also Eph. ii. 2; vi. 12. Observe it is **shall be cast out**, not "*is* cast out," because the casting out shall be gradual, as the *drawing* in the next verse. But after the death of Christ the casting out *began*, and its firstfruits were, the coming in of the Gentiles into the Church.

32. **if I be lifted up**] See the references. Here there is more perhaps implied than in either of those places: viz. *the Death, with all its consequences*. The Saviour crucified, is in fact the Saviour glorified; so that the exalting to God's right hand is set forth by that uplifting on the Cross. There is a fine touch of pathos, corresponding to the feeling of ver. 27, in the words, **if I be lifted up**. The Lord Jesus, though *knowing that the lifting up would really take place*, yet in the weakness of His humanity, puts Himself into this seeming doubt, 'if it is so to be:' cf. Matt. xxvi. 42. All this is missed by the shallow and unscholarlike rendering "*when* I shall be lifted up," which the original will not bear. **will draw all men unto me**] By the diffusion of the Spirit in the Church: manifested in the preaching of the Word mediately, and the pleading of the Spirit immediately. Before the glorification of Christ, the Father drew men to the Son (see ch. vi. 44 and note), but now the Son Himself to Himself. Then it was, "no man can come except the Father draw him:" now the Son draws

c ch. xviii. 32. [e] *me.* 33 [c] This he said, signifying [f] *what death* he should
d Ps. lxxxix. 36, 37: cx. 4. Isa. ix. 7: liii. 8. Ezek. xxxvii. 25. Dan. ii. 44: vii. 14, 27. Mic. iv. 7. die. 34 The [ff] *people* answered him, [d] We have heard out of the law that [g] *Christ* abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35 [h] *Then Jesus* said unto them, Yet a
e ch. i. 9: viii. 12: ix. 5. ver. 46. little while [e] is the light with you. [f] Walk while ye
f Jer. xiii. 16. Eph. v. 8. have the light, [i] *lest darkness come upon you:* [g] for he that
g ch. xi. 10. 1 John ii. 11. walketh in [k] *darkness* knoweth not whither he goeth.
36 While ye have light, believe in the light, that ye may
h Luke xvi. 8. Eph. v. 8. 1 Thess. v. 5. 1 John ii. 9, 10, 11. [l] *be the children* of light. These things spake Jesus, and
i ch. viii. 59: xi. 54. departed, and [i] did hide himself from them.
37 But though he had done so many miracles before them, yet they believed not on him: 38 that the saying of Esaias the prophet might be fulfilled, which he spake,

[e] *render,* myself.
[f] *render,* by what manner of death: *see ch.* xix. 32, xxi. 19.
[ff] *render,* multitude. [g] *render,* the Christ.
[h] *render,* Jesus therefore.
[i] *render,* that darkness overtake you not.
[k] *render,* the darkness. [l] *render,* become sons.

all. And, *to Himself,* as thus uplifted, thus exalted;—the great object of Faith: see ch. xi. 52. **33. by what manner of death**] The words here can hardly point to more than the external circumstances of His death. Some have found in the expression the whole *consequences* and *character* of His Death; but see ch. xviii. 32. St. John does not say that this was *all* that the "*lifting up*" meant, but that it was its first and obvious reference.

34.] In such passages as Ps. lxxxix. 36, and perhaps cx. 4; Dan. vii. 13, 14. **the law** must be taken in its wider sense, as including the whole of the Old Testament: see ch. x. 34.

The actual words, **the Son of man must be lifted up,** had not been on this occasion used by Jesus; but in His discourse with Nicodemus, ch. iii. 14, and perhaps in other parts of His teaching which have not been recorded. **who is this Son of man?**] They thought some other Son of Man, not the Messiah, was meant; because this lifting up (which they saw implied *taking away*) was inapplicable to their idea of the Messiah, usually known as the Son of Man.

35.] He does not answer them, but enjoins them to make use of the time of His presence yet left them. **while** does not exactly express the sense of the conjunction in the original: it is rather, walk, according to your present state of privilege in possessing the Light: which indeed can only be done *while it is with you.* **the light,** i. e. 'Myself:'—see ch. vii. 33; viii. 12; ix. 4, 5. This reference to the *light* is an easy transition from their question, if, as above supposed, Ps. lxxxix. 36 was alluded to: "His (David's) seed shall endure for ever, and his throne *as the sun* before Me." **Walk**] i. e. '*make use of* the Light, do your work in it, and by it.' **knoweth not whither he goeth**] Has no guide nor security, no principle to lead him.

36.] It is by believing on the Light, that men become sons of Light: see ch. i. 12.

Our Lord probably went on this occasion to Bethany, Luke xxi. 37.

37—50.] FINAL JUDGMENT ON THE UNBELIEF OF THE JEWS. **37—43.**] *The Evangelist's judgment on their unbelief* (37—41), *and their half-belief* (42, 43). I do not regard these verses as forming the conclusion to the narrative of the public ministry of the Lord, on account of vv. 44—50 (where see note): but doubtless the *approaching close* of that ministry *gives occasion* to them, and is the time to which they refer. **37. they believed not**] i. e. the *generality* did not;—they did not, *as a people:* see ver. 42.

38.] On the words **that the saying of Esaias might be fulfilled** see note, Matt. i. 22: beware of understanding them to mean merely "*so that the saying of Esaias was fulfilled,*" which the original

[k] Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? [39] [m] *Therefore* they could not believe, because that Esaias said again, [40] [l] He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, [n] *nor* understand with their heart, and be converted, and I should heal them. [41] [m] These things said Esaias, [o] *when he saw his glory, and spake of him.*

k Isa. liii. 1. Rom. x. 16.

l Isa. vi. 9, 10. Matt. xiii. 14.

m Isa. vi. 1.

[42] Nevertheless [p] *among the chief rulers also* many believed on him; but [n] because of the Pharisees they did not confess [q] *him*, lest they should be put out of the synagogue: [43] [o] for they loved [r] *the praise of men* more than [s] *the praise of God.*

n ch. vii. 13; ix. 22.

o ch. v. 44.

[44] [t] *Jesus* cried and said, [p] He that believeth on me, believeth not on me, but on him that sent me. [45] And

p Mark ix. 37. 1 Pet. i. 21.

[m] *render,* For this cause.
[n] *render,* And.
[o] *read and render,* because he saw his glory: and he spake of him.
[p] *render,* even of the rulers.
[q] *better,* it: *not expressed in the original.*
[r] *render,* the glory that is of men.
[s] *render,* the glory that is of God.
[t] *render,* But Jesus.

will not bear. **39.**] **For this cause** refers to the last verse, and **because** sets forth the reason more in detail; see ch. v. 16: 1 John iii. 1: Matt. xxiv. 44.

they could not believe] i. e. it was otherwise ordained in the divine counsels. No attempt to escape this meaning (as "they *would* not believe," Chrysostom and others) will agree with the prophecy cited ver. 40. But the *inability*, as thus stated, is coincident with the fullest freedom of the human will: compare "*Ye have no mind to come to Me*," ch. v. 40. Then, in what follows, a more special ground is alleged why they could not believe:—see above. **40.**] The prophecy is freely cited, after neither the Hebrew nor the LXX, which is followed in Matt. xiii. 14 f. What God *bids* the prophet *do*, is here described as *done*, and by Himself: which is obviously *implied* in the Hebrew text. **41. because he saw**] "This apocalyptic vision was the occasion of that prophecy." Meyer.

his glory: i. e. *the glory of Christ.* The Evangelist is giving his judgment,—having (Luke xxiv. 45) had his understanding opened to understand the Scriptures,—*that the passage in Isaiah is spoken of Christ.* And indeed, strictly considered, the glory which Isaiah saw *could only* be that of the Son, Who is the *brightness* (shining forth) *of the glory* of the Father, Whom no eye hath seen. The last clause is independent of "*because*," and contains another assertion,—**and he spake concerning Him.** **42.**] For example, Nicodemus, Joseph, and others like them.

On the putting out of the synagogue, see note, ch. ix. 22. **43.**] is a reference to ch. v. 44. **44—50.**] *Proof of the guilt of their unbelief, from the words of Jesus Himself.* It was by the older Commentators generally thought, that these verses formed part of some other discourse delivered at this period. But this is improbable, from no occasion being specified,—from ver. 36,—and from the form and contents of the passage, and its reference to the foregoing remarks of the Evangelist. I take it—with almost all modern Commentators—to be a *continuation of those remarks, substantiating them by the testimony of the Lord Himself.* The words are taken mostly, but not altogether, from discourses *already given* in this Gospel. **44, 45.**] On the close connexion with the Father, see ch. v. 24, 38; viii. 19, 42; xiv. 10. The words are in logical sequence to ver. 41, in which the Evangelist has said that *the glory of Jehovah* and His *glory* were *the same.*

q ch. xiv. 9. r ver. 35, 36. ch. iii. 19: viii. 12: ix. 5, 39.

q he that u *seeth* me u *seeth* him that sent me. 46 r I am come a light into the world, that whosoever believeth on me x *should not abide in darkness.* 47 And if any man hear my words, and y *believe not,* s I judge him not: for t I came not to judge the world, but to save the world. 48 u He that rejecteth me, and receiveth not my words, hath one that judgeth him: x the word that I z *have spoken,* the same shall judge him in the last day. 49 For y I a *have not spoken* of myself; but the Father which sent me, he gave me [b *a*] commandment, z what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father c *said* unto me, so I speak.

s ch. v. 45: viii. 15, 26. t ch. iii. 17. u Luke x. 16.

x Deut. xviii. 19. Mark xvi. 16. y ch. viii. 38: xiv. 10.

z Deut. xviii. 18.

XIII. 1 Now before the feast of the passover, d *when Jesus knew* that a his hour was come that he should depart out of this world unto the Father, having loved his own which

a ch. xii. 23: xvii. 1, 11.

u *render,* beholdeth.
x *render,* may not remain in the darkness.
y *read,* keep them not.
a *render,* spake not.
c *render,* hath said.
z *render,* spake.
b *omit.*
d *render,* Jesus, knowing.

46.] See ver. 35; ch. viii. 12; ix. 5. The **may not remain in the darkness** here implies that all are *originally in darkness,*—as the same kind of expression in ch. iii. 36. 47.] See ch. iii. 17; v. 45; viii. 15. 48.] See ch. iii. 18, also v. 45 ff., and Heb. iv. 12. 49.] See ch. v. 30; vii. 16, 17, 28, 29; viii. 26, 28, 38. On the Father giving the Son commandment, ch. x. 18. There does not appear to be any real difference here, though many have been suggested, between the words **say** and **speak.** 50.] See ch. vi. 63 (and note), 68. **his commandment** *is,* results in, not as a means merely, but in its accomplishment and expansion, *eternal life:* see ch. iii. 15; v. 24; vi. 40. Thus all who do not believe are without excuse;—because Jesus is not come, and speaks not, of Himself, but of the Father, Whose will and commandment respecting Him is, that He should be, and give, Life to all. They who reject Him, reject Life, and (ch. iii. 19) prefer darkness to Light.

CHAP. XIII.—XX.] *Third division of the Gospel.* JESUS AND HIS OWN.

XIII.—XVII.] HIS LOVE, AND THE FAITH OF HIS OWN. XIII. 1—30.] HIS LOVE IN HUMILIATION. 1—11.] *His condescension in washing their feet.* On the chronological difficulties, see notes on Matt. xxvi. 17, and ch. xviii. 28. There can be no reasonable doubt that this meal was the same as that at which the Lord's Supper was instituted, as related in the three Evangelists. The narrative proceeds without any break until ch. xvii. 26, after which our Lord and the disciples go to Gethsemane. 1. **before the feast of the passover**] *How long,* is not said: but probably, a very short time;—not more than one day at the most;—see ch. xviii. 28 and note. The words belong to the whole narrative following, not to **knowing** or **having loved.** **knowing**] The view with which our Lord washed His disciples' feet, is shewn by the repetition of this word in verses 1, 3, and by the mention of His love for His disciples. The connexion is:—'Jesus loved His own even to the end (of His life in the flesh), and gave them in the washing of their feet a proof of His love; and to this act He was induced by the knowledge that He must soon leave this world; and although this knowledge was united (ver. 3) with the highest consciousness of His divine mission and speedy glorification, yet this latter did not prevent Him from giving this proof of His self-humiliating love' (De Wette). **his own which**

were in the world, [e *he*] loved them unto the end. 2 And f *supper being ended,* b the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3 [g *Jesus*] knowing c that the Father had h *given all things* into his hands, and d that he i *was come* from God, and k *went* to God; 4 e he riseth from l *supper*, and m *laid* aside his garments; and took a towel, and girded himself. 5 After that he poureth water into n *a* bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 o *Then cometh he* to Simon Peter: and Peter saith unto him, Lord, f dost thou wash my feet? 7 Jesus answered and said unto him, What I do

b ver. 27.

c Matt. xi. 27: xxviii. 18. ch. iii. 35: xvii. 2. Acts ii. 36. 1 Cor. xv. 27 Heb. ii. 8.

d ch. viii. 42: xvi. 28.

e Luke xxii. 27. Phil. ii. 7, 8.

f see Matt. iii. 14.

e *omit.*
f *render,* when supper was begun.
g *omitted by many of the most ancient authorities.*
h *render,* given him all things.
i *render,* came forth.
k *render,* was going.
l *render,* the supper.
m *render,* layeth.
n *render,* the.
o *render,* So he cometh.

were in the world] See ch. xvii. 11.

2.] The sense is not, as A. V., '*supper being ended,*' for (ver. 12) He *reclined again,* and in ver. 26, the supper is *still going on*:—but, **supper having begun** or **having been served.** See this shewn from the usage of the original in my Greek Test.

The verse may be otherwise read and rendered, **The devil having by this time suggested** (to Judas) **that Judas Iscariot the son of Simon** (i. e. **that he**) **should betray Him.** Judas had before this covenanted with the Sanhedrim to betray Him, Matt. xxvi. 14 and parallel places, which must here be meant by *the devil having put it into his heart*:—the thorough self-abandonment to Satan which led to the actual deed, being designated ver. 27. St. Luke (xxii. 3) expresses the steps of his treasonable purpose otherwise,—meaning the same. The fact is here stated, to enhance the love which Jesus shewed in the following action. 3.] See above. He did what follows with a full sense of the glory and dignity of His own Person. "The prefatory mention of His glory is as it were a protestation, lest it should be thought that the Lord did any thing beneath His dignity in washing the disciples' feet." Bengel. 4. **laid aside his garments**] "viz. those which might hinder the act of washing," Bengel. He put Himself into the ordinary dress of a servant. Or, which is far more probable, on the deepest grounds, did He not humble Himself so far as *literally* to divest Himself, and gird Himself merely, as the basest of slaves? 5.] **the bason,** viz. the vessel usually at hand for such purposes. The context seems to shew that He had washed the feet of one or more before the incident of the next verse: were it not so, the words, "**began** *to wash,*" might merely express His doing something unusual and unlooked for. 6.] And **so** (the **so** taking up the narrative again after the word **began**, as if it were said, 'in pursuance of this intention') He comes to Simon Peter; not *first,* as some have maintained, both with and without reference to the primacy of Peter:—for that would be hardly consistent (see on the preceding verse) with the context, which seems to require that the washing should have begun and been going on, before He came to Peter. **art** *Thou* **washing** (intending to wash) **my feet?**] He thinks the act unworthy of the Lord; even as many think that great act of Love to have been, which was typified by it. The word **my** is not emphatic. The having his feet washed is a matter of course: it is the Person who is about to do it that offends him. 7.] Hitherto our Lord had been silent. He emphasizes the **I** and **thou**, but so as to set forth Himself as the Master, Peter as the disciple, not wholly cognizant of His will and purpose, and therefore more properly found in subjection to it. **What I do**] i. e. (1) *this washing itself,* as a lesson of humility and love, ver. 14. (2) Its *symbolical meaning,*

thou knowest not now, [g] but thou shalt [p] *know hereafter.*
8 Peter saith unto him, Thou shalt never wash my feet.
Jesus answered him, [h] If I wash thee not, thou hast no
part with me. 9 Simon Peter saith unto him, Lord, not
my feet only, but also my hands and my head. 10 Jesus
saith to him, He that [q] *is washed needeth not* save to wash
his feet, but is clean every whit: and [i] ye are clean, [r] *but*
not all. 11 For [k] he knew [s] *who should betray* him; [t] *there-*
fore said he, Ye are not all clean. 12 So after he had
washed their feet, and had taken his garments, and was
set down again, he said unto them, Know ye what I have
done to you? 13 [l] Ye call me Master and Lord: and ye
say well; for so I am. 14 [m] If I then, your Lord and
Master, have washed your feet; [n] ye also ought to wash

[g] ver. 13.
[h] ch. iii. 5. 1 Cor. vi. 11. Eph. v. 26. Tit. iii. 5. Heb. x. 22.
[i] ch. xv. 3.
[k] ch. vi. 64.
[l] Matt. xxiii. 8, 10 Luke vi. 46. 1 Cor. viii. 6: xii. 3. Phil. ii. 11.
[m] Luke xxii. 27.
[n] Rom. xii. 10. Gal. vi. 1, 2. 1 Pet. v. 5.

[p] *render*, understand afterwards.
[q] *better*, hath been bathed hath no need: *see note.*
[r] *render*, yet.
[s] *or*, him that was betraying.
[t] *better*, for this cause.

vv. 9, 10. (3) The *great Act of Love*, the laying aside My glory, and becoming in the form of a servant, that the washing of the Holy Spirit may cleanse men.

afterwards] Taking up again the numbers used in the last note, (1) was known very soon, but (2) and (3) not till after the Spirit was given. 8.] The rash and self-opinionated Apostle opposes to our Lord's **afterwards** his own **never** (literally, **no, not for ever**). In interpreting our Lord's answer, we must remember, that He replies more to the *spirit* of Peter's objection, than to his words. The same well-meaning but false humility would prevent him (and does prevent many) from stooping to receive at the hands of the Lord that spiritual washing which is absolutely necessary in order to have any part in Him, Rom. viii. 9, '*If I wash thee not, thou hast no part with Me;*' but the affirmative proposition, *that those who are washed, have a part in Jesus*, is not equally true; witness the example of Judas, who *was washed, but yet had no part* with Jesus. In the *spiritual sense* of washing, this is not so. Whoever is washed by Jesus, has part in Him. We are here in the realm of another and deeper logic: the act being no longer symbolic, but veritable.

9.] The warm-hearted Peter, on learning that *exclusion* would be the consequence of not being washed, can hardly have enough of a cleansing so precious. There surely is implied in this answer an incipient apprehension of the meaning of our Lord's words. The expression, **if I wash thee not**, has awakened in him, as the Lord's presence did, Luke v. 8, a feeling of his own want of cleansing, his entire pollution. 10.] Reference appears to be made to the fact that one who *has bathed*, after he has reached his home, needs not entire washing, but only to have his feet washed from the dust of the way. This bathing, the bath of the new birth, but only yet in its foreshadowing, in the purifying effect of faith working by love, the Apostles, with one exception, *had;* and this *foot-washing* represented to them, besides its lesson of humility and brotherly love, their *daily need of cleansing from daily pollution, even after spiritual regeneration*, at the hands of their divine Master. See 2 Cor. vii. 1: James i. 21: Acts xv. 8, 9: 2 Pet. ii. 22. On **ye are clean**, see note, ch. xv. 3.

12—20.] *This act, a pattern of self-denying love for His servants.*

12. **Know ye what I have done to you?**] These words are uttered, not so much in expectation of an answer, as to direct their attention to the following.

14.] The command here given must be understood in the full light of intelligent appreciation of the circumstances, and the meaning of the act. Bengel remarks, that *one* intent of our Lord's washing the feet of His disciples must necessarily be absent from any such deed on our part: viz. its *symbolic meaning*, pressed by our Lord on St. Peter, "If I wash

one another's feet. 15 For [o] I have given you an example, that ye should do as I have done to you. 16 [p] Verily, verily, I say unto you, [u] *The servant is not* greater than his lord: [x] *neither he that is sent* greater than he that sent him. 17 [q] If ye know these things, [y] *happy* are ye if ye do them. 18 I speak not of you all: I know whom I [z] *have chosen:* but that the scripture may be fulfilled, [r] He that eateth bread with me [a *hath*] lifted up his heel against me. 19 [s b] *Now* I tell you before it [c] *come*, that, when it is come to pass, ye may believe that I am he. 20 [t] Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me: and he that receiveth me receiveth

o Matt. xi. 29. Phil. ii. 5. 1 Pet. ii. 21. 1 John ii. 6.
p Matt. x. 24. Luke vi. 40. ch. xv. 20.
q James i. 25.
r Psa. xli. 9. Matt. xxvi. 23. ver. 21.
s ch. xiv. 29; xvi. 4.
t Matt. x. 40; xxv. 40. Luke x. 16.

u *render,* There is no servant.
x *render,* nor apostle.
y *render, as usual,* blessed.
z *render,* chose.
a *omit.*
b *render,* From this time.
c *render, as below,* come to pass.

thee not, thou hast no part with Me." The command will rather find its fulfilment in all kinds of mutual condescension and help, than in any literal observance. "In these times," continues Bengel, "pontiffs and princes obey this injunction to the letter: but it would be a more wonderful thing to see a pontiff, for example, wash the feet of one equal, than of twelve poor beggars." The custom of literally and ceremonially washing the feet in obedience to this command; is not found before the fourth century. 15.] Notice that our Lord commands us to do, not "*that which* I have done to you," but "as, *in like manner as,* I have done to you." Our Lord's action was symbolical, and is best imitated in His followers by endeavouring, "if a man be overtaken in a fault, to restore such an one in the spirit of meekness:" Gal. vi. 1.

16, 17.] The proverbial expression, **There is no servant greater than his lord,** is used here in a different sense from that which it has in ch. xv. 20. Here it is, "if the Master thus humbles Himself, much more should His servants and messengers;" see Matt. x. 24; Luke vi. 40; and on ver. 17, Luke xii. 47, 48. The *mere recognition* of such a duty of humility, is a very much more easy matter than the *putting it in practice.* 18.] **I say it not** (viz. the "*if ye do them*") **of you** *all:* for there is one who can never be *blessed.* Our Lord repeats His words, "*but not all,*" of ver. 10, and the sad recollection leads to His trouble in spirit, ver. 21. **I know**] The I is emphatic; and the reason of its emphasis is given in ver. 19. Connexion: 'It might be supposed that this treachery has come upon Me unawares; but it is not so: I (for my part) know whom I have selected (viz. *the whole twelve;* see ch. vi. 70, not only the true ones, as in ch. xv. 16, said when Judas was not present): but this has been done by the determinate counsel and foreknowledge of God, declared in the Scriptures.'

The words of the citation here are given freely, the LXX having, "*magnified the lifting up of the heel against me.*"

This is another instance of the direct and unhesitating application of the words of the Psalms by our Lord to Himself.

his heel] Bengel observes that this saying is pertinent to the *washing of the feet,* and also to the custom of *reclining in eating bread.* See on ver. 23. 19.] '*Now, from this time,* I announce it to you, that when it shall have happened, you may believe that I am (the Christ).' See ch. xvi. 1, and above on "*I know,*" ver. 18. 20.] See Matt. x. 40. The connexion is very difficult, and variously set down. It has been generally supposed that the words were to comfort the Apostles for the disgrace of their order by Judas, or in prospect of their future labours. But then would not the words "*whomsoever I send*" have been expressed by "*you?*" Another view is to refer back to vv. 16, 17, and suppose the connexion to have been broken by the allusion to Judas. But is this likely, in a discourse of our Lord? I rather believe that the saying sets forth the dignity of that office from which Judas was about to fall: q. d. 'not only was he in close intercourse with Me (ver. 18), but invested with an ambassadorship for Me, and in Me, for the Father; and yet *he* will lift up his heel against Me.' And the con-

him that sent me. 21 [u] When Jesus had thus said, [x] he was troubled in [d] *spirit*, and testified, and said, Verily, verily, I say unto you, that [y] one of you shall betray me. 22 Then the disciples looked one on another, doubting of whom he spake. 23 Now [z] there was [e] *leaning on* Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore [f] *beckoned* to him, [g] *that he should ask who it should be of whom he spake.* 25 He then [h] *lying* on Jesus' breast saith unto him, Lord, who is it? 26 Jesus answered, He it is, to whom I shall give [i] *a* sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, [[k] *the son*] of Simon. 27 [a] And [l] *after the sop Satan* entered into him. [m] *Then said Jesus*

u Matt. xxvi. 21. Mark xiv. 18. Luke xxii. 21.
x ch. xii. 27.
y Acts i. 17.
z ch. xix. 26: xx. 2: xxi. 7, 20, 24.
a Luke xxii. 3. ch. vi. 70.

[d] *render*, his spirit.
[e] *render*, reclining at meat in.
[f] *render*, maketh a sign.
[g] *The text is in confusion: some ancient authorities reading as above, while others have*, and saith unto him, Say, who it is of whom he speaketh?
[h] *render*, leaning back.
[i] *render*, the.
[k] *not expressed in the original.*
[l] *more strictly*, after the sop, then Satan . . .
[m] *render*, Jesus therefore said.

sideration of this dignity in all its privileges, as contrasted with the sad announcement just to be made, leads on to the *troubling of our Lord's spirit* in the next verse.

21—30.] *Contrast of the manifestations of love and hate.* See notes on Matt. xxvi. 21—25. Mark xiv. 18—21. Luke xxii. 21—23. **21.**] See above. This was one of those mysterious troublings of spirit, which passed over our Lord,—ch. xi. 33 and xii. 27.

The word **testified** implies the delivery of some solemn and important announcement. This was the first time He had ever spoken so plainly. All four Evangelists agree in the substance of the announcement.

22.] In Matthew and Mark they express their questioning in *words*. St. Luke's *beginning to enquire among themselves* would appear to imply the same. We seem called on here to decide a much-controverted question,—*where, in St. John's narrative, the institution of the Lord's Supper is to be inserted?* I believe certainly *before* this announcement, as in Luke: and if before it, *perhaps before the washing of the disciples' feet:* for I see no break which would admit it between our ver. 1 and ver. 21. **23.**] Since the captivity, the Jews lay at table in the Persian manner, on divans or couches, each on his left side, with his face towards the table, his left elbow resting on a pillow and supporting his head. Thus the second guest to the right hand lay with his head near the breast of the first, and so on. **whom Jesus loved**] The disciple meant is John himself, see ch. xxi. 20; also designated thus, ch. xix. 26; xxi. 7 (see Introduction to John, § i. 6). **24—26.**] See note on Matt. ver. 23. Peter characteristically imagines that John, as the beloved disciple, would know: but he, not knowing, asks of the Lord.

25. leaning back on Jesus' breast] I understand it, that John, who was before lying *close* to the bosom of Jesus, now leaned his head absolutely *upon* His breast, to ask the question. This escaped the notice of the rest at the table:—see on Matt. as above. **26.**] This represents Matt. ver. 23, Mark ver. 20. **the sop**, probably a piece of the unleavened bread, dipped in the broth made of bitter herbs.

27.] Bengel observes that it was *after* the sop, not *with* it, that Satan entered into him. Observe the word **sop**, in this sentence, stands for the act in which it played a principal part. This *giving the sop* was one of the closest testimonies of friendly affection. The

unto him, [o] *That* thou doest, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 For some of them thought, because [b] Judas [p] *had* the bag, that Jesus [[q] *had*] said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. 30 He then having received the sop went immediately out: and it was night.

[b] ch. xii. 6.

31 Therefore, when he was gone out, Jesus said, [c] Now is the Son of man glorified, and [d] God is glorified in him.

[c] ch. xii. 23.

[d] ch. xiv. 13. 1 Pet. iv. 11.

[o] *i. e.* What. [p] *render*, kept. [q] *omit.*

word **then** carries a graphic power and pathos with it: **at that moment.**

Satan entered into him] See ver. 2 and note. Satan *entered fully* into him, took full possession of him,—so that his will was not only bent upon doing the deed of treachery, but fixed and determined to do it *then and there*. The words must be understood literally, not as merely betokening the decision of his mind in the direction of the devil's counsels.

What thou doest (art doing) . . .] These words are not to be evaded, as being *permissive* or *dismissive* (this latter view is taken by Chrysostom, who says, "The words are not to be taken as commanding or exhorting, but as reproaching, and intimating that there was in him the wish to act decidedly, but as he was undecided, the Lord permits him to depart and do it"). They are like the saying of God to Balaam, Num. xxii. 20,—and of our Lord to the Pharisees, Matt. xxiii. 32. The *course of sinful action is presupposed*, and the command to go on is but the echo of that mysterious appointment by which the sinner in the exercise of his own corrupted will becomes the instrument of the purposes of God. Thus it is not, "*What thou art about to do*," but—**that which thou art doing**, hast just now fully determined to put in present action, **do quickly**—reproving his lingering, and his pretending (Matt. ver. 25) to share in the general doubt. 28.] Not even St. John; who knew he was the traitor, but had no idea the deed was so soon to be done. Stier supposes St. John to *exclude* himself in saying "*no man at the table*," and that *he* knew. 29.] The *first* supposition agrees with ver. 1,—that it was "*before the feast of the passover*." Had it been the night of the passover, the next day being hallowed as a sabbath, nothing *could have been bought*. On the whole question see notes on Matt. xxvi. 17, and ch. xviii. 28. On the *second* supposition, see ch. xii. 5. The gift to the poor might be, to *help them to procure their paschal lamb*. 30.] The remark, **and it was night**, seems to be added to bring the whole narrative from ch. xiii. 1 to ch. xviii. 3 into precision, as happening on one and the same night. It is perhaps fanciful to see, as many have done, an allusion to the *darkness* in Judas's soul, or to the fact expressed in Luke xxii. 53, "*this is your hour, and the power of darkness;*" though doubtless *there* the Lord alludes to its being *also night*: but I quite feel, with Meyer, that there is something awful in this termination—**it was night.**

31—XVI. 33.] HIS LOVE IN KEEPING AND COMPLETING HIS OWN. And herein, 31—XIV. 31.] *He comforts them with the assurance that He is going to the Father.*

31—38.] *Announcement of the fact—its effect on Peter.* Here commences that solemn and weighty portion of the Gospel (ch. xiii. 31—xvii. 26) which Olshausen not without reason calls 'the most holy place.' He beautifully remarks, 'These were the last moments which the Lord spent in the midst of His own before His Passion, and words full of heavenly meaning flowed during them from His holy lips:—all that His heart, glowing with love, had yet to say to His own, was compressed into this short space of time. At first the conversation with the disciples takes more the form of usual dialogue: reclining at the table, they mournfully reply to and question Him. But when (ch. xiv. 31) they had risen from the supper, the discourse of Christ took a higher form: surrounding their Master, the disciples listened to the Words of Life, and seldom spoke (only ch. xvi. 17, 29). Finally, in the sublime prayer of the great High Priest, the whole Soul of Christ flowed forth in earnest intercession for His own to His Heavenly Father.' Olsh. ii. 329.

31. **Now is the Son of man glori-**

32 [e r If God s be glorified in him,] God shall also glorify
e ch. xvii. 1, 4, 5, 6.
him in himself, and f shall straightway glorify him.
f ch. xii. 23.
33 Little children, yet a little while I am with you. Ye
g ch. vii. 34: viii. 21.
shall seek me: g and as I said unto the Jews, Whither
h Lev. xix. 18. ch. xv. 12, 17. Eph. v. 2. 1 Thess. iv. 9. James ii. 8. 1 Pet. i. 22. 1 John ii. 7, 8: iii. 11, 23: iv. 21. 1 John ii. 5: iv. 20.
I go, ye cannot come; so now I say to you. 34 h A new
commandment I give unto you, That ye love one another;
as I [t *have*] loved you, that ye also love one another.
35 i By this shall all men u *know* that ye are my disciples,
if ye have love one to another. 36 Simon Peter x *said*

r *omitted by many of the most ancient authorities: but probably by mistake in transcribing, from the two similar endings,* in him . . . in him.

s *render,* is. t *omit.*

u *better,* perceive. x *render,* saith.

fied] It was not that the *presence of* Judas, as some have thought, hindered the great consummation imported by this *glorification*, but that the work on which he was gone out, was the ACTUAL COMMENCEMENT *of that consummation.* "Now at length," says Lampe, "as if an obstacle were broken down, the rushing rivers of grace flow from the lips of Jesus." It is true that Judas's presence hindered the *expression* of these gracious words. The glorification is spoken of by anticipation, as if accomplished, because the deed was actually in doing, which was to accomplish it. The glorifying spoken of here, and in ver. 32, is not the same. *This* is the glorifying of God by Christ on earth, in His course of obedience as the Son of Man, which was completed by His death ("*he became obedient even unto death,*" Phil. ii. 8). And His death was the transition-point between God being glorified in Him, and He being glorified in God—manifested to be the Son of God with power by His resurrection, and received up to the Father, to sit at the right hand of God. This latter (ver. 32) is spoken of by Him here as future, but immediate (straightway) on His death, and leads on to the address in ver. 33. 32.] in himself is in *God* (the Father), not in Christ. The word himself reflects back on the *subject* of the sentence: and in does not mean '*by means of,*' but keeps its literal force;—by the resurrection of Him *into* that glory, which He had indeed before, but now has *as the Son of Man,* with the risen Manhood; so "*glorify thou me with thyself,*" ch. xvii. 5. Grotius compares 1 Sam. ii. 30, which stands in the LXX, "*them that glorify me I will glorify.*" Origen remarks, "The Father recompenses to Him more than the Son of Man hath done." 33. Little children] This term,—*here only* used by Christ,—affectingly expresses His not only brotherly, but fatherly love (Isa. ix. 6) for His own, and at the same time their immature and weak state, now about to be left without Him. as I said unto the Jews] "He would not say this to his disciples before, but to those who rejected Him." Bengel. But naturally the two clauses, 'Ye shall seek Me and not find Me, and shall die in your sins,' also spoken to the Jews (ch. vii. 33; viii. 21), are here omitted: and by this omission the connexion with ver. 34 is supplied;—'Ye shall be left here: but, unlike the Jews, ye shall seek Me and shall find Me, and the way is that of Love,—to Me, and to one another—forming (ver. 35) an united Body, the Church, in which all shall recognize My presence among you as My disciples.'

34.] The *newness* of this commandment consists in its *simplicity*, and (so to speak) *unicity*. The same *kind* of love was prescribed in the Old Test. (see Rom. xiii. 8):—'as thyself' is the *highest* measure of love, and it is therefore not in *degree* that the new commandment differs from the old, nor in *extent*, but in being *the* commandment of the new covenant,—the first-fruit of the Spirit in the new dispensation (Gal. v. 22); see 1 John ii. 7, 8 (and note), where the word new is commented on by the Apostle himself. 35.] all men,—all the world,—and the object is to be, not mere vain praise or display before the world, but that men may be attracted by the exhibition of the Spirit of Christ, and won over to Him. The world, notwithstanding this proof of His presence among them, shall hate them: see 1 John iii. 10—15. But among all men they themselves are also included—brotherly love is

unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but [k] thou shalt follow me afterwards. 37 Peter [xx] *said* unto him, Lord, why cannot I follow thee now? I will lay down my life for [y] *thy sake*. 38 Jesus answered him, Wilt thou lay down thy life for [z] *my sake?* Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

k ch. xxi. 18. 2 Pet. i. 14.

XIV. 1 Let [a] not your heart be troubled: [a] *ye*] believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. [b b] *I go* to prepare a place for you. 3 And if I go and

a ver. 27. ch. xvi. 22, 33.

b ch. xiii. 33, 36.

xx *render,* saith.
y *render,* thee.
z *render,* me.
a *omit, most probably: see note.*
b *read,* for I go.

the true sign to them of being children of God, 1 John ii. 3—5. **36.**] This announcement of Peter's denial is probably the same with that in Luke xxii. 33 ff., where see notes: but distinct from that on the way to Gethsemane, Matt. xxvi. 34: Mark xiv. 30. **but thou shalt follow me afterwards**] Alluding probably both to the future reception of His Apostle into His glory, and to the particular path by which he should come to that glory;—as in ch. xxi. 18, 19. **37.**] Peter understands our Lord's *death* to be meant as the time of his following;—see Luke, ver. 33. **38.**] The question is not answered —but Peter's boast solemnly questioned. See a somewhat similar question, ch. i. 51. There was at the same time a startling *inversion* of the subsequent facts, in this boast; to which our Lord, I think, alludes in His question,—"*wilt thou lay down thy life for* **Me**?" The words, **The cock shall not crow**, necessarily *imply*, as it *was night*, those also which follow in Matthew and Mark, "in this night,"—and bind the whole events of this chapter to ch. xviii. CHAP. XIV. 1—31.] This first division of the great discourse (see above on ch. xiii. 31) is spent in more directly comforting the disciples for their Lord's departure, by the assurance of His going to the Father, and its consequences.

1—10.] HE, *in his union with the Father, will take His own to Him.*

1.] A pause has intervened; Peter is humbled and silent; the rest are *troubled in heart* on account of the sad things of which they had been hearing;—Judas's treachery,—Peter's denial,—the Lord's departure from them. The verb **believe** *both times* is *imperative*. Many (as in A. V.) take the first as indic., the second as imper., '*Ye believe in God: believe also in me.*' But this is inconsistent with the whole tenour of the discourse, which presupposes a want of belief in God in its full and true sense, as begetting *trust* in Him. Luther takes *both* as indicative. The command is intimately connected with ch. xiii. 31, 32—*faith in the glorification of Christ in the Father,* and *of the Father in Him.* **2.**] This comfort —of being reunited to their Lord—is administered to them as "*little children,*" in forms of speech simple, and adapted to their powers of apprehension of spiritual things. The **house** spoken of is Heaven: Ps. xxxiii. 13, 14; Isa. lxiii. 15. In it are many (in number—it may be also in degree of dignity, but no such meaning is *here* conveyed) abiding-places; *room enough for them all.* If not,—if they could not follow Him thither, He would not have concealed this from them. This latter assurance is one calculated to beget entire trust and confidence; He would not in any matter hold out vain hopes to them; His word to them would plainly state all difficulties and discouragements,—as indeed He does, ch. xv. 18; xvi. 1, 4. This *preparing a place for us* is that of which we sing,—'When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of heaven to all believers:' see note on Luke xxiii. 43. And thus it is a place, not the *many mansions* that He is preparing:—*the place* as a whole, not *each man's place* in it.

3.] In order to understand this,

prepare a place for you, [c] I will come again, and receive you unto myself; that [d] where I am, [[c] *there*] ye may be also. 4 And [d] whither I go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am [e] the way, [f] the truth, and [g] the life: [h] no man cometh unto the Father, but by me. 7 [i] If ye had known me, ye [e] *should* have known my Father also: and from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long

c ver. 18, 28. Acts i. 11.
d ch. xii. 26: xvii. 24. 1 Thess. iv. 17.
e Heb. ix. 8.
f ch. i. 17: viii. 32.
g ch. i. 4: xi. 25.
h ch. x. 9.
i ch. viii. 19.

[c] *omit: not in the original.*

[d] *many ancient authorities read,* whither I go, ye know the way.

[e] *render,* would.

we must bear in mind what Stier well calls the 'perspective' of prophecy. The *coming again of the Lord* is not one single act,—as His resurrection, or the descent of the Spirit, or His second personal advent, or the final coming to judgment; but the *great summary* of all these, the result of which shall be, His taking His people to Himself to be where He is. This *coming* of His is *begun* (ver. 18) in His Resurrection —*carried* on (ver. 23) in the *spiritual life* (see also ch. xvi. 22 ff.), the making *them* ready for the place prepared;—*further advanced* when each by death is fetched away to be with Him (Phil. i. 23); *fully completed* at His coming in glory, when they shall for ever be with Him (1 Thess. iv. 17) in the perfected resurrection state.

4.] **And whither I go ye know, and the way ye know**: or, as in the various reading, **whither I go, ye know the way**, i. e. "ye know the way to the place to which I am going." They might have known, and doubtless did know in some sense; but, as Lampe remarks, "sometimes we praise a man to put him in mind of his duty." We use thus '*you know*,'—leaving to be supplied, '*if you would give the matter thought.*' **whither**, viz. *to the Father*; **the way**,—(in our Lord's own case, of which *this* verse treats) *His death.* 5.] Thomas is slow of belief and apprehension. The answer to "*whither goest thou?*" ch. xiii. 37, which Peter seems to have apprehended, was not sufficient for him; see ch. xx. 25: "for he thought," says Euthymius, "that it was some material place to which the Lord was going, and that the road thither was of the same kind." 6.] Our Lord inverts the order of Thomas's question, and in answering it practically, *for them*, speaks of 'the Way' first. *He* is THE WAY; not merely the Forerunner; which would imply on our part only an outward connexion with Him as His *followers*: but *the way*, in and on which we must go, having an inner union with and in Him (see Heb. x. 20). **the truth**] more is implied in this title, than "that He ever *spoke truth*, and what He said was sure to come to pass," as Euthymius explains it. It is another side of the same idea of *the Way*;—God being true, and only approached by and in truth. Christ IS THE TRUTH, in Whom only (Col. ii. 3) that Knowledge of Him is gained, which (ch. xvii. 3) is eternal life. **the life**] not merely because "not even death shall separate you from Me," Euthymius:—but as being THE LIFE (see ver. 19: Gal. ii. 20) of all His in Whom only they who live can come to the living Father (ch. vi. 57). **no man cometh unto the Father, but by me . . .**] This plainly states *whither* He was going, and *the way* also: He was going *to the Father*: and the way was, *through Himself.* 7.] See ch. viii. 19. **from henceforth**] There is no difficulty, if we bear in mind the **now** of ch. xiii. 31. The **henceforth** is the future time, beginning with our Lord's glorification, which was now at hand. Lücke remarks: 'Henceforth is not entirely future nor entirely present, but the moment of transition, the identification of the present and future. Christ speaks here by anticipation in reference to the hour of His glorification being come' (ii. 598). 8.] Philip misunderstands the words **ye have seen him** to mean '*seeing in a vision*,'—and intimates that *one such sight of God* would set at rest

time with you, and yet [f] *hast thou not known* me, [k] Philip? he that hath seen me hath seen the Father; and how sayest thou [ff *then*], Shew us the Father? 10 Believest thou not that [l] I am in the Father, and the Father in me? the words that I speak unto you [m] I speak not of myself: but [g] the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me: [n] or else believe me for the very works' sake. 12 [o] Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto [h] *my* Father. 13 [p] And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the

k ch. xii. 45. Col. i. 15. Heb. i. 3.

l ver. 20. ch. x. 38: xvii. 21, 23.

m ch. v. 19: vii. 16: viii. 28: xii. 49.

n ch. v. 36: x. 38.

o Matt. xxi. 21. Mark xvi. 17. Luke x. 17.

p Matt. vii. 7: xxi. 22. Mark xi. 24. Luke xi. 9. ch. xv. 7, 16: xvi. 23, 24. James i. 5. 1 John iii. 22: v. 14.

[f] *render*, dost thou not know.

[ff] *omit: not in the original.*

[g] *Some ancient authorities read*, the Father, abiding in me, doeth his works.

[h] *read*, the.

all their fears, and give them perfect confidence.] 9.] The Son is the only Exponent of the Father to men: see ch. xii. 44, 45; Col. i. 15; Heb. i. 3; 1 Tim. vi. 16. This seeing of the Father in Him, is not only seeing His bodily presence, but *knowing* Him (**dost thou not know me?**). 10.] See ch. x. 30, 38, and for the latter clause ch. viii. 28, where the contrast is, as here, purposely inexact in *diction*,—*words* being placed in one member and *works* in the other; and, as there, **works** and **words** are taken as correlative and co-extensive; —all the working of the Lord Jesus being a speaking, a *revelation of the Father*. According to the probably genuine reading in the margin, it will be, **doeth his works**: they are not Mine, but His, done in and by Me: but in **Me** present and abiding, so that "he that hath seen Me hath seen the Father." 11—24.] *Jesus will make proof of His abiding union with the Father, in His union with His own:* and this vv. 12—14, *in answering prayer:* vv. 15—17, *in the sending of the Spirit:* vv. 18 ff., *as a pledge of the completion of this union in His personal return.* The Lord now unfolds out of these words, **the Father dwelleth in Me, doeth his works**, the great promise of the Paraclete or Comforter. **11. for the very works' sake**] See ch. x. 38. The object here seems to be, to fix their attention on the *works* as a plain testimony even to such as could not simply believe so deep a thing on His assertion, and one which ——— 12.] should become a matter felt and known in themselves hereafter,—by virtue of their living union with Him who is gone to the Father, and become the dispenser and channel of the Spirit. 'He who *believes* Christ speaking concerning Himself, *believes on* Christ.' Bengel. **greater works than these shall he do**] This word is not to be evaded (so as to mean *greater in number*), but taken in its full strict sense. And the keys to its meaning will be found ch. i. 51; v. 20. *The* works which Jesus did, His Apostles also did,—viz. raising the dead, &c.;—*greater works than those*, they did, —not in *degree*, but *in kind: spiritual* works, under the dispensation of the Spirit, which *had not yet come in*. But they did them *not as separate from* Him: but *in* Him, and *by* Him; and so (ch. v. 21) *He* is said to do them. The work which He did by Peter's sermon, Acts ii., was one of these *greater works*—the firstfruits of the unspeakable gift. This union of them with and in Him is expressed here by "*the works that* **I** *do, shall* **he** *do* **also**." 'He has sown, we reap; and the harvest is greater than the seed-time.' Stier. 13.] I have retained the period at the end of ver. 12 (many editors place a comma only and connect this verse with the word **because** in the former), because the sense remains much the same, and the style is better preserved. **ye shall ask**, viz. *the Father:* so ch. xv. 16; xvi. 23. But this does not exclude, but *distinctly includes*, prayer to Christ; so blended are these two (as the *seeing* ver. 9), that we have not "*that will* **He** *do*," but, ver. 14, emphatically "*that will* **I** *do*." He who prays to the Father, prays to the Son. This doing

Son. 14 If ye shall ask any thing in my name, I will do
q ver. 21, 23. ch. xv. 10, 14. 1 John v. 3.
it. 15 q If ye love me, keep my commandments. 16 And
r ch. xv. 26: xvi. 7. Rom. viii. 15, 26.
I will pray the Father, and r he shall give you another
s ch. xv. 26: xvi. 13. 1 John iv. 6.
Comforter, that he may abide with you for ever; 17 [i *even*]
t 1 Cor. ii. 14.
s the Spirit of truth, t whom the world cannot receive,
u 1 John iii. 1.
because it k *seeth* him not, neither knoweth him: but ye
know him: l *for* he dwelleth with you, u and m *shall be* in

i *not expressed in the original.*

k *render,* beholdeth.

l *render,* because.

m *read, with many ancient authorities,* is.

answers to the doing in ver. 12; *the reason why you shall do these greater works, is, on account of the all-powerful Spirit of grace and supplication which My going to the Father shall bring down upon the Church; in answer to which Spirit, I will do by you whatever in My Name* (i. e. in union with Me, as being Mine, manifesting forth Jesus *as the Son of God*) *ye shall ask. And the end of this is, that by these* greater works, *the wonders of grace and triumphs of the Spirit, the Father may be glorified* (His glory shewn forth) *in and by the Son.* 14.] solemnly repeats *as a promise,* what was incidentally asserted before: 'For this is a truth, that whatever' &c. And besides, there is added in the original an emphatic I: it is I myself that will do it: shewing that the use of the first person before was emphatic. "This I myself already points to the glorification of Jesus." Bengel. 15.] is a following out of the condition in the former verse; "*If ye shall ask any thing* in my name:" 'That *way of prayer* is the way of *loving obedience,* in which the Spirit is ever found, and which is only trodden by His help:'—and also of the purpose stated there, "*that the Father may be glorified in the Son:*" 'As the Father is honoured in the Son, so must the Son be honoured in you:' —see ch. xv. 10. 16.] And *then* the Spirit shall proceed forth upon you. The word rendered I will pray betokens, probably, a manner of asking implying *actual presence and nearness,*—and is here used of the mediatorial office in Christ's *ascended state.* Comforter—literally Paraclete. Olshausen remarks that the interpretations of this word range themselves in *two classes,* which again by no means exclude one another:—those of 'COMFORTER,' and those of 'ADVOCATE.' The etymology of the word requires the *latter* as its strict meaning, and in this strict meaning it satisfies 1 John ii. 1, "*we have an* Advocate (Paraclete, as here) *with the Father,*" but not so all the places where it is used *of the Holy Spirit,*—nor this verse, where of the Son and Spirit both. And therefore the other meaning,—Comforter, including as it does in its fulness (see Rom. viii. 26, where both, the *helping* and the *interceding,* are united) the *Advocate* also, has been both here and in Germany (Luther has the equivalent term) sanctioned by Christian usage as the most adequate rendering. Wicliff, from whom we have our word Comforter, often used 'comfort' for the Latin *confortari,* which means to strengthen, as e. g. Luke xxii. 43; Acts ix. 19 &c. Thus the idea of *help and strength* is conveyed by it, as well as of consolation.

It was this office, of Comforter in this double sense, which Jesus had filled to His disciples while with them:—and which the Holy Spirit was to fill even more abundantly (and in a higher sense, because their state would be higher) on the removal of Jesus from them. 17.] This Comforter is, not 'the true Spirit,'—but 'THE SPIRIT OF TRUTH;'—the Spirit *Who is truth,* 1 John v. 6,—of Whom all truth comes, and who alone leads into *the whole truth,* the truth of God, ch. xvi. 13.

the world] equivalent to the "*carnal*" of 1 Cor. ii. 14 (where see note), those who live according to the desires of the flesh and the mind, and have no receptivity of the things of God.

beholdeth] This word behold, when used in a spiritual sense, is sometimes equivalent to know: but this cannot be so here, because it is separated from knoweth by neither: '*recognizes not* in His operations, *nor knows:*'—has neither sight nor knowledge of. ye know him] present, but spoken of their state as disciples opposed to the world,—and by anticipation, as before. They were even now not of the world (ch. xv. 19), and are therefore viewed in the completion of their state as opposed to it. dwelleth (not *shall dwell*) is future in *signification,* as any present assertion of that which is to be permanent must necessarily be; abideth, as in ch. viii. 35. Euthymius understands dwelleth with you, of the Spirit abiding

you. 18 [x] I will not leave you [n] *comfortless:* [y] I [o] *will come* to you. 19 Yet a little while, and the world [oo] *seeth* me no more; but ye [z] [p] *see* me: [a] because I live, ye shall live also. 20 At that day ye shall know that [b] I am in my Father, and ye in me, and I in you. 21 [c] He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 22 [d] Judas saith unto him, not Iscariot, Lord, [q] how is it

[x] Matt. xxviii. 20.
[y] ver. 3, 28.
[z] ch. xvi. 16.
[a] 1 Cor. xv. 20.
[b] ver. 10. ch. x. 38: xvii. 21, 23, 26.
[c] ver. 15, 23. 1 John ii. 5: v. 3.
[d] Luke vi. 16.

[n] *render,* orphans.
[o] *literally,* am going.
[oo] *render,* beholdeth.
[p] *render,* behold.
[q] *Some ancient authorities read,* and how is it.

in Jesus, who was among them: but wrongly. **is in you**] This was perhaps corrected to the future, "*shall be,*" because, though their knowledge of the Spirit proper to their complete state, and His dwelling, remaining, among them, had in some inferior sense begun,—His dwelling in them had not. With the verb in the present, the speaking by anticipation is still stronger. **18.**] The original word should be literally rendered, **orphans,** as indeed it is in the margin of the A. V.

The office of the Comforter is to connect the disciples with the Father: if therefore they had Him not, they would be *fatherless.* The expression is closely connected with "little children" ch. xiii. 33, and, as Euthymius says, springs from paternal compassion. This makes our Lord's declaration, that He was coming to them, plain, as applying to the coming by the Spirit, who is one with Christ;—not only to the ultimate personal coming, which is but the last step of the Advent, nor only the bodily coming again to them and not to the world at the Resurrection, which was but a pledge of His lasting presence in the Spirit: see on ver. 3. The **coming** is (as there) the summary of these —the *great Revisitation,* in all its blessed progress. The absence of any connecting particle, as "*for,*" with this clause, arises from the depth of affection in the Lord's heart. **19—21.**] This **coming** is explained to consist in His presence among them by the life of His Resurrection, which is theirs; by (ver. 20) the witness of the Spirit in their hearts; and (ver. 21) their sanctification by the Spirit in love, and the consequent manifestation of Jesus to them.

Luthardt attempts to confine this **coming** (and the whole passage) to the last great Advent, in spite of the plain sense of vv. 19, 20, relying on the analogy of Rev. xxii. 17, and saying that, on the common interpretation, the Church would have no cause to long for her Lord: and so Augustine and others. But manifestly the context is against them: and they must thus explain away many other passages (e. g. Matt. xviii. 20). The presence of Christ by the Spirit is none the less *real,* for being *incomplete.* **19.**] The *immediate reference* of this, **ye behold me,** is to the forty days (see Acts x. 41)—but only as leading on to its wider and deeper reference to the spiritual life. **I live,** not "*I shall live*"—the principle of Life being immanent in Him. **ye shall live,** live in all fulness, including the most blessed sense of life,—the Life of the Spirit,—here and hereafter. **20.**] **At that day,** *no particular day:* but 'each of these periods, as its continually increasing light breaks upon you, shall bring increased knowledge of your unity in Me with the Father, and my dwelling in you by the Spirit.' If any particular day is to be thought of, it would naturally be the Pentecost. **21.**] **hath . . . and keepeth,**—"that is," says Augustine, "**hath,** in memory, and **keepeth,** in life:" or perhaps more accurately, 'He who *has* my commandments, as being my disciple by outward profession (not thus only: but *holds* them, by the inner possession of a living faith), and *keeps* them:' see Luke xi. 28. And this **keeping** is more of the inner *will* to keep them, than the absolute observance, which can only follow on high degrees of spiritual advancement.

I will manifest myself to him] by the Holy Spirit: see ch. xvi. 14. This (as Stier observes) is *the highest promise which can be made to man* (see ver. 23), and yet it is made to *every man* who *has and keeps* the commandments of the Lord Jesus. Compare EXOD. xxxiii. 13. **22.**] **Judas, not Iscariot** is the same person as "*Judas*

that thou wilt manifest thyself unto us, and not unto the
e ver. 15. world? 23 Jesus answered and said unto him, e If a man
love me, he will keep my words: and my Father will love
f 1 John ii. 24. Rev. iii. 20. him, f and we will come unto him, and make our abode
with him. 24 He that loveth me not keepeth not my
g ver. 10. ch. v. 19, 38: vii. 16: viii. 28: xii. 49. sayings: and g the word which ye hear is not mine, but
the Father's which sent me. 25 These things have I
h ver. 16. Luke xxiv. 49. ch. xv. 26: xvi. 7. spoken unto you, r *being yet present with you.* 26 But h the
Comforter, [s *which is*] the Holy Ghost, whom the Father
i ch. ii. 22: xii. 16: xvi. 13. 1 John ii. 20, 27. will send in my name, i he shall teach you all things, and
t *bring all things to your remembrance, whatsoever I have*

r *render,* while yet abiding with you.

s *omit: not expressed in the original. If any word is supplied,* even *would be better.*

t *render,* bring to your remembrance all things which I spake unto you.

the [brother] of James," in Luke vi. 16: see note on Matt. x. 3. Meyer remarks that the words **not Iscariot** are in reality superfluous, after ch. xiii. 30, but are added by St. John from his deep horror of the Traitor who bore the same name.

The question seems to be put with the Jewish idea, that the Messiah, the King and Judge of the nations, must necessarily *manifest himself to the world.* [In reference to the reading in the margin, "**And how is it,** &c.?", we may remark, that **and,** preceding an interrogation, expresses astonishment at what has just been said, and, assuming it, connects to it a conclusion which appears to refute or cast doubt on it.] **how is it that**] literally, **What has happened, that . . .?**

23, 24.] These verses contain the answer to the question in both its parts:—"*how is it, that Thou wilt manifest Thyself* **to us,**"—because love to Christ, leading to the keeping of His word, is the necessary condition of the indwelling and manifestation in man of the Father and the Son;—"*how is it, that Thou wilt* **not** *manifest Thyself* **to the world**?" because want of love to Christ, leading to neglect of His words, necessarily excludes from communion with the Father and the Son, and the Spirit, who reveals the Son in man. "The addition, **we will come unto him, and make our abode with him,** makes this incapacity still plainer and more deeply felt." Meyer. For (**and** meaning,—hence you may infer what I am setting forth) **the word which ye hear** (and which the world *keepeth not,* but *neglects*),—**is not Mine, but the Father's.** On the gracious and wonderful promise of ver. 23, see Rom. viii. 15. 25—31.] *His farewell, and the parting bequest of His Love.*

25.] **have I spoken** is anticipatory, referring, as "*I said*" (ver. 26), to the futures, "*shall teach,*" and "*shall bring to remembrance.*" Meyer supposes that a *pause* took place here, and the Lord looks back on what He had said to them. But this does not seem so natural.

26.] **But**—as if He had said, 'I know that ye do not understand them yet: but' &c. **the Holy Ghost**] The Paraclete, or Comforter, is now more closely defined by this well-known Name,—and, by the words, **whom (which) the Father will send,** and the pronoun **He . . .,** designated *personally,* as One sent, and One acting on them. **in my name**] not, 'in My stead,' but **in regard of me**—'in answer to My prayer, and prayers in My name,—to those who bear My name,—and as a means of manifesting Me.' **shall teach you all things** stands by itself, not with "*whatsoever I have said unto you:*" **shall teach you all things,**—'all that can and may be learnt by you, all that belongs to your work and life in Me.'

and bring all things to your remembrance] What is *not understood* is liable to be *forgotten;*—and therefore in this word is implied the giving them a right understanding of, as well as recalling, what Jesus had said to them: see ch. ii. 22; xii. 16. *It is on the fulfilment of this promise to the Apostles, that their sufficiency as Witnesses of all that the Lord did and taught, and consequently* THE AUTHENTICITY OF THE GOSPEL NAR-

said unto you. 27 [k] Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. [l] Let not your heart be troubled, neither let it be afraid. 28 Ye have heard how [m] I said unto you, I go away, and come [[u] *again*] unto you. If ye loved me, ye [x] *would rejoice,* because [[y] *I said*] [n] I go unto the Father: for my Father is greater than I. 29 And [o] now I have told you before it come to pass, that, when it is come to pass, ye [z] *might* believe. 30 [a] *Hereafter I will not* talk much with you: [p] for the prince of [b] *this* world cometh, and

k Phil. iv. 7. Col. iii. 15.
l ver. 1.
m ver. 3, 18.
n ver. 12. ch. xvi. 10: xx. 17.
o ch. xiii. 19: xvi. 4.
p ch. xii. 31: xvi. 11.

[u] *not expressed in the original.*
[y] *omit.*
[a] *render,* I will no more.
[x] *render,* would have rejoiced.
[z] *render,* may.
[b] *render,* the.

RATIVE, *is grounded.* 27.] This is introduced by ver. 25, which suggests the speedy close of the discourse. It was customary to take leave with wishes of peace:—so 1 Sam. i. 17: Luke vii. 50: Acts xvi. 36: 1 Pet. v. 14: 3 John 15. Also, to reassure by such words; see Gen. xliii. 23: Judg. vi. 23. But our Lord distinguishes *His* peace, *true* peace, '*the peace which I have and give*' (see ch. xv. 11), from the mere empty word used in the world's form of greeting. Peace (in general) He *leaves* with them;—*His* peace He *gives* to them, over and above that other. The words, **as the world giveth,** must refer, I think, to the world's *manner of giving,*—not to the unreality of the world's peace, of which, however true, there is no direct mention here. The world can only give peace in empty formulæ, saying 'Peace, peace,' when there is no peace: Jer. vi. 14 al. 28.] The former part of the verse gives a reason why their heart should not be *troubled;*—then the rest of the verse removes all ground of fear, since it is an *exaltation* of Him whom they loved, which is about to happen; and therefore a ground of joy, and not of fear. **my Father is greater than I**] And therefore the *going* of Jesus *to the Father* is an *advancement.* This word **greater,** as Luther well remarks, is not here used as referring to the *Nature or Essence of the Son as related to the Father,*—but as indicating that particular subordination to the Father in which the Lord Jesus then was,—and the cessation of the state of humiliation, and entering into His glory, which would take place on His being received up to the Father. So also Calvin: "Christ is not here comparing the Divinity of the Father with His own, nor His human nature with the divine essence of the Father, but rather His present state with the heavenly glory to which He was soon to be exalted." And Cocceius: "The inferiority here is not to be understood as meaning, according to His human nature; for the words point to an inferiority which would be *laid aside, on His going to the Father.*" And this removes all reason for fear, as *they* will be exalted in *Him.* The whole doctrinal controversy which has been raised on these words (especially by the Fathers against the Arians), seems not to belong to the sense of the passage. That *there is a sense* in which the Father is greater than even the *glorified* Son, is beyond doubt (see especially 1 Cor. xv. 27 f.); but as on the one hand that concession is no concession to Arianism, because it is not in the essential being of the Son, but in His Mediatorial office, that this His inferiority consists,—so on the other hand this verse implies in itself *no such* inferiority, the discourse being of *another kind.*

29.] **I have told you**—viz. 'the prophecies of My Resurrection and Ascension,' &c.

ye may believe] See ch. xiii. 19, where the words "*that I am He*" are supplied. **That ye may believe,** in the fullest sense of the word. "Not that they did not previously believe Him to be the Son of God: but then, when that was fulfilled in Him, which He had before predicted,—this their faith, which now, when he was speaking to them, was small, and, when He died, was almost extinguished, revived and flourished." Augustine. See 1 John v. 13.

30.] **I will no more talk much with you**:—then, as Stier remarks, He had *some* words more to say, and was not about to break off at ver. 31, as some have supposed. The necessity of the time broke off further words. **the prince of this world**] i. e.

hath nothing in me. 31 But that the world may know
q ch. x. 18. Phil. ii. 8. Heb. v. 8. that I love the Father; and q as the Father gave me
commandment, even so I do. Arise, let us go hence.

XV. 1 I am the true vine, and my Father is the husband-

Satan:—not, Satan in Judas, but *Satan himself*, with whom the Lord was in conflict during His passion: see Luke iv. 13 (and note), and xxii. 53. **hath nothing in me**] i. e. as Augustine, "*findeth no sin in Me.*" This is the only true interpretation: **has nothing in Me**—no point of appliance whereon to fasten his attack. But Meyer well observes, that this is rather *the fact to be assumed* as the *ground* of what is here said, than the *thing itself* which is said. Tholuck, and many others render it, '*has no power over me*,' or as Euthymius, *finds nothing worthy of death*.

31.] 'But My Death is an act of voluntary obedience, that it may be known that I love and obey the Father—that the glory of the Father in and by Me may be manifested.' The construction is elliptic: supply, 'But (his power over Me for death will be permitted by Me) that,' &c. And the period should be at **so I do**, as in the text. Meyer and others would put only a comma here, and carry on the sense, '*But that the world may know that I love the Father, and as the Father commanded me, thus I do, arise, let us go hence.*' I need only put it to the inner feeling of any who have learned to appreciate the majesty and calmness of our Lord's discourses, whether a sentence so savouring of theatrical effect is likely to have been spoken by Him. We may notwithstanding safely believe that the words "*Arise, let us go hence*," *without this connexion*, do undoubtedly express the holy boldness of the Lord in going to meet that which was to come upon Him, and are for that reason inserted by St. John. **Arise, let us go hence**] These words imply a movement from the table to depart. Probably the rest of the discourse, and the prayer, ch. xvii., were delivered when now all were standing ready to depart. There would be some little pause, in which the preparations for departure would be made. But the *place* is clearly the same, see ch. xviii. 1, "*when Jesus had spoken these words, He went forth*:"—besides which, we can hardly suppose, as Grotius and others, discourses of a character like those in ch. xv. xvi. to have been delivered to as many as eleven persons, while *walking by the way*, and in a time of such publicity as that of the Paschal feast. Still less is the supposition of Bengel and Beausobre probable,—that ch. xiii. xiv. happened outside the city, and that between ch. xiv. and xv. the paschal meal takes place. Compare also ch. xiii. 30, which is decisive against this idea.

CHAP. XV. 1—27.] *Injunction to vital union in love with Jesus and one another.*

1—11.] *Their relation to Him.* Various circumstances suggestive of this similitude, of the *vine and its branches*, have been imagined; but none of them are satisfactory. The vineyards on the way to Gethsemane,—the carved vine on the great doors of the temple,—a vine trained about the window of the guest-chamber,—are all fanciful, and the two first (see on ch. xiv. 31) inapplicable. The *cup*, so lately partaken, is certainly nearer,—see below. But I believe that most probably the Lord did not take the similitude from any outward suggesting occasion, but as a means of illustrating the great subject, *the inner unity of Himself and His*. Occasion enough was furnished, by the Old Test. symbolism of the vineyard and the vine,—Isa. v. 1 ff.; Jer. ii. 21; Ezek. xix. 10 ff., and especially Ps. lxxx. 8—19: by the intimate analogy of vegetable life (of which the tree bearing fruit is the highest kind, and of such trees the vine the noblest) with spiritual, and perhaps also by the **fruit of the vine** having been so recently the subject of their attention and the Lord's prophecy, Luke xxii. 18 and the parallel places. 1.] The Vine and branches stand in a much nearer connexion than the Shepherd and the sheep, or the Lord of the vineyard and the vines; and answer to the Head and members in Eph. v. 23, 30; Col. ii. 19, linked together by a common organization, and informed by one and the same life. **the TRUE vine**] not only, 'the vine by which prophecy is fulfilled:' not only, 'the vine in which the organism and qualities of the vine are most nobly realized,' but, as in ch. i. 9, **the true**, i. e. the original, or *archetypal*: that which served for the pattern of all such afterwards. The material creations of God are only inferior examples of that finer spiritual life and organism, in which the creature is raised up to partake of the divine nature; only *figures of the true*, Heb. ix. 24; "*patterns* (i. e. *representations*) *of things in the heavens*," ib. 23; see ch. vi. 32. **the husbandman**] Not

man. 2 [a] Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he [c] *purgeth it*, that it may [d] *bring forth* more fruit. 3 [b] [e] *Now are ye clean through* the word which I have spoken unto you. 4 [c] Abide in me, and I in you. As the branch cannot bear [d] fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: he that abideth in me, and I in him, the same [f] *bringeth forth* much fruit: [g] *for without me* ye can do nothing. 6 If a man abide not in me, he is [e] cast forth as a branch, and is withered; and [h] *men* gather

[a] Matt. xv. 13.

[b] ch. xiii. 10; xvii. 17. Eph. v. 26. 1 Pet. i. 22.

[c] Col. i. 23. 1 John ii. 6.

[d] Hos. xiv. 8. Phil. i. 11; iv. 13.

[e] Matt. iii. 10; vii. 19. Acts iv. 12.

[c] *render*, cleanseth. [d] *render, as above*, bear.

[e] *render*, Ye are clean already by reason of.

[f] *render*, beareth: *the verb is one and the same throughout.*

[g] *render*, because apart from me. [h] *render*, they,

only the tiller of the land, but the vine-planter and dresser; He who has originated the relation between the vine and branches by planting the Vine in this earth (the nature of man), and who looks for and ensures the bringing forth of fruit.

2.] The Vine contains *fruitful*, and *unfruitful* branches. Who are these unfruitful branches? *Who are the branches?* Clearly, all those who, adopting the parallel image, are made *members* of Christ by baptism, Rom. vi. 3, 4; compare "*planted together*," ib. ver. 5, also Rom. xi. 17 ff. The Vine is *the visible Church here*, of which Christ is the *inclusive* Head: the Vine *contains* the branches; hence the unfruitful, as well as the fruitful, are in Me. Every such unfruitful branch the Father pulls off and casts away: and every one that beareth fruit He prunes, by cleansing it of its worthless parts, and shortening its rank growth, that it may ripen and enlarge its fruit better.

3.] clean, see ch. xiii. 10. In Eph. v. 26, we have both the *washing* by reason of the word, and the word itself, united. The *word* of Christ dwelling in them by Faith (see ver. 7) is the purifying principle (ch. xvii. 17). But the word clean here is not to be taken as equivalent to *cleansed*, or *pruned*, in the sense of ver. 2. The adverb now or already limits it to their present capacities and standing. There was more pruning at hand, when the sap should begin to flow,—when the Spirit should be shed abroad; and this future handling of the *husbandman* is indicated by the command, "*Abide in me.*" 4.] And I in you must not be taken as a *promise* ("*Abide in me, and then I will abide in you*"), which (see on ver. 2 above) would be contrary to the sense: but as a clause dependent on the former, "Take care that ye abide in Me and I in you: *both these* being necessary to the bringing forth fruit: see ver. 5, where the two are similarly bound together. Here the natural strictness of the similitude is departed from. The branch cannot sever itself from the vine: but, *such a case supposed*, every one will see the inevitable consequence. Bengel says well, "This passage plainly shews the difference between what takes place in nature and what takes place in grace." It is *the permitted free-will of the creature* which makes the difference between the branches in the two cases.

5.] The interpretation of the allegory which each mind was forming for itself, the Lord solemnly asserts for them. Notice the term the same—he and no other: "it is he, that beareth much fruit."

The separation indicated in the last clause of the verse is more than '*without Me*,' the words are best rendered apart, or separate from Me, from being in Me and I in you. The word because has respect rather to the sense, than to the words themselves: *because* union with Me is the sole efficient cause of fruit being produced, you having no power to do any thing, to bring any thing to perfection, to do any of those things which belong to that which ye are, separate from Me. 6.] This verse is a most important testimony against supra-lapsarian error, shewing us that *falling from grace is possible*, and pointing out the steps of the fall. Observe this is *not said of the unfruitful branch*, which the Father *takes away* (in judgment): but of one *who will*

them, and cast them into the fire, and they [i] *are burned.*
[f] ver. 16. ch. xiv. 13, 14: xvi. 23. [g] Matt. v. 16. Phil. i. 11. [h] ch. viii. 31: xiii. 35.
7 If ye abide in me, and my words abide in you, [f k] *ye shall ask* [l] *what* ye will, and it shall be done unto you. 8 [g] Herein is my Father glorified, that ye bear much fruit; [h m] *so shall ye be my* disciples. 9 As the Father hath loved me, so have I loved you: [n] *continue* ye in my love. 10 [i] If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy might remain in you, and [k] that your joy might be full. 12 [l] This is my commandment, That ye love one
[i] ch. xiv. 15, 21, 23. [k] ch. xvi. 24: xvii. 13. 1 John i. 4. [l] ch. xiii. 34. 1 Thess. iv. 9. 1 Pet. iv. 8. 1 John iii. 11: iv. 21.

[i] *render,* burn. [k] *read,* ask (*imperative*). [l] *render,* whatsoever. [m] *read and render,* and so shall ye become. *Many ancient authorities read,* that ye bear much fruit, and become. [n] *render, as below,* abide.

not abide in Christ, becomes separate from Him: (1) he is *cast out* (of the vineyard, or of the Vine) like a branch in such a case: (2) he becomes *dried up,* having lost the supply of life-giving sap ('quenched the Spirit,' 1 Thess. v. 19): (3) he is gathered up with other such (Matt. xiii. 40) by the angels at the great day: (4) is cast into the fire, as the result of that judgment; and finally (5) '*burneth;*' not, 'is burned,' in any sense of being *consumed; "and must burn,"* as Luther renders it. **7.**] All bringing forth fruit is the result of answered prayer for the assisting grace of God: and therefore the answer of all prayer is here promised to those who abide in Christ and have His word (Heb. vi. 5) abiding in them. The imperative is used by anticipation, of the future time. This not having been seen, it has probably been altered to the future, as in the A.V.: see ch. xiv. 13. **whatsoever ye will,** in the supposed case, is necessarily *in the way of God's will,* and as tending to *bearing much fruit.* **8.**] **Herein** belongs to the following words, not the preceding: as in the text. The **much fruit** is not merely 'large success in the apostolic mission,' but 'individual advance in bringing forth the fruits of the Spirit.' According to the reading cited in the margin, the Father's glorification is continued by another result, **and that ye may become My** (true) **disciples**] "It is the *foundation* of being a Christian, to become a disciple of Christ: it is the *completion* of being a Christian, to be a disciple of Christ." Bengel. According to the reading with the verb in the future, the actual result of what precedes is stated: **and so ye shall become My disciples.**

9.] The Love between the Father and Christ is compared with that between Christ and His disciples. 'As the Father hath loved the Son, so the Son His disciples.'

The words **my love** may be understood as meaning *the love of Me;*—but the sense is not good, and the expression is not parallel with the same expression in ver. 10; so that I prefer **my love,** *the love which I have towards you;* remain in it; do not cast yourselves out of it. The other sense is *implied* in this, but not expressed.

10.] The way thus to remain is prescribed; even that way of simple obedience to *His* Will, which He followed to the Will of the Father. On the words **my love,** see above. **11. have I spoken**] Again anticipatory, hastening to the end of the discourse, and treating it as ended. **my joy**] not '*joy concerning Me,*' nor '*joy derived from Me,*' nor '*My joy over you,*' but **My joy,** properly speaking (see 2 Cor. ii. 3, "*My joy is the joy of you all*"): "His own holy exultation, the joy of the Son in the consciousness of the love of God, of His Unity with the Father: see ver. 10." (Lücke.) **and that your joy might be full**] That their joy might, by the indwelling of that *His Joy,* be uplifted and ennobled even to fulness,—to the extreme of their capability and satisfaction,—and might remain so.

12—17.] *Union in love with one another enjoined on them.* **12.**] That He may shew them that it is no rigid code of keeping commandments in the legal sense, ver. 11 is inserted, and now *the* commandment (as including all others) is again

another, as I [o *have*] loved you. 13 m Greater love hath no man than this, that a man lay down his life for his friends. 14 n Ye are my friends, if ye do whatsoever I command you. 15 p *Henceforth* *I call you not* servants; q *for* the servant knoweth not what his lord doeth: but I have called you friends; r o *for all things that I have heard of my Father I have made known unto you.* 16 p Ye s *have not chosen* me, but I t *have chosen* you, and q u *ordained* you, that ye should go and x *bring forth* fruit, and that your

m ch. x. 11, 15. Rom. v. 7, 8. Eph. v. 2. 1 John iii. 16.
n ch. xiv. 15, 23. Matt. xii. 50.
o see Gen. xviii. 17. ch. xvii. 26. Acts xx. 27.
p ch. vi. 70: xiii. 18. 1 John iv. 10. 19.
q Matt. xxviii. 19. Mark xvi. 15. Col. i. 6.

o *omit.*
p *render,* No more do I call you.
q *render,* because.
r *render,* because I made known unto you all things that I heard from my Father.
s *render,* did not choose.
t *render,* chose.
u *render,* appointed.
x *render,* bear.

explained (see ch. xiii. 34), to be, *mutual love,*—and that, after His example of Love to them. **13.**] A difficulty has been unnecessarily found in this verse, because St. Paul, Rom. v. 6 ff., cites it as a nobler instance of love, that Christ died for us *when we were enemies.* But manifestly *here* the example is from common life, in which if a man did lay down his life, it would naturally be for his friends; and would be, and is cited as, the greatest example of love. Nor again is there any doctrinal difficulty: our Lord does not assert of himself, that He laid down his life *only* for his friends (as defined in the next verse), but puts forward *this side* of his Love as a great and a practical example for his followers. His own great Sacrifice of Himself lies in the background of this verse; but only in the background, and with but one side of it seen, viz. his Love to *them.* See 1 Tim. iv. 10, and compare 1 John iii. 16.

14.] parallel to ver. 10,—and like it, guarded, in vv. 15, 16, 17, from legal misinterpretation. **15.**] Spoken, by anticipation, of the state in which He would place them under the Spirit. Nor is there any discrepancy with ch. xiii. 13, 16, and ver. 20 here, which are also spoken of their future condition: for in that sense both relations subsist together. It is the *lower sense* of the word rendered **servant** (signifying both *servant* and *slave*), which is brought out in this verse. The anticipatory character of the saying is clearly shewn in the words, "*Knoweth not what his lord doeth:*" for this was precisely their *present* condition, but was after His Ascension changed into light and knowledge. **I made known unto you**] Here again the allusion must be (see ch. xvi. 12) to their future state under the dispensation of the Spirit: nay, even to the fulness and completion of *it,* as Augustine remarks; compare the confession of one of the greatest Apostles, 1 Cor. xiii. 10. "As we look for immortality of the flesh and salvation of the soul in the future, although, having received the pledge of both, we are said to be already saved: so we should hope for in the future the knowledge of all things which the Only-begotten has heard from the Father, although Christ says He has already made them known to us." Augustine.

16.] See 1 John iv. 10, 19. Further proof of His love, in his choosing His, when they had not chosen Him. **appointed**] See Acts xiii. 47: 1 Thess. v. 9, and reff. Chrysostom and others explain it as meaning "*planted,*" in reference to the similitude of the *vine.* But the parable seems to be no further returned to than in the allusion implied in *bearing fruit.* "*Ordained,*" in A. V., is objectionable, as conveying a wrong idea, that of *appointing to the Ministry,* which is not here present. **that ye should go and bear fruit**] The word **go** probably merely expresses (see Matt. xviii. 15; xix. 21, and Luke viii. 14) the activity of living and developing principle; not the missionary journeys of the Apostles, as some have explained it. The **fruit** is not the Church, to be founded by the Apostles, and endure;—this is evident, for *here* the fruit is spoken of with reference to *themselves,* and their ripening into the full stature of Christ. Much of their fruit will be neces-

fruit should remain: that [r] whatsoever ye [y *shall*] ask of
[s] the Father in my name, he may give it you. 17 [s] These
things I command you, that ye love one another. 18 [t] If
the world [z] *hate* you, [a] *ye know* that it [b] *hated* me before
[y *it hated*] you. 19 [u] If ye were of the world, the world
would love his own: but [x] because ye are not of the world,
but I have chosen you out of the world, therefore the
world hateth you. 20 Remember the word that I said
unto you, [y c] *The servant is not* greater than his lord. If
they [y *have*] persecuted me, they will also persecute you;
[z] if they [y *have*] kept my [d] *saying*, they will keep your's
also. 21 [e] *But* [a] all these things will they do unto you for

[r] ver. 7. ch. xiv. 13.
[s] ver. 12.
[t] 1 John iii. 1, 13.
[u] 1 John iv. 5.
[x] ch. xvii. 14.
[y] Matt. x. 24. Luke vi. 40. ch. xiii. 16.
[z] Ezek. iii. 7.
[a] Matt. x. 22: xxiv. 9. ch. xvi. 3.

[y] *omit.*
[a] *better imperative*, know.
[c] *render*, There is no servant.
[z] *render*, hateth.
[b] *render*, hath hated.
[d] *render*, word.
[e] *render*, Howbeit.

sarily the winning of others to Christ: but that is not *the prominent* idea here.

that your fruit should remain] See 2 John 8: Rev. xiv. 13. **that whatsoever ye ask . . .**] This second that is parallel with the former one, not the result of it; the two, the bringing forth of fruit and the obtaining answer to prayer, being co-ordinate with each other; but (vv. 7, 8) the bearing fruit to God's glory is of these the greater, being the result and aim of the other. 17.] The expression **these things** refers (as almost always in John, see verses 11, 21; xvi. 1, 25, 33; xvii. 1; xviii. 1 al.) back to what has gone before. 'The object of my enjoining these things on you is (for all since ver. 12 has been an expansion of the words "*as I loved you*") that ye love one another' (see 1 John iv. 11). Then from the indefiniteness of this term, **one another**, our Lord takes occasion to forewarn them that however wide their love to one another, they cannot bring all within this category; there will be still the **world** outside, which will hate them.

18—27.] *Their relation to the world*: and vv. 18—21, *ground of the world's hatred*. On the connexion, see above.

18.] See ch. vii. 7. The verb rendered in the A. V. "*ye know*," is most likely imperative, **know ye**. The *assertion* of their knowledge of the fact would in all likelihood have been otherwise expressed in the original. See more in the note in my Greek Test. The great proof of this hatred to Him was yet to come, but is viewed as past. This knowledge brings comfort, 1 Pet. iv. 12, 13. 19.] not only explains this hatred, but derives additional comfort from it, as a sign that they were not (any longer) *of the world*; but chosen out of it by Him, and endued with a new life from above. By the result being expressed in the words, **would love his (its) own**, not "*would love you*," we have the true practice of the world hinted at, and the false character of the world's love, as a mere *self-love*, set forth. In this 'loving their own,' the children of this world fall into hating one another. Meyer remarks the solemnity of **the world** thus repeated five times. 20.] Our Lord had said it to them in ch. xiii. 16, but with a different reference: the sense here being, 'Remember the saying, for it is true in this matter also;' see Matt. x. 24, where it is used in the same sense. **They**, i. e. *the world*—the persons constituting it. A difficulty has been raised on the latter clause of this verse, because "*they*" did not in any sense "*keep*" Christ's word, whereas they did persecute Him: and an attempt has been made to give to the word "*keep*" the sense of *watching* with a hostile intent, which it will not bear. Nor is *irony* (Lampe, Stier) in this latter clause at all in keeping with the solemnity of the discourse. There is no real difficulty: the words simply mean, 'the keeping My word and the keeping yours are intimately joined, and when you find the world or any part of the world do the first, you may infer the other.' The issue of the condition, "*If they kept My saying*," was to be proved by their rejection and killing of the Lord Jesus.

21.] **Howbeit** — stronger than merely

my name's sake, because they know not him that sent me.
22 [b] If I had not come and spoken unto them, they [f] *had not had* sin: [c] but now they have no [g] *cloke* for their sin.
23 [d] He that hateth me hateth my Father also. 24 If I had not done among them [e] the works which none other man did, they [f] *had not had* sin: but now have they both seen and hated both me and my Father. 25 But [[h] *this cometh to pass,*] that the word might be fulfilled that is written in their law, [f] They hated me without a cause.
26 [g] But when the Comforter is come, whom I will send unto you from the Father, [[h] *even*] the Spirit of truth, which proceedeth from the Father, [h] he shall [i] *testify* of

[b] ch. ix. 41.
[c] Rom. i. 20. James iv. 17.
[d] 1 John ii. 23.
[e] ch. iii. 2: vii. 31: ix. 32.
[f] Ps. xxxv. 19: lxix. 4.
[g] Luke xxiv. 49. ch. xiv. 17, 26: xvi. 7, 13. Acts ii. 33.
[h] 1 John v. 6.

[f] *render,* would not have.
[g] *render, for perspicuity,* excuse.
[h] *not expressed in the original.*
[i] *render,* bear witness.

"*But:*"—nay, so far is this from being so, that it is on this very account, *because* ye belong to Me, that they will thus treat you. **all these things**—all that is implied in *hating* and *persecuting*. It was on account of *bearing the Name of Christ* that the Christians were subjected to persecution in the early ages, and that they are even now hated by those who know Him not: but this is to them comfort and joy, see Acts v. 41: 2 Cor. xii. 10: Gal. vi. 17: 1 Pet. iv. 14. **they know not**] not, '*They know Him not as having sent Me*'—but **they know not Him who has sent Me.** Ignorance of God (not desiring the knowledge of His ways) is the great cause of hostility to Christ and His servants. 22.] *The sinfulness of this hate.* See ch. ix. 41 and note. **If I had not come and spoken unto them,** i. e. **discoursed to them,** generally: not, *acquainted them with their sin.* The *sin* spoken of is, not the generally sinful state of the world,—nor the sin of unbelief in Christ, which they of course could not have committed, had He never come: but *the sin of hatred to Him and His,* which might have been excused otherwise, but now that He had come and discoursed with them, had no excuse, since He had plainly shewn them the proofs of His mission from the Father. Thus He shews that they embraced the side of evil of their own accord, and had no pretext of self-justification. 23.] See ch. xiv. 9. Human regards, whether of love or of hatred, towards Him who is the only manifestation of the Father to His creatures, are in fact directed towards the Father Himself; see Ps. lxix. 9, cited in Rom. xv. 3. 24.] He refers to the testimony of His *works* among them also, as leaving them again without excuse;—they had had ocular witness of His mission.

25.] But all this not as an *accidental* thwarting of My word and work among them, but as a matter predicted in Scripture. **in their law,** ch. x. 34 and note. To suppose any irony in these words, as De Wette does ('they are *true followers-out of their law*'), is manifestly against the whole spirit of our Lord's reference to the law. It is called '*their* law,'—"the law which they are ever turning over and vaunting themselves about," as Bengel says,—as condemning them, though their boast and pride. **without a cause,** as answering to "*they have no excuse for their sin,*" ver. 22. The citation is probably from Psalm lxix., which treats of the rejection and sufferings of the Messiah.

26.] This assurance carries on the testimony concerning Christ,—which the world should see and hear, and yet reject and hate Him,—even to the end of time, by means of the Spirit of Truth: so that on the one hand this **seeing and hating** must not be expected to cease as long as the Spirit bears this witness,—and on the other, He, the Spirit of Truth, will never cease to overcome the hating world by this His testimony. **the Comforter (Paraclete)**] See ch. xiv. 16 and note. **whom I will send**] Stier dwells on the accurate division of the clauses here, "*the Comforter* **whom I will send,**"—but "*the Spirit of Truth* **which proceedeth from the Father.**" The first clause he regards as spoken with reference to the mediatorial dispensation, of the Spirit in His office as Paraclete, sent from the Father by the glorified Son (or, by the Father in the

i Luke xxiv. 48. Acts i. 8, 21, 22: ii. 32: iii. 15: iv. 20, 33: v. 32: x. 39: xiii. 31. 1 Pet. v. 1. 2 Pet. i. 16.
k Luke i. 2. 1 John i. 1, 2.
a Matt. xi. 6: xxiv. 10: xxvi. 31.
b ch. ix. 22, 34: xii. 42.
c Acts viii. 1: ix. 1: xxvi. 9, 10, 11.
d ch. xv. 21. Rom. x. 2. 1 Cor. ii. 8. 1 Tim. i. 13.

me: 27 and [1] ye also [k] *shall bear witness*, because [k] ye have been with me from the beginning.

XVI. [1] These things have I spoken unto you, that ye [a] should not be offended. 2 [b] They shall put you out of the synagogues: yea, [l] *the time* cometh, [c] that whosoever killeth you will think that he [m] *doeth God service*. 3 And [d] these things will they do [[n] *unto you*], because they have not known the Father nor me. 4 [e o] *But* these things have I [p] *told you*, that when [q] *the time shall come*, ye may remem-

e ch. xiii. 19: xiv. 29.

[k] *render*, are witnesses.
[l] *render*, the hour, *or*, an hour.
[m] *better*, offereth a service to God.
[n] *omitted by most of the ancient authorities.*
[o] *render*, Nevertheless.
[p] *render*, spoken unto you.
[q] *read and render*, their hour is come.

Son's name, ch. xiv. 26), and bringing in the dispensation of the Spirit;—the second, in strictness of theological meaning, of the essential nature of the Spirit Himself, that He *proceedeth forth from the Father*. (And if from the Father, from the Son also,—see ch. xvi. 15, and those passages where the Spirit is said to be *His* Spirit, Rom. viii. 9; Gal. iv. 6; Phil. i. 19; 1 Pet. i. 11, also Rev. xxii. 1.) Perhaps however it is better to take *the whole* as spoken with reference to the mediatorial dispensation. Then the former description is *parallel with* the latter, and the procession from the Father *is* the sending by the Son. At all events, *this passage*, as Beza remarks, cannot be alleged either one way or the other in the controversy with the Greek church, which maintains that the Holy Spirit proceeds from *the Father alone*, not as we (see Nicene Creed) *from the Father and the Son*. 27.] The disciples are not, as some have supposed, here mentioned as witnesses *separate from* and *working with* the Holy Spirit. The witness is *one and the same;* the Spirit will witness in and by them: the introductory clause, **when the Comforter is come**, belongs to the whole; see Luke xxiv. 48, 49, where this is strongly expressed. This verse alludes to the historical witness which the Holy Ghost in the ministers and eye-witnesses of the word, Luke i. 2, should enable them to give,—which forms the *human side* of this great testimony of the Spirit of truth, and OF WHICH OUR INSPIRED GOSPELS ARE THE SUMMARY: the *Divine side* being, His own indwelling testimony in the life and heart of every believer in all time. But both the one and the other are given *by the self-same* SPIRIT;—neither of them inconsistent with, or superseding the other.

from the beginning, as in Luke i. 2, and in the sense of Acts i. 21;—'from the beginning of the Lord's ministry.' The present tenses set forth the connexion between the being (continuing to be) witnesses, and the being (having been throughout) companions of the Lord in His ministry. Thus we have in 1 John iii. 8, "*the devil sinneth from the beginning.*"

CHAP. XVI. 1—33.] *The promise of the Comforter expanded in its fulness.* And herein, vv. 1—15, *the conditions of His coming and His office.* 1.] **These things**, viz. ch. xv. 18—27,—not only the warning of the hatred of the world, but the promise of the testifying Spirit (Stier).

2.] On **putting out of the synagogue**, see ch. ix. 22; xii. 42. The word **yea** introduces a yet more grievous and decisive proof of their nature.

that he offereth a service to God] The verb in the original is the technical word for *offering a sacrifice*. The Rabbinical books say that "he who sheds the blood of an infidel is as one offering a sacrifice." See 1 Cor. iv. 13, and note. 3.] See Luke xxiii. 34; ch. xv. 21; Acts iii. 17; and 1 Tim. i. 13. 4.] **Nevertheless** here indicates no contrast, but only breaking off the mournful details, and passing back to the subject of ver. 1. If we are to seek any contrast, it will be between the "*non-knowledge*" of the world, and the "*remembering*" of the church. The one know not what they are doing: the other know well what they are suffering.

their hour] i. e. the time of their

ber that I told you of them.. [r] *And* [f] these things I said [f] see Matt. ix. 15.
not unto you at the beginning, because I was with you.
5 But now [g] I go my way to him that sent me; and none [g] ver. 10, 16. ch. vii. 33: xiii. 3: xiv. 28.
of you asketh me, Whither goest thou? 6 [s] *But* because I
have said these things unto you, [h] sorrow hath filled your [h] ver. 22. ch. xiv. 1.
heart. 7 Nevertheless I tell you the truth, It is expedient
for you that I [t] *go away*: for if I [u] *go not away*, [i] the [i] ch. vii. 39: xiv. 16, 26: xv. 26. [k] Acts ii. 33. Eph. iv. 8.
Comforter will not come unto you; but [k] if I [x] *depart*, I
will send him unto you. 8 And when he is come, he will

[r] *render*, But.
[s] *render*, Yet.
[t] *render*, depart.
[u] *render*, depart not.
[x] *render*, go.

happening. The "I" before **told you of them** is emphatic, 'I MYSELF:'—**that it was I** MYSELF **who told you.** A difficulty has been found in the latter part of the verse, because our Lord had repeatedly announced to them future persecutions, and that at least as plainly as here, Matt. v. 10; x. 16, 21—28, and elsewhere. And hence some Commentators find ground for supposing that the chronological order of the discourses has not been followed in the three first Gospels. But there is in reality no inconsistency, and therefore no need for such a supposition. This declaration, *as here meant*, was *not made before*, because He was with them. Then clearly it *is now made*, in reference to His immediate departure. And if so, to what will **these things** most naturally refer? To *that full and complete account* of the world's motives, and their own office, and their comfort under it, which He has been giving them. This He had *never before done* so plainly, though occasional mention has been made even of the help of the Spirit under such trials; see Matt. x. 19, 20. **because I was with you**] While the Lord was *with them* (compare Matt. ix. 15), the malice of the world was mainly directed against *Him*,—and they were overlooked: see ch. xviii. 8.

In this past tense, **I was**, we have the anticipatory character of the discourse again manifest. The Lord looks upon His earthly course as ended. 5.] This is occasioned by the foregoing, but in fact begins the new subject, *the condition of the Comforter's coming*. **and none of you asketh me . . . .**] They had (see ch. xiii. 36; xiv. 5) asked this *verbally* before: our Lord therefore cites the question here in some other and deeper sense than they had used it there. I believe the meaning to be: 'None of you enquires into the NATURE *of My departure*, so as to appear anxious to know what advantages are to be derived from it; but (ver. 6) you are all given up to grief on account of what I have said.' 6.] 'Grief has filled, entirely occupied, your heart (not "*your hearts*," but singular, as common to all, see Rom. i. 21), to the exclusion of any regard of my object in leaving you.' 'These are the same disciples who afterwards, when their risen Lord had ascended to heaven,—without any pang at parting with Him, returned with great joy to Jerusalem, Luke xxiv. 52.' Augustine remarks that "there is beneath this mild rebuke a tacit consolation. For while He blames them in that they neglected enquiring whither He was going, He virtually excuses this their negligence, in that it arose from their being overwhelmed with sorrow." 7.] **Nevertheless** refers to the last clause,—notwithstanding that no one of you asks me, I *Myself* will tell you the real state of the case. **It is expedient for you**, implies that the dispensation of the Spirit is a more blessed manifestation of God than was even the bodily presence of the risen Saviour. Every rendering of this verse ought to keep the distinction between the two verbs which our Lord uses in speaking of His departure; which is not accurately done in the A. V. **Depart** and **go** seem to be the best words: the first expressing merely the *leaving them*, the second, the *going up* to the Father. The **I** before **depart** is again emphatic: 'that I, for my part, should leave you.' This saying of our Lord, that the Comforter **will not come**, except He himself depart, is a convincing proof, if one more were needed, that *the gift of the Spirit at and since the day of Pentecost, was and is something* TOTALLY DISTINCT *from any thing before that time: a new and loftier dispensation.* 8—11.]

γ *reprove* the world of sin, and of righteousness, and of
1 Acts ii. 22—37. judgment: 9 [1]of sin, because they believe not on me; 10 of

γ *render*, convict.

We have here, in a few deep and wonderful words, *the work of the Spirit on the world* set forth. This work He shall begin when He is come,—come, that is, to you: not, however, merely '*by your means*,' but personally: so that it is *not the work and witness of the Apostles* which is spoken of, except in so far as they are servants of the Holy Spirit, but *His own immediate* personal working. **8. will convict**] It is difficult to give in one word the deep meaning of the original term: '*convince*' approaches perhaps near to it, but does not express the double sense, which is manifestly here intended—of a *convincing* unto salvation, and a *convicting* unto condemnation:—'*reprove*' is far too weak, conveying merely the idea of an outward rebuke, whereas this reaches into the heart, and works inwardly in both the above-mentioned ways. See the whole question amply discussed in Archdeacon Hare's "Mission of the Comforter," vol. ii. note K. Lücke's comment is valuable: 'The testimony of the Holy Ghost in behalf of Christ as opposed to the unbelieving world (ch. xv. 26) is essentially a *refutation*, a demonstration of its wrong and error. All the apostolic preaching, as addressed to the world, takes necessarily this polemical form (1 Tim. v. 20; 2 Tim. iv. 2; iii. 16; Titus i. 9, 13; ii. 15). And the more difficult was the disciples' conflict against the power of this world with only the Word for their weapon, the more comfort was it for them, that the power of God the Spirit working by this *refutation* was their help. In Matt. x. 19, 20; Luke xii. 11, 12, the apologetic side of their conflict, which was in close connexion with the polemical, is brought into view. In the word here used is always implied the refutation, the overcoming of an error, a wrong, — by the truth and the right. And when, by means of the "*refutation*" the truth detects the error, and the right the wrong, so that a man becomes conscious of them,—then arises the feeling of *guilt*, which is ever painful. Thus every such "*refutation*" is a chastening, a punishment. And hence this office has been called the *punitive* office of the Spirit. The *effect* of the "*refutation*" carried on by the divine Spirit in the world may be *to harden*: but its *aim* is the *deliverance* of the world. This term the world, in John, includes those who are not yet delivered (from the power of Satan to God), who *may be yet delivered*,—not the condemned. If the "*refutation*" of the world is a moral process, its result may just as well be conversion, as non-conversion. *Only thus* did the refutation carried on by the Spirit answer the end of Christ's coming;—only thus could it be a cheering support to the Apostles. Certainly, the judgment with which it closes is *condemnation*, not however of the *world*, but of the *Prince of the world*.' De Wette denies the *salutary* side of this convicting process—but he is certainly wrong: see below.

These three words, sin, righteousness, judgment, comprehend the three great steps of advance in spiritual truth among men. Of itself the world does not know what *Sin* is, what *Righteousness* is, what *Judgment* is. Nor can either of these be revealed to any man, except by the Spirit of God working within him. Each man's conscience has some glimmering of light on each of these; *some* consciousness of guilt, *some* sense of right, *some* power of judgment of what is transitory and worthless: but all these are unreal and unpractical, till the convicting work of the Spirit has wrought in him. **9.**] And the great opening of *Sin* to the world is to shew them that its root and essence is, *unbelief in Christ as the Son of God*. UNBELIEF:—for, mankind being alien from God by nature, the first step towards their recovery must be to lay hold on that only safety which He has provided for them; and that laying hold is *faith*, and the not doing it, when revealed and placed before them, is *sin*. Beforetime, it was also *unbelief*;—'The fool hath said in his heart, there is *no God*:'—but now,—for we can only believe as God has revealed Himself,—it is unbelief in *Christ the Son of God*,—the *having no desire to come to Him*: see this pointedly asserted 1 John v. 10—12. Remember, this unbelief is not a mere want of historical faith,—but unbelief *in its very root*,—the want of a personal and living recognition of Jesus as the Lord (1 Cor. xii. 3), which, wherever the Spirit has 'opened His commission' by the planting of the visible Church, is *the condemning sin* of the world. Of this He shall *convince* those who are brought out of the world, and ultimately *convict* those who remain in it and die in their sins (see Hare, "Mission of the Comforter,"

righteousness, because I go to my Father, and ye [z] *see* me no more; [11] [m] of judgment, because [n] the prince of this world [a] *is* judged. [12] I have yet many things to say unto you, [o] but ye cannot bear them now. [13] Howbeit when he, [p] the Spirit of truth, is come, [q] he will guide you into

m Acts xxvi. 18.
n Luke x. 18. ch. xii. 31. Eph. ii. 2. Col. ii. 15. Heb. ii. 14.
o Mark iv. 33. 1 Cor. iii. 2. Heb. v. 12.
p ch. xiv. 17: xv. 26.
q ch. xiv. 26. 1 John ii. 20, 27.

[z] *render*, behold.

[a] *render*, hath been.

vol. ii. note Q). 10.] The **righteousness** here spoken of cannot be *only* the righteousness *of Christ*, the mere conviction of which would only bring condemnation to that world which rejected and crucified Him: but as Stier remarks rightly, the conviction of the world concerning sin, righteousness, and judgment must be concerning a sin that is *theirs*, a righteousness that is (or, in the case of condemnation *might have been*) *theirs*, a judgment which is *theirs* (see below). Then *what is the world's righteousness?* Not their own, but that of the accepted Man Christ Jesus standing at the right hand of God (seen by us no more, but by that very withdrawal testified to be the Son of God, THE RIGHTEOUS ONE), manifested in the hearts of men by the Spirit to be *their only* righteousness;—and thereby that righteousness, which they had of their own before, is demonstrated to be worthless, and as filthy rags. It is *His going to the Father* by which this righteousness is assured to us, and by the effect of which, the Spirit, the conviction respecting it is wrought in our hearts. The *condemnatory* side of this part of the Spirit's work of conviction is,—that *remorse*, wherewith they whose day of grace is past shall look on the perfect righteousness which might have been theirs, and on the miserable substitute with which they contented themselves. 11.] As the **righteousness** spoken of was *the world's righteousness*, and the convicting them of it was the manifesting to them how worthless it (their righteousness after its old conception) was of their own by nature, but how perfect and complete it (the same as now newly and more worthily apprehended) is in and by Christ,—so now the **judgment** spoken of is *the world's judgment:—on the one side, their judgment* or estimate, or discrimination of things,—on the other side, *God's judgment*, to which it is opposed. This their judgment by nature they form in subjection to the prince of this world, the Devil, of whose power they are not conscious, and whose existence they even deny: but the Spirit of God shall convict this judgment of wrong;—shall shew them how erroneous and destructive it is, and what a bondage they have been under;—shall detect to them the Prince of this world reigning in the children of disobedience, and give them *a better judgment*, by which they shall 'not be ignorant of his devices' (2 Cor. ii. 11). But this better judgment itself is that very truth of God manifested in the Lord Jesus, by which (ch. xii. 31) *the Prince of this world is cast out*;—by which the follower of Christ is enabled to say, 'Get thee behind me, Satan;' by which the unbelieving world, and its Prince, are finally condemned in *the judgment* hereafter. I have preferred giving pointedly what I believe to be the sense of this most important passage, to stringing together a multitude of opinions on it: seeing that of even the best Commentators no two bring out exactly the same shade of meaning, and thus classification is next to impossible. It will be seen that in my view the *subjective* (internal, acting in and on the mind of its *subject*) and *objective* (external, viewed from without, belonging to the *object* regarded, not to him who regards it) bearing of the three words are *both* to be kept in sight, and that the great convictive work of the Spirit is to bring man OUT OF HIMSELF INTO CHRIST, Who (in His objective manifestation) must be *made unto him* (subjectively), 1. *redemption*, 2. *righteousness*, 3. *wisdom* (the fourth, *sanctification*, not being here treated of, as being another part of the Spirit's work, and on those who are no longer "*the world*," see ch. xvii. 16, 17); and to condemn those who remain in the world finally, in all these points, as having rejected Christ. And this convictive work of the Spirit is a *complex* and *progressive* work; including the ministry of the Apostles, and every step taken towards divine truth in the history of the Church, as well as the conversion of individuals, and condemnation of the unbelieving.

12.] The **many things** which our Lord does not say to them are, the things belonging to "*all the truth*" in the next verse, which were gradually unfolded, after the Ascension, by the Spirit. 13.] **he,**

[b] *all truth:* for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and [c] *he will shew you things to come.* 14 He shall glorify me: for he shall receive
r Matt. xi. 27. ch. iii. 35: xiii. 3: xvii. 10. of mine, and shall [d] *shew* it unto you. 15 [r] All things that the Father hath are mine: [e] *therefore* said I, that he [f] *shall take* of mine, and shall [d] *shew* it unto you. 16 [s] A little
s ver. 10. ch. vii. 33: xiii. 33: xiv. 19. while, and ye [h] *shall not see me:* and again, a little while,

[b] *render,* all the truth.
[c] *render,* he shall tell you the things to come.
[d] *render,* tell. [e] *render,* for this cause.
[f] *read and render,* receiveth.
[h] *render,* no longer behold me: *see note.*

emphatical, as in ver. 8: see note, ch. vii. 29. **all the truth**] viz. on those points alluded to in ver. 12. The Lord had ever told them *the truth,* and *nothing but the truth,* in spiritual things,—but not yet *the whole truth,* because they could not bear it. This the Spirit should lead them into, open the way to it, and unfold it by degrees. No promise of universal knowledge, nor of infallibility, is hereby conveyed; but a promise to them and us, that the Holy Spirit shall teach and lead us, not as children, under the tutors and governors of legal and imperfect knowledge, but as sons (Gal. iv. 6) making known to us the whole truth of God. This was in an especial manner fulfilled to *them,* as set to be the founders and teachers of the Churches. **for he shall not speak of himself**] The Spirit does not, any more than the Son, work or speak *of Himself:* both are sent, the one from the Father, the other from the Father and Son: the one to testify "*whatsoever He shall hear*" of the Father, the other of the Father and the Son. **whatsoever he shall hear**] from God, the Father and the Son. **he shall tell you the things to come**] As the *direct* fulfilment *to the Apostles* of the leading into the whole truth was the unfolding before them those truths which they have delivered down to us in their Epistles,—so, though scattered traces of the fulfilment of *this part* of the promise are found in the Acts and those Epistles, its complete fulfilment was the giving of the Apocalypse, in which "*the things to come*" are distinctly the subject of the Spirit's revelation, and with which His *direct* testimony closes: see Rev. i. 1; xxii. 6, 20. On the whole of this verse, see Eph. iv. 7—16. 14.] This is in connexion with ver. 12—and sets forth that the *Spirit guiding into* truth is in fact *the Son declaring* the truth, for He shall shew forth the glory of Christ, by revealing the matters of Christ,—the riches of the Father's love in him (ver. 15). This verse is decisive against all additions and pretended revelations subsequent to and besides Christ; it being the work of the Spirit to testify to and declare THE THINGS OF CHRIST; not any thing new and beyond Him. And this declaration is coincident with inward advance in the likeness and image of Christ (2 Cor. iii. 17, 18), not with a mere external development. 15.] Here we have given us a glimpse into the essential relations of the Blessed Trinity. The Father hath given the Son to have life and all things in Himself (Col. i. 19; ii. 2, 3), the relation being, that the Son glorifies not Himself but the Father, by revealing the Father, whom He alone knows (Matt. xi. 27). And this Revelation, the Revelation of the Father by Christ—is carried on by the blessed Spirit in the hearts of the disciples of Christ; Who receives (i. e. whose Office it is to receive) of the things of Christ, and declares, proclaims, to them. **for this cause I** (rightly) **said** .... i. e. 'this was the ground of My asserting:' not the reason *why it was said,* but the justification of it when said. This verse contains the plainest proof by inference of the orthodox doctrine of the Holy Trinity.

16—24.] *The Lord speaks of His withdrawal, and its immediate mournful, but ultimate* (and those soon to begin) *joyful consequences for His disciples.* The connexion is: 'Very soon will the Spirit, the Comforter, come to you: for I go to the Father, without any real cessation of the communion between you and Me.' Lücke. 16.] The mode of expression is (purposely) enigmatical;—the **beholding** and **seeing** not being co-ordinate;—the

and ye shall see [t] me [i: *because I go to the Father*]. [t] ver. 28. xiii. 3.
17 [k] *Then* said some of his disciples among themselves,
What is this that he saith unto us, A little while, and ye
[l] *shall not see me:* and again, a little while, and ye shall
see me: and, Because I go to the Father? 18 They said
therefore, What is this that he saith, [m] *A little while?* we
[n] *cannot tell what he saith.* 19 [i *Now*] Jesus knew that
they were desirous to ask him, and said unto them, [o] *Do ye
enquire among yourselves of that I said,* A little while, and
ye [l] *shall not see me:* and again, a little while, and ye shall
see me? 20 Verily, verily, I say unto you, that ye shall
weep and lament, but the world shall rejoice: [i *and*] ye
shall be sorrowful, but your sorrow shall be turned into
joy. 21 [x] A woman when she is in travail hath sorrow, [x] Isa. xxvi. 17.

[i] *omit.*
[k] *render,* Therefore.
[l] *render,* behold me not.
[m] *render,* this little while.
[n] *render,* know not of what he speaketh.
[o] *render,* Is it concerning this that ye enquire among yourselves, because I said.

first referring merely to physical, the second also to spiritual sight. So before, ch. xiv. 19, where see note. It is important to observe the distinction between the two verbs, which the A. V. has obliterated by rendering both "*see.*" The "*beholding*" implies the long, constant, usual sight of Him which they then had in the flesh: the "*seeing*" the glimpses obtained by occasional appearances and visions, and the dimmer and more interrupted spiritual sight gained by faith.

The promise of seeing Him after a little while, *began to be fulfilled* at the Resurrection;—then received its *main fulfilment* at the day of Pentecost;—and shall have its *final completion* at the great return of the Lord hereafter. Remember again, that in all these prophecies we have a perspective of continually-unfolding fulfilments presented to us: see note on ch. xiv. 3.

17, 18.] The disciples are perplexed by this **little while**, as connected with what our Lord had before asserted ver. 10, "*I go to my Father.*" *That* seemed to them a long and hopeless withdrawal: how was it then to be reconciled with what he now said of a short absence? What was this **little while?** This connexion not being observed, has led to the insertion by the copyists of the clause **because I go to the Father** in ver. 16.

19.] The real difficulty being in the "*little while,*" our Lord applies himself only to this, not noticing the other part of the question: which confirms the view of the connexion taken above.

20.] The words **weep** and **lament** are to be literally taken: see Luke xxiii. 27. They would mourn for Him as dead:—see also ch. xx. 11. **ye**, emphatic, as opposed to **the world.** And the joy of the world found its first exponent in the scoffs of the passers-by at the crucifixion.

ye shall be sorrowful] This goes deeper than the weeping and wailing before: and plainly shews that the whole does not *only* refer to the grief while the Lord was in the tomb, but to the grief continually manifesting itself in the course and conflict of the Christian, which is turned into joy by the advancing work of the Spirit of Christ;—and, in the completion of the sense, to the grief and widowhood of the Church during her present state, which will be turned into joy at the coming of her Lord. **shall be turned into joy**] not merely *changed for* joy, but **changed into** so as *itself to become,*—so that the very matter of grief shall become matter of joy; as Christ's Cross of shame has become the glory of the Christian, Gal. vi. 14.

21.] The object of comparison is, *grief which is turned into joy:* but the comparison itself goes far beyond this mere similitude. **A woman**] The original

because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for
y ver. 6. [q] *joy* that a man is born into the world. 22 [y] And ye now therefore have sorrow: but I will see you again, and your
z Luke xxiv. 41, 52. ch. xiv. 1, 27; xx. 20. Acts ii. 46; xiii. 52. 1 Pet. i. 8. heart shall rejoice, [z] and your joy no man taketh from you.
23 And in that day ye shall ask me nothing. [a] Verily,
a Matt. vii. 7. ch. xiv. 13; xv. 16. verily, I say unto you, [r] *Whatsoever ye shall ask the Father in my name, he will give it you.* 24 Hitherto have ye asked
b ch. xv. 11. nothing in my name: ask, and ye shall receive, [b] that your joy may be [s] *full.* 25 These things have I spoken unto you

[q] *render,* her joy.

[r] *read, with the most weighty ancient authorities,* If ye shall ask the Father any thing, he will give it you in my name.

[s] *render,* made full, *or,* filled.

has the definite article, **the woman.** This is said by some Commentators to be in allusion to the frequent use and notoriety of the comparison. We often have it in the O. T.,—see Isa. xxi. 3; xxvi. 17, 18; xxxvii. 3; lxvi. 7, 8: Hos. xiii. 13, 14: Mic. iv. 9, 10. **when she is in travail**] literally, **is bringing forth.**

The deeper reference of the comparison has been well described by Olshausen: 'Here arises the question, how are we to understand this similitude? We might perhaps think that the suffering Manhood of Christ was *the woman in her pangs*, and the same Christ glorified in the Resurrection, *the Man born*; but the Redeemer (ver. 22) applies the pangs to the *disciples*: how then will the "*man*" who is born apply to them?' Then, after condemning the shallow and unsatisfactory method of avoiding deep research by asserting that the details of parables are not to be interpreted, he proceeds: 'Hence the proper import of the figure seems to be, that the Death of Jesus Christ was as it were an anguish of birth belonging to all Humanity, in which the perfect Man was born into the world; and in this very birth of the new man lies the spring of eternal joy, never to be lost, for all, inasmuch as through Him and His power the renovation of the whole is rendered possible.' And indeed the same is true of every Christian who is planted in the likeness of Christ. His passing from sorrow to joy—till 'Christ be formed in him,' is this birth of pain. And the whole Church, the Spouse of Christ,—nay, even the whole Creation, travaileth in pain together (Rom. viii. 23) till the number of the elect be accomplished, and the eternal joy brought in. 22.] **I will see you again**—in the same manifold meaning as before noticed—**will see you**—at My Resurrection—by My Spirit—at My second Advent. 23.] **that day**, in its full meaning, cannot import *the forty days*: for, Acts i. 6, they did then *ask* the Lord *questions*—nor this present dispensation of the Spirit, during which we have only the firstfruits, but not the full understanding so as not to need to ask any thing; (for is not *prayer itself* an *asking?*)—but that great completion of the Christian's hope, when he shall be with his Lord, when all doubt shall be resolved, and prayer shall be turned into praise. The Resurrection-visiting, and the Pentecost-visiting of them, were but foretastes of this. Stier well remarks, 'The connexion of the latter part of this verse is,—the way to **asking nothing** any more, is to ask and to pray the more diligently, till that day comes.' It has been supposed wrongly that the words **me** and **the Father** are in opposition in this verse, and thence gathered that it is not lawful to address prayer to Christ. But such an opposition is contrary to the whole spirit of these discourses,—and *asking the Father in Christ's name*, is in fact *asking* HIM. In the latter clause, notice the right reading, **He will give it you in my name**, He being the *element*, the *region*, of all communication between God and the Church. Compare Rom. i. 8, where *thanks* are offered **through Jesus Christ.**

24.] It was impossible, up to the time of the glorification of Jesus, to pray to the Father in His Name. It is a fulness of joy peculiar to the dispensation of the Spirit, to be able so to do, Eph. ii. 18.

ask, and ye shall receive] See Matt. vii.

in [t] *proverbs:* [[u] *but*] [x] *the time* cometh, when I shall no more speak unto you in [t] *proverbs*, but I shall [y] *shew you plainly of* the Father. 26 [c] At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: 27 [d] for the Father himself loveth you, because ye have loved me, and [e] have believed that I [z] *came out* from

c ver. 23.

d ch. xiv. 21, 23. e ver. 30. ch. iii. 13: xvii. 8.

[t] *render,* parables. [u] *omit.*
[x] *render,* the hour, *or,* an hour.
[y] *render,* tell you plainly concerning.
[z] *render, as in next verse,* came forth.

7; and mark the difference between the command then and now,—that **in my name** is added.

25—33.] *Their present real weakness and imperfection, though fancied strength: their future high blessedness and share in His triumph, though in tribulation in the world.* 25.] The word used here signifies *literally,* as rendered in A. V., *a proverb:* but it is better for the English reader to render it **parable,** because *proverb* has the technical appropriated sense of a short pithy saying of concentrated wisdom, whereas this implies generally something dark and enigmatical — deep truth wrapped up in words, as in a parable.

This is true of the whole discourse —and of the discourses of the Lord in general, as they must then have seemed to them, before the Holy Spirit furnished the key to their meaning. **the hour cometh**] viz. the same as that indicated in vv. 16 and 23;—but here again, not one *hour* only exclusive of all others, but to be understood of the several steps of spiritual knowledge. Olshausen finely remarks, that all human language is a parable, or dark saying, only able to hint at, not to express fully, the things of God; and that the Lord contrasts the use of this weak and insufficient medium, with the inward teaching of the Holy Spirit. This inward teaching, because it is a real imparting of the divine Nature and Life, brings with it not only *prayer in the name of Jesus,* but a *free access to the Father Himself.* This *speaking plainly* however, he continues, is described here by the Lord in its ideal perfection (as it will hereafter be): and is only approximated to on earth; for, as long as the *old man* yet lives in us, we require still the Lord's intercessory prayer (ch. xvii. 15), daily washing from the pollution of the world; by which Intercession alone the faithful man, notwithstanding his imperfection, can enjoy in peace the grace of God vouchsafed to him. 26.] 'The more knowledge, the more prayer in the name of Jesus,' Lücke. 'Knowledge begets prayer,' Bengel. The approaching the Father through Him shall be a characteristic of their higher state under the dispensation of the Spirit. **I say not unto you . . . .**] This has been variously understood. Grotius's rendering, "I pass by this, as a lesser thing than that which I am about to mention," comes I believe the nearest to the truth, though it does not express the whole meaning. The Lord is now describing the fulness of their state of communion with Himself and the Father by the Spirit. He is setting in the strongest light their reconciliation and access to the Father. He therefore says, **Ye shall ask the Father in My name: and I do not** now **say to you,**—I do not now state it in this form,—**that I will ask the Father for you**—as if there were no relation of love and mercy *between the Father and yourselves:*—(27) **for the Father** *Himself* (i. e. of His own accord) **loveth you;** why? **Because ye love and believe on Me.** The whole mind of the Father towards mankind is *Love:* both in Redemption itself (ch. iii. 16),—and then in an especial manner by drawing those who come to Christ (vi. 44),—and again by this fuller manifestation of His love to those who believe on and love Christ. The aim of this saying is, to shew them that His intercession (which is still going on under the dispensation of the Spirit, 1 John ii. 1) does not imply their *exclusion from access* to the Father, but rather *ensures that access,* by the especial love which the Father bears to them who believe in and love His Son: CHRIST being still the efficient cause of the Father's love to them, and the channel of that Love. No stress must be laid (Lücke) on *ye* **have loved** here coming before *ye* **have believed,** as to Faith coming after Love: probably "*ye have loved*" is placed first as corresponding to the word "*loveth*" just before:—and it might be

God. 28 [f] I came forth from the Father, and am come into the world: again, I leave the world and go to the Father. 29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no [a] *proverb*. 30 Now [b] *are we sure* that [g] thou knowest all things, and needest not that any man should ask thee: by this [h] we believe that thou camest forth from God. 31 Jesus answered them, [c] *Do ye now believe?* 32 [i] Behold, [d] *the hour* cometh, yea, is now come, that ye shall be scattered, [k] every man to his own, and shall leave me alone; and [l] yet I am not alone, because the Father is with me. 33 These things I have spoken unto you, that [m] in me ye [e] *might* have peace. [n] In the world ye [f] *shall have* tribulation: [o] but be of good cheer: [p] I have overcome the world.

f ch. xiii. 3.
g ch. xxi. 17.
h ver. 27. ch. xvii. 8.
i Matt. xxvi. 31. Mark xiv. 27.
k ch. xx. 10.
l ch. viii. 29: xiv. 10, 11.
m Isa. ix. 6. ch. xiv. 27. Rom. v. 1. Eph. ii. 14. Col. i. 20.
n ch. xv. 19, 20, 21. Acts xiv. 22. 2 Tim. iii. 12.
o ch. xiv. 1.
p Rom. iii. 37. 1 John iv. 4: v. 4.

[a] *render*, parable.
[b] *render*, Know we. *It is the same verb as* knowest, *which follows.*
[c] *better*, Ye do now believe.
[d] *or*, an hour.
[e] *render*, may.
[f] *read*, have.

said with just as much reason that the Faith contains the ground of the Love, as the converse. **28.**] 'And your belief is sound: for I did indeed come forth' .... see ch. xiii. 3. **29, 30.**] The stress is on **Now**: as if they said, "Why announce that as *future*, which Thou art doing *now?*" The hour was not yet come for the *speaking plainly*: so that we must understand the disciples' remark to be made in weakness, however true their persuasion, and heartfelt their confession. "They so little understand Him, that they do not even understand, that they did not understand. For they were as babes." Augustine. "They are annoyed that they should be accounted by their Master as unskilful and not comprehending His discourses, and wanting another Teacher, the Spirit whom He promised. And thus they go so far as to contradict Christ and dispute His plain words, and deny that He was speaking enigmatically to them." Lampe. But by the word **now** they probably only mean, in verses 26—28. **30.**] 'Thou hast spoken so clearly of our feeling towards Thee, and of Thyself, that we have no occasion to ask Thee any thing;—and this was what Thou didst announce would be;—we know therefore, by its being so, that Thou knowest the secrets of our hearts (all things by inference),—and hence believe that Thou camest forth from God.' The whole being a misunderstanding of what had gone before, vv. 23, 25.

31.] Our Lord does not clear up their misunderstanding, but leaves that for the coming day of the Spirit. He only assures them that their belief, though sincere and loving, was not so deeply grounded in knowledge of Him and His appointed course, as they imagined. The opening words of our Lord's answer are much better taken *not as 'a question;* for this very belief was by our Lord recognized and commended, see ch. xvii. 8, also Matt. xvi. 17, 18. And as Stier remarks, "it was the aim and purpose of the whole prophetic office of Jesus, to prepare some first disciples (not the Apostles alone) for the reception of the Spirit of Truth and the fruits of His Death, by grounding in them firm belief in His Person." He therefore *recognizes* their faith; but shews them how weak it as yet was. **32.**] See Matt. xxvi. 31, to which same prophecy the reference here is. **I am not alone**] The Father can never leave the Son, even in the darkest hour of His human suffering:—the apparent desertion implied in the cry 'Why hast Thou forsaken me?' being perfectly consistent with this; see note, Matt. xxvii. 46. **33.**] On the first clause, especially the words **in me**, see ch. xv. 7. This presupposes the return from the scattering in ver. 32,—the branches again gathered in the vine.

ye have tribulation] The words are spoken of their normal state in the world. This **tribulation** is not only perse-

XVII. [1] These words spake Jesus, and lifted up his eyes to heaven, and said, Father, [a] the hour is come; glorify thy Son, that thy Son also may glorify thee: [2 b g] *as* thou hast given him power over all flesh, that [h] *he should give*

[a] ch. xii. 23; xiii. 32.
[b] Dan. vii. 14. Matt. xi. 27; xxviii. 18. ch. iii. 35; v. 27. 1 Cor. xv. 25, 27. Phil. ii. 10. Heb. ii. 8.

[g] *render*, according as.

[h] *render*, whatsoever thou hast given him, to them he should give eternal life.

cution *from the world*, but trouble, inward distress, *while we are in the world*,—ch. xvii. 11;—a comforting sign that we are not *of* the world. And this latter idea is implied *between* the two clauses: 'Be of good cheer; for ye belong not to the world, but to Me, who have (anticipation again,—by that which is now at hand) overcome the world, so that it shall have no power over you, externally by persecution, or internally by temptations and discouragements.' See 1 John v. 4, 5.

CHAP. XVII. 1—26.] HIS LOVE IN THE GLORIFICATION OF THE SON OF GOD. *The parting prayer of the Lord Jesus:* and herein, *for Himself* (1—5): *for His disciples* (6—19): *for all believers, that they may be one* (20, 21),—*that they may be glorified in the completion of that unity* (22—24),—*for their abiding in the union of love, the perfection of divine knowledge* (25, 26). Bengel observes that this, of all chapters in Scripture, is the simplest in words, and the deepest in meaning. "Our Lord, the Only-begotten, and co-eternal with the Father, when in the form of a servant, might, from this His condition of humiliation, have prayed in silence, if He had need of prayer: but it was His pleasure so to shew Himself as a suppliant to the Father, as to be mindful that He was our Teacher. Accordingly, the prayer which He made *for* us, He made known also to us: such a Master taught His disciples not only by His discourses to them, but by His prayers to the Father for them. And if them, who were to hear these words, then us also, who were to read them when written." Augustine. 1.] **These words**, the foregoing discourse. St. John very seldom depicts the gestures or looks of our Lord, as here. But this was an occasion of which the impression was indelible, and the upward look could not be passed over.

to heaven] Nothing hereby is determined as to the locality. The guest-chamber no doubt was the place of this prayer. The eyes may be lifted to heaven in-doors, as well as out-of-doors; *heaven* is not the *sky*, but that upper region, above our own being and thoughts, where we all agree in believing God to be especially present; and which we indicate when we direct our eyes or our hands upward. The Lord, being in all such things like as we are, lifted up His eyes to heaven when addressing the Father (not His *hands*, for He prays not here as a suppliant—but as an intercessor and a High Priest, standing between earth and heaven, see ver. 24, where he says, I will, that . . . .). It is impossible to regard the following prayer otherwise than as the *very words of our Lord Himself,—faithfully rendered by the beloved Apostle in the power of the Holy Spirit.* **Father**] not, *Our* Father,—which He never could say,—nor, *My* Father,—which would be too great a separation between Himself and His for such a prayer (see Matt. xxvi. [39,] 42, where He prays for Himself only)—but simply FATHER; that Great Name in which all the mystery of Redemption is summed up. **the hour is come**] See ch. xii. 23, 28; xiii. 31, 32. The Glorification is—the exaltation by Death and Resurrection: He prays in the Manhood, and for the exaltation of the Manhood, but in virtue of His Godhead, ver. 5. **thy Son**] He prays first as *concerning* Himself, in the third person, to set the great matter forth in all its majesty; then *from* Himself, in the first person, ver. 5, putting *Himself* into the place of "*thy Son*" here.

that thy Son also may glorify thee] "These words are a proof that the Son is equal to the Father as touching His Godhead. What creature could stand before his Creator and say, 'Glorify Thou me, that I may glorify Thee?'" Stier. This glorifying of the Father by the Son is, the whole great result of the glorification of the Son by the Father,—the manifestation of God to and in men by the Son through the Spirit.

2.] 'The causal connexion expressed by **according as** is this, that the glorification, the *end*, must correspond to the *beginning*, to the sending, the preparation, and office of the Son.' (Lücke.) We must also bear in mind that the 'giving of power' in this verse is the *ground* and *source*, as well as the *type* and *manner*, of the glorification: see Rom. i. 28; 1 Cor. i.

c ver. 6, 9, 24. ch. vi. 37.
d Isa. liii. 11. Jer. ix. 24.
e 1 Cor. viii. 4. 1 Thess. i. 9.
f ch. iii. 34: v. 36, 37: vi. 29, 57: viii. 29: x. 36: xi. 42.
g ch. xiii. 31: xiv. 13.

eternal life to as many [c] *as thou hast given him.* 3 And [d] this is life eternal, [i] *that they might know* thee [e] the only true God, and [k] *Jesus Christ,* [f] *whom thou hast sent.* 4 [g] [l] *I have glorified* thee on the earth: [h] [l] *I have finished* the work [i] which thou [m] *gavest* me to do. 5 And now, O Father,

h ch. iv. 34: v. 36: ix. 3: xix. 30.

i ch. xiv. 31: xv. 10.

[i] *render, for perspicuity,* to know.

[k] *render,* him whom thou didst send, even Jesus Christ.

[l] *literally,* I glorified . . . . I finished: *see note.*

[m] *render,* hast given. *But in all three places there is some uncertainty about the reading.*

6. **all flesh** is not only 'all mankind,' but (see Gen. vii. 15, 16, 21) *all that has life,* all that is subject to death, all that is cursed on account of sin. But of this all, *mankind* is the head and crown, and in the *full* blessings of the Lordship of Christ mankind only can participate. *All flesh* is given by the Father, from before the foundation of the world, to Christ; the *whole creation* is His to rule, His to judge, by virtue of His being, in the root of that human nature, to which sovereignty over the world was given, THE SECOND AND RIGHTEOUS ADAM.

But in this wide gift, there is a *more special gift,*—**whatsoever thou hast given** him in the stricter sense,—*the chosen,* they who believe on Him. And to them, and them only, He imparts the further and ineffable gift consequent on union with Him their God in the Spirit,—viz. ETERNAL LIFE (compare ch. v. 26, 27; also vi. 37).

3.] See a similar definition of a term just used, in ch. iii. 19. . **this** IS life **eternal,** not *is the way to it.* The knowledge spoken of is no mere head or heart knowledge,—the mere information of the mind, or excitation of the feelings,—but that living reality of knowledge and personal realization,—that oneness in will with God, and partaking of His nature, which IS itself life eternal:—the knowledge, love, enjoyment, of Him who is infinite, being themselves infinite. "The beginning of life is the result of the participation of God: and participation of God is the knowing God and enjoying His goodness." Irenæus. The Latin Fathers, Augustine, Ambrose, and Hilary, anxious to avoid the inference unwarrantably drawn by some from this verse against the Godhead of Christ, tried to arrange it thus: "*that they might know Thee, and Jesus Christ whom Thou didst send,* (to be) *the only true God.*" But this treatment of the original is inadmissible. Others, as Chrysostom and Euthymius, construing rightly, yet regarded Jesus Christ as included in the words "*the only true God.*" But all such violences to the text are unnecessary. For, first, the very juxtaposition of Jesus Christ here with the Father, and the *knowledge of both* being defined to be eternal life, is a proof, by implication, of the Godhead of the former. The knowledge of *God and a creature* could not be eternal life, and the juxtaposition of the two would be inconceivable. Secondly, the words **whom Thou didst send** most distinctly express the *coming forth* from God, ver. 8—imply the *unity* expressed in ver. 22, and cannot, in connexion with what follows, possibly be understood in a Socinian, or an Arian sense. I do not scruple to use and preach on the verse as a plain proof of the co-equality of the Lord Jesus in the Godhead. A difficulty has been found in the use of the name JESUS CHRIST *by the Lord Himself:*—and inferences have been hence made that we have *St. John's own language* here:—but surely without any ground. He who said "*Thy Son,*" ver. 1, might well here, before the change to the first person in ver. 4, use that prophetic Name JESUS, which had been divinely given Him as the Saviour of men, and its weighty adjunct CHRIST, in which Names are all the hidden treasures of that knowledge of which He here speaks. And as to the later use of the two names together having led to their insertion here by the Apostle,—what if *the converse were the case,* and this solemn use of them by our Lord had given occasion to their subsequent use by the Church? This is to me much more probable than the other.

4, 5.] The past tenses are anticipatory. The past tenses are, in the original, indefinite; **I glorified Thee . . . I finished . . .** Our Lord stands by anticipation at the end of His accomplished course, and looks back on it all as past, as historically gathered up in one act. In English we

glorify thou me with thine own self with the glory [k] which I had with thee before the world was. [6] [l] I have manifested thy name unto the men [m] which thou [m] *gavest* me out of the world: thine they were, and thou [m] *gavest* them me; and they have kept thy word. [7] Now they [n] *have known* that all things whatsoever thou hast given me are [o] *of* thee. [8] [p] *For* I have given unto them the words [n] which thou gavest me; and they [q] *have* received them, [o] and [r] *have known* surely that I [s] *came out* from thee, and [q] *they have* believed that thou didst send me. [9] I [t] *pray* for

k ch. i. 1, 2: x. 30: xiv. 9. Phil. ii. 6. Col. i. 15, 17. Heb. i. 3, 10.
l ver. 26. Ps. xxii. 22.
m ver. 2, 9, 11. ch. vi. 37, 39: x. 29: xv. 19.
n ch. viii. 28: xii. 49: xiv. 10.
o ver. 25. ch. xvi. 27, 30.

[n] *render*, know.
[o] *render*, from.
[p] *render*, Because.
[q] *omit*.
[r] *render*, knew.
[s] *render*, came forth.
[t] *or*, am praying: *see note*.

can hardly retain these indefinite past tenses. They admit with us of another meaning, seeming to refer to a period far removed, and not to one just completed. Wherever they *can* be retained in their proper force, I have done so. **the work which thou gavest me to do** is not only the ministerial life of our Lord, but the *whole* Life, with all its appointed manifestations of humility and purity;—the perfect righteousness which by that life He has planted in our nature,—and His prophetic and declarative office, terminated by His Passion and Death. 5. **glorify thou me**]. Notice the relation between I *have glorified* **Thee** before and *glorify* **Thou Me** now. The same Person who had with the Father glory before the world, also glorified the Father in the world, and prays to be again received into that glory. *A decisive proof of the unity of the Person of Christ*, in His three estates of eternal præ-existence in glory, humiliation in the flesh, and glorification in the Resurrection Body. This direct testimony to the eternal præ-existence of the Son of God has been evaded by the Socinian and also the Arminian interpreters, by explaining the word **had** to mean, "*possessed by Thy decree which destined it for Me.*" On the identity of the glory in ver. 22 with this glory, see note there. **before the world was**] i. e. 'before all creation.' **with thee**] See ch. i. 1, 18.

6—19.] *He prays for His disciples.*

6.] This verse particularizes ver. 4, and forms the transition to the intercessory prayer. **thy name**] Thy Name of FATHER, which was so constantly on the lips of our Lord;—and which derived its living meaning and power from His teaching; see Exod. xxiii. 21. **the men which thou gavest me**] The Father gave them to Christ, by *leading* them to Christ, see ch. vi. 37, 44, 45. **thine they were**—*Israelites—Thy people, before*:—not only outwardly, but Israelites indeed, see ch. i. 48, and thus prepared to receive Christ. And thus the expression **out of the world** answers to the *taking to Himself a nation out of another nation*, Deut. iv. 34. But see the fuller sense below, on ver. 9. **they have kept thy word**—walked in the path of Thy commandments;—see ch. viii. 51, 52; xiv. 23. Stier understands their walking in the Old Test. ordinances blameless, as Luke i. 6,—and thus (compare ch. i. 42, 46) recognizing Christ as the Messiah when He came. But this is perhaps hardly likely to have been set at the *end* of the sentence, *after* "*Thou hast given them Me.*"

7.] **all things whatsoever thou hast given me**, 'My whole words and works.'

On this their conviction, which however had not reached its ripeness yet, see ch. xvi. 30. 8.] **I have given unto them the words . . .**, and the similar sayings ch. xv. 15 al., seem to be a reference to Deut. xviii. 18, 19, where it is said that the Prophet 'shall speak unto them all that I shall command Him.' The imparting to them of these "*words*" was the efficient cause of their faith:—see their confession ch. vi. 68, 69, where "*we have believed and know*" are connected as here.

On the two last clauses we may notice, that our Lord's **coming forth from the Father** is with them more a matter of *conviction from inference*, and is therefore connected with **they knew** (see ch. iii. 2):—whereas the other side of the same

them, [p] I [tt] *pray* not for the world, but for them which thou hast given me; for they are thine. 10 And [u] *all* *mine* are thine, and [q] thine are mine; and I am glorified in them. 11 [r] And [x] *now*] I am no more in the world, [y] *but* these are in the world, and I come to thee. Holy Father, [s] [z] *keep through thine own name those whom thou hast given*

[p] 1 John v. 19.
[q] ch. xvi. 15.
[r] ch. xiii. 1: xvi. 28.
[s] 1 Pet. i. 5. Jude 1.

[tt] *or*, am praying: *see note.*
[u] *render*, all things that are mine: *the gender is neuter.*
[x] *omit: not in the original.*
[y] *render*, and.
[z] *read*, keep them in thy name, which thou hast given me.

truth, thou didst send me, the act of the Father unseen by us, is more a matter of *pure faith*,—and is therefore connected with **they believed**. In the first, the expression **knew surely** (truly) stamps our Lord's approval on *their* knowledge, and distinguishes it from such knowledge as the bare assumption of knowing (John iii. 2) by Nicodemus and his colleagues. 9.] Stier remarks, that the Lord *here begins to fulfil His promise* Matt. x. 32. **I pray not for the world**] The misconceptions which have been made of this verse, as implying a decree of exclusion for the vessels of wrath, may be at once removed by considering the usage of the term **the world** in this Prayer. The Lord *does pray* distinctly for *the world*, vv. 21, 23, that they may believe and know that the Father hath sent Him. He cannot therefore mean here that He does not pray (absolutely) for the world, but that He is not *now* asking for the world, does not pray *this thing* for the world. *These "whom Thou gavest Me" have already* believed and known; the prayer for them is therefore a different one, viz. that in vv. 11, 15. The mistake would be at once precluded for English readers by the paraphrase, **I am praying for them; I am praying not for the world . . . . for they are thine**] in a fuller sense than *"they were Thine,"* ver. 6. That was their *preparation for* Christ; this is their *abiding in* Him, which is abiding in the Father, see next verse. 10.] Compare ch. xvi. 15 and note. "It were not so much if He had only said, 'All Mine is Thine;' for that we may all say, that all we have is God's. But this is a far greater thing, that He inverts this and says, 'All Thine is Mine.' This can no *creature* say before God." Luther. The A. V.,—'All Mine *are* Thine,' &c.—gives the erroneous impression that *persons* only are meant, whereas it is *all things*, in the widest meaning,—*the Godhead itself included*,—of which this is asserted. **I am glorified in them**] not '*by their means*,' but **in them**; by that *"I in them"* of ver. 23, the life of the vine in the branches; so that the fruit of the branches is the glory of the vine, by the sap of the vine living in the branches. All this again is anticipatory. 11.] The *occasion*, and *substance* of His prayer for them. **I am no more in the world**] This shews us that *"the world"* is not said of *place* alone, for the Lord Jesus is still *here*; but of *state*, the *state of men in the flesh*; sometimes viewed on its darker side, as overcoming men and bringing in spiritual death,—sometimes, as here, used in the most general sense. **and these are . .**] not *but*; it expresses the simultaneous state of the Lord and His, see ch. xvi. 32, and note. **Holy Father**] *Holy*, as applied to God, peculiarly expresses that *penetration of all His attributes by* LOVE, which He only who here uttered it sees through in its length, breadth, and height:—which angels (Isa. vi. 3; Rev. iv. 8) feel and express:—which men are privileged to utter, but can never worthily feel:—but which devils can neither feel nor worthily utter (see Mark i. 24). They know His Power and His Justice only. But His Holiness is especially employed in this work of *keeping in His name* now spoken of. **in thy name**] not '*through* Thine own Name,' as A. V., which yet renders the same expression '*in* Thy Name' ver. 12—but **in the NAME** of verses 6 and 12; see below. **thy name, which thou hast given me**] Not only the best supported, but the *best* reading. The *Name* of God is that which was to be *in the Angel of the Covenant*, Exod. xxiii. 21, see also Isa. ix. 6; Jer. xxiii. 6. This Name,—not the essential Godhead, but the covenant name, JEHOVAH OUR RIGHTEOUSNESS,—the Father hath *given to Christ*, see Phil. ii. 9; and it is the being kept in this, the truth and confession of this, for which He

me, [t] that they may be one, [u a] *as* we are. 12 [x] While I was with them [b *in the world*], [c] I kept them in thy name: those that thou gavest me I [d] *have kept*, and [e y] *none of them is lost,* [z] but the son of perdition; [a] that the scripture [f] *might* be fulfilled. 13 [g] *And* now come I to thee; and these things I speak in the world, that they [f] *might* have my joy fulfilled in themselves. 14 [b] I have given them thy word; [c] and the world [b *hath*] hated them, because they are not of the world, [d] even as I am not of the world. 15 I pray not that thou shouldest take them out of the world, but [e] that thou shouldest keep them from [h] *the evil.* 16 [f] They

t ver. 21, &c. u ch. x. 30. x ch. vi. 39; x. 28. Heb. ii. 13. y ch. xviii. 9. 1 John ii. 19. z ch. vi. 70; xiii. 18. a Ps. cix. 8. Acts i. 20. b ver. 8. c ch. xv. 18, 19. 1 John iii. 13. d ch. viii. 23. ver. 16. e see Matt. vi. 13. Gal. i. 4. 2 Thess. iii. 3. 2 Tim. iv. 18. f ver. 14. 1 John v. 18.

[a] *render,* even as. [b] *omit.*

[c] *Many of our ancient authorities read, as in the last verse,* I kept them in thy name which thou hast given me, and guarded them.

[d] *render,* guarded. [e] *render,* not one of them perished.

[f] *render,* may. [g] *render,* But.

[h] *render,* the evil one: *see note.*

here prays. 'That which the Son has given to His disciples is no other than that which He himself has received from the Father, viz. the essential revelation of the Father.' Luthardt. Compare Matt. x. 27.

that they may be one, even as we are] The oneness here is not merely harmony of will or of love,—as some have interpreted it, and then tried to weaken the Oneness of the Godhead,—but oneness by the indwelling of the Spirit of Christ, the gift of the Covenant (1 Cor. vi. 17), and ultimately (as the close union implied by **even as** requires) oneness of nature, 2 Pet. i. 4, where the expression "*whereby are* **given** *unto us exceeding great and precious promises*" answers to the words "*thy name which thou hast given me*" here. The Lord does not say, "that they may be *one with us*," nor, "that *they and we* may be one," but "*that they may be one as we are.*" Augustine. **12.**] **I kept them**: see ch. x. 28—30. The Lord here, as Cyril remarks, compares *His* keeping of His own, to that by *the Father*, —in a way only accountable by both Persons being of equal Power and Dignity.

not one of them perished, but . . .] So that Judas was one of the number which were *given to Christ by the Father*, mentioned in ver. 9:—shewing us (1) the sense in which those words must be understood (see above); and (2) that of such persons it is true that there is for them no 'irresistible grace,' no 'keeping in God's Name' independently of their 'keeping God's word,' ver. 6, which Judas did not do. **the son of perdition**] See 2 Thess. ii. 3. As the other disciples, by true keeping of the divine words given to them, rose from being natural men to be the children of God, so Judas, through want of the same, sunk from the state of the natural man to that of the lost—the children of the devil. Remark, it is not "*I lost* none, but the son of perdition."—*Christ* did not lose him (compare ch. xviii. 9, where there is no exception), but *he lost himself.* It may be well to notice, for the English reader, that in the original, the noun **perdition** is the derivative of the verb **perished.** None perished but the one who *should perish;* whose very state and attribute it was to perish. **the scripture**] in which this was indicated, viz. the passages alleged by St. Peter, Acts i. 20; see ch. xiii. 18. **13.**] **But now . . .** opposed to "*While I was with them*" . . . ver. 12, implying, 'But I shall be here to keep them no more. And therefore I pray this prayer in their hearing, that' &c.

On **my joy**, see ch. xv. 11; xvi. 24; also the reference to these words in 1 John i. 4. **14—16.**] See ver. 8.

Ver. 14 contains the manner in which He **guarded them** *by giving them the Divine Word;*—and the reason of the *keeping* prayed for, viz. because they would be objects of hatred to the world: **I** and **the world** being opposed. **even as I am not of the world**] See ch. xv. 18.

15. I pray not . . .] Said mostly for their sakes, for whom it was necessary that they should abide yet in the flesh, to do

are not of the world, even as I am not of the world.
17 [g] Sanctify them [k] *through thy truth*: [h] thy word is truth.
18 [i] As thou [l] *hast sent* me into the world, even so [h *have*] I also sent them into the world. 19 And [k] for their sakes I sanctify myself, that they also [m] *might* be sanctified [n] *through the truth*. 20 Neither pray I for these alone, but for them also which [o *shall*] believe on me through their word; 21 [l] that they all may be one; as [m] thou, Father, [o *art*] in me, and I in thee, that they also may be [oo one]

g ch. xv. 3. Acts xv. 9. Eph. v. 26. 1 Pet. i 23.
h 2 Sam. vii. 28. Ps. cxix. 142, 151. ch. viii. 40.
i ch. xx. 21.
k 1 Cor. i. 2, 30. 1 Thess. iv. 7. Heb. x. 10.
l ver. 11, 22, 23. ch. x. 16. Rom. xii. 5. Gal. iii. 28.
m ch. x. 38. xiv. 11.

k *read and render*, in the truth.
l *render*, didst send.
m *render*, may.
n *render*, in truth.
o *omit*.
oo *omitted by many ancient authorities*.

God's work, and (ver. 17) to be sanctified by God's truth. Not '*from the evil*,' as A. V.; but **from the evil one**: see the usage of our Apostle in 1 John ii. 13, 14, v. 18, and compare iii. 12. **16.**] repeated, as the ground both of the *not praying* that they might be taken out of the world; for they are already not of the world, above the world, so that they need not be *removed from it* in order to distinction from it;—and of the *praying*, that they might be kept from the evil one,—for they are clean (ch. xiii. 10); 'Keep them from the polluter.' This leads on to **17—19.**] *the process of sanctification through the knowledge of the truth imparted to them by Christ, and expanded in them by the Spirit.* The word **sanctify**, here and in ver. 19, carries the meaning, which unites the two uses, of *consecration to God*. (1) In *them*, this setting apart for Him was a long and gradual process, to be accomplished by conflicts, and the deeper sinking in of the Truth by the blows of affliction, and the purifying fire of the Spirit: in *them* it was strictly *sanctification*, the *making holy*: but (2) in HIM it was that pure and entire self-consecration by His submission to the Father's holy will, the entire possession of His sinless Humanity with the living and speaking Truth of God, which should be at the same time the efficient cause of their sanctification and their Pattern. Such an High Priest *became us* (see Heb. vii. 26), who are to be ourselves priests unto God. Rev. xx. 6. The A. V. is wrong in rendering **through** *Thy truth*; it should be, in *Thy truth*; see on ver. 11. The truth is the *element in which* the *sanctification* takes place. **thy word**] Compare Acts xx. 32. Thy word, in its inner power on the heart. Ver. **18** is anticipatory, —and received its fulfilment ch. xx. 21. He does not merely *leave* them in the world, but *sends* them into it, to witness to this same truth of God; see ch. xv. 16.

19.] See above on ver. 17. It is clear against all Socinian inferences from this verse, that all that part of the sanctification of the Son of God implied in ch. x. 36 is here excluded: and only that intended, which is expressed Heb. ii. 10 by *making perfect through sufferings*. Of this, His Death was the crowning act, and was also the one to which the expression **for their sakes** most directly applies; but the whole is included. The confining the meaning to *His sacrifice*, and the purpose stated, **that they also . . . to** *their martyrdom*, or their spiritual *self-offering*, Rom. xii. 1, is insufficient for the depth of the words. **sanctified in truth**: *what* truth, is evident from ver. 17, viz. God's word and will, which is Truth, and *the* Truth. **20.**] The connexion is with the words "*I sent them into the world*," ver. 18. The description, **them which believe** (not, "that *shall believe*," as in A. V.) expresses the *state* of faith in which all believers are found; the future would refer more to the act of belief by which that state is begun. But perhaps it is best to take the present tense as anticipatory. It is strikingly set forth here, that *all* subsequent belief on Christ would take place through the apostolic word: see Rom. x. 16, 17. **21.**] The word **that** here hardly can regard the *subject-matter* of the prayer, ver. 20, but rather we should understand it as expressing the *object of the prayer* respecting both. The *subject-matter* of the prayer is, that they may be kept in God's name and sanctified in God's truth; and if this be so, their unity with the Son and the Father follows, 1 John i. 3. But here it is not merely 'with,' but **in**, the Son and the Father;

in us: that the world may believe that thou [p] *hast sent* me. [22] And the glory which thou [q] *gavest* me I have given them; [n] that they may be one, even as we are one: [23] I in them, and thou in me, [o] that they may be made perfect in one; [[o] *and*] that the world may know that thou [p] *hast sent* me, and [r] *hast loved* them, as thou [r] *hast loved* me. [24] [p s] Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; [q t] *for* thou lovedst

[n] ch. xiv. 20. 1 John i. 3; iii. 24.
[o] Col. iii. 14.
[p] ch. xii. 26: xiv. 3. 1 Thess. iv. 17.
[q] ver. 5.

[p] *render*, didst send.
[q] *render*, hast given.
[r] *render*, lovedst.
[s] *The genuine original text has here:* Father, (as to) that which thou hast given me, I will that they also be with me where I am. *See note.*
[t] *render*, because.

—because the Spirit proceeds from *the Father and the Son*, and 'He that is joined to the Lord, is one Spirit:' see ver. 11. This unity has its true and only *ground* in faith in Christ through the Word of God as delivered by the Apostles; and is therefore not mere outward uniformity, nor can such uniformity produce it. At the same time its effects are to be real and visible, such that the world may see them. **that the world may believe**] This clause is not *parallel* with the former, as if *the world believing* meant the same as *they all being one*, that all may be brought to believe. Nor again can the words mean that the *unbelieving and condemned world, at the end*, may be persuaded 'that Thou hast sent Me.' Such a rendering would surely be repugnant to the spirit of the prayer, and to the use of the word **believe** in our Gospel. Rather is it,—'that this their testimony, being borne by them all, and in all ages, may continue to convince the world, so that many in the world may believe,' &c. The "*believing* **that thou didst send me**" implies belief in the whole Work and Office of Christ. Here our Lord certainly *prays for the world*,—see above on ver. 9.

See a remarkable parallel, Rev. iii. 9, where, as Stier truly remarks, the persons spoken of are *penitents*. 22, 23.] Grotius and others interpret this **glory** to mean, *the power of working miracles*, and refer to ch. ii. 11 and ch. xi. 40; but wrongly:—for if so, in the words **I have given them** our Lord must refer to *the Apostles only*, whereas it is distinctly referred to the believers *of all time*. The **glory** is *the glory of Christ as the only-begotten Son* (ch. i. 14), full of grace and truth (see ver. 5 and note), which by virtue of His exaltation and the unity of all believers in Him through the Spirit, has become (not, *shall be*) theirs, Eph. ii. 6; Rom. viii. 30; Eph. i. 18; not yet fully, nor *as it is His*, but as each can receive and shew it forth. The perfection of it is spoken of, ver. 24.

We have the same recurrences of **that** as in ver. 21, and the same dependence. The second of them here expresses not merely the similarity of their unity to that of the Son and Father,—but the *actuality of its subsistence*, in Christ abiding in them and the Father in Christ. "*That the world may* **know**" here, parallel as it is to "*that the world may* **believe**" above, cannot be interpreted of a bare recognition, or of a recognition at the final judgment,—but must be taken to mean that salutary knowledge by which from time to time the children of the world are by God called to become the children of light. See the same words, and note, ch. xiv. 31, also ch. xiii. 35, and observe that in all three places the recognition is that of *love*;—in ch. xiii. 35, of the disciples one to another; in ch. xiv. 31, of Jesus to the Father; here, of the Father to believers, as perfected into unity in the Son of His love. "Observe," says Meyer, "how the glance of the Intercessor reaches in these verses even to the highest aim of His work on earth, when the *world* shall be believing, and Christ Himself actually the Saviour *of the world*, ch. iv. 42, cf. ch. x. 16." 24. **that which thou hast given me**] (see the text in margin)] The neuter gender has a peculiar solemnity, uniting the whole Church together as *one gift* of the Father to the Son: see ch. vi. 39, note. Then the words **that they also** re-

me before the foundation of the world. 25 O righteous
r ch. xv. 21: xvi. 3. Father, r the world u *hath not known thee:* but s I x *have*
s ch. vii. 29: viii. 55: x. 15. *known* thee, and t these x *have known* that thou hast sent
t ver. 8. ch. xvi. 27. me. 26 u And I have y *declared* unto them thy name, and
u ver. 6. ch. xv. 15. will z *declare* it: that the love x wherewith thou a *hast loved*
x ch. xv. 9. me may be in them, and I in them.

XVIII. 1 When Jesus had spoken these words, he went
a 2 Sam. xv. 23. forth with his disciples over a the brook b Cedron, where

u *render,* knew thee not.
y *render,* made known.
a *render,* lovedst.
x *render,* knew.
z *render,* make it known.
b *The original has* of (the) cedars: *but the reading is somewhat uncertain.*

solve it into the great multitude whom no man can number, and come home to the heart of every individual believer with inexpressibly sweet assurance of an eternity with Christ. **I will** is not like in meaning to "we would" of ch. xii. 21 or "*I would*" of 1 Cor. vii. 7, but more like the same word in Mark vi. 25,—an expression of will founded on acknowledged right: compare Luke xxii. 29. Compare also his expression with ch. v. 21; vi. 44. **where I am**] i. e. in the glorified state:—see ch. xii. 26 and note: also ch. xiv. 3. **that they may behold my glory**] This is the completion of ver. 22,—the open beholding of His glory, spoken of 1 John iii. 2, which shall be coincident with our being changed into His perfect image. This word **behold** includes *behold* and *partake*—the very case supposes it. No *mere spectator could behold* this glory. See Rom. viii. 17 end, and 2 Cor. iii. 18. **because thou lovedst me . . .**] The most glorious part of this sight of glory will be, to behold the whole mystery of redemption unfolded in the glory of Christ's Person,—and to see how, before the being of the creature, that eternal Love was, which gave the glory to Christ, of which all creation is but the exponent. 25, 26.] The epithet **righteous**, here applied to the Father, is connected with the final clause of ver. 24. The Righteousness of the Father is witnessed by the beginning of Redemption before the foundation of the world, and by the glorification of the elect from Christ; but also by the fact of *the world's not knowing the Father,*—the final distinction made by His Justice between the world and His.

The making **known**, here spoken of, is carried on by the whole work and testimony of the Spirit completed in the Kingdom of God. This promise has been in fulfilment through all the history of the Church. And the great result of this manifestation of the Father's Name is, that the wonderful Love wherewith He loved Christ, may dwell in (not the Apostles merely—the future tense, **I will make it known**, has again thrown the meaning onward to the great body of believers) them,—i. e. the perfect, living knowledge of God in Christ, which reveals, and in fact is, this love. And this can only be by **I in them**—by Christ dwelling in their hearts by faith, and renewing and enlightening them by His Spirit. He does not say, '*Thou* in them'—but "**I in them**," and '*Thou in Me*:' see ver. 23.

CHAP. XVIII.—XX.] FINAL MANIFESTATION OF JESUS AS THE LORD, IN REFERENCE TO THE NOW ACCOMPLISHED REJECTION OF HIM BY THE UNBELIEF OF ISRAEL, AND THE SORELY TRIED BUT EVENTUALLY CONFIRMED FAITH OF HIS OWN. And herein XVIII. 1—XIX. 16.] *His voluntary submission of Himself to His enemies and to the unbelief of Israel.*

1—11.] *His betrayal and apprehension.* 1—3.] Matt. xxvi. 30—47. Mark xiv. 26—43. Luke xxii. 39—53. On the omission by St. John of the conflict of the Redeemer's soul in Gethsemane, I would remind the reader of what has been said in the Introduction, on the character of this Gospel. The attempt to find in this omission a discrepancy between the setting forth of the Redeemer by St. John and the Three Gospels, is, as usual, unsuccessful. St. John presents us with most striking instances of the troubling of the human soul of Christ by the suffering which was before Him: see ch. xii. 23—27; xiii. 21. Compare notes on Matthew, ver. 36, and throughout the section. **1. the brook Cedron**] The name given to this brook in the oldest

was a garden, into the which he entered, and his disciples.
2 And Judas also, which betrayed him, knew the place:
[c] *for* Jesus ofttimes resorted thither with his disciples.
3 [b] Judas then, having received [d] a band of men, and [b] Acts i. 16.
officers from the chief priests and Pharisees, cometh thither
with lanterns and torches and weapons. 4 Jesus therefore,
knowing all things that [e] *should come* upon him, went
forth, and said unto them, Whom seek ye? 5 They
answered him, Jesus of Nazareth. Jesus saith unto them,
I am he. [f] *And* Judas also, which betrayed him, [g] *stood*
with them. 6 As soon then as he had said unto them, I

[c] *render*, because.
[d] *render*, the.
[e] *render*, were coming.
[f] *better*, Now.
[g] *better*, was standing.

text, **of the cedars**, seems to furnish an instance of the common practice of changing foreign, or unmeaning names, into other words bearing sense in the new language: the Hebrew word Ce- or Ke-dron signifying "*of cedars*" in Greek. The ravine in the bottom of which flows the Kidron, is to the East of Jerusalem, between the city and the Mount of Olives. **a garden**] Lücke suggests that the owner of this garden may have been friendly to (or a disciple of?) Jesus. It was called Gethsemane,—Matthew, Mark. Traditions as to its site are, as usual, various. A square plot of ground in the depth of the ravine is now usually pointed out, and seems to have been fixed on at the time when the empress Helena visited Jerusalem, A.D. 326. Eusebius says Gethsemane was *at* the Mount of Olives: Jerome, *at the foot of* the mount. The language of Luke xxi. 37 leads to a belief that it may have been higher up the mount. 2.] **ofttimes**,—see Luke xxi. 37 [ch. viii. 1]. These accurate notices of our Evangelist are especially found in this last portion of his Gospel: cf. vv. 13, 24, 28; ch. xix. 14, 20, 41, &c.

3.] See, on this band of men, the note on Matthew ver. 47. Lanterns and torches were part of the utensils of military on a night march. The latter of these appear to be strictly **torches**,—some blazing substance held in the hand;—and the former, **lights**, fed with oil. The weapons were *swords* and *staves*,—Matthew, Mark. The fact of its being full moon did not make the lights unnecessary, as, in searching for a prisoner, they might have to enter dark places. 4—11.] Matt. xxvi. 48—56. Mark xiv. 44—52. Luke xxii. 48—53. 4.] On our Lord's foreknowledge of all that was to happen to Him, see Matt. xxvi. 45. **went forth**] probably, from the shade of the trees into the moonlight;—hardly, as De Wette and Lücke suggest, from some building in the garden. **Whom seek ye?**] spoken,—as was the question to Judas in Matt. xxvi. 50, "*Friend, wherefore art thou come?*"—to carry reproof to the conscience of those addressed: and also to obtain for so solemn an act as the delivering Himself up to them, the formal declaration of their intention to take Him. "When men sought Him to make Him a king, He fled: now that they seek Him to put Him to death, He goes forth to meet them." Stier. 5.] Some among them knew Him (Matt. xxvi. 55), others probably not. This answer may have been given by some one in authority among the Roman soldiers, who had it in command 'to apprehend Jesus of Nazareth.'

Judas .... was standing with them] I believe these words to be the description of an eye-witness;—St. John detected Judas standing among them, and notices the detail, as is his constant habit, by way of enhancing the tragic character of the history. The narrative common to the three Gospels related the kiss which presently took place; but this self-tradition of our Lord was not related in it. St. John therefore adds this touch of exactness, to shew that the answer, **Jesus of Nazareth**, was not given because they were ignorant of His Person, so as *not to be able* to say 'Thee;'—but because they *feared* to say it. 6.] The question on the miraculous nature of this incident is not whether it was a miracle *at all* (for it is evident that it *must* be regarded as one),

am he, they went backward, and fell to the ground.
7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: 9 that the saying might be fulfilled, which he
c ch. xvii. 12. spake, [c] Of them which thou gavest me [h *have*] I lost none. 10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 11 Then said Jesus
d Matt. xx. 22. unto Peter, Put up thy sword into the sheath: [d] the cup which my Father hath given me, shall I not drink it?

h *omit.*

but whether it were an act *specially intended* by our Lord, or a result of the superhuman dignity of His person, and the majestic calmness of His reply. I believe the latter alternative to be the right one. Commentators cite various instances of the confusion of the enemies of *innocent men* before the calmness and dignity of their victims: how much more was this likely to be the case when He in whom was no sin, and who spake as never man spake, came forth to meet His implacable foes as the self-sacrificing Lamb of God. So that I regard it rather as a miracle *consequent upon* that which Christ said and did, and the state of mind in which His enemies were,—than as one, in the strict sense, *wrought by* Him: bearing however always in mind, that to Him nothing was *unexpected*, or a *mere result*, but every thing foreknown. With this view what follows is also consistent, rather than with the other. The distinction is an important one, as the view which we take of our Lord's mind towards His captors must enter, as an element, into our understanding of the whole of this scene, and indeed of the solemn occurrences which follow. Such incidents as this are not related by the Evangelists, and least of all by St. John, as mere astounding facts, but as grounds on which we are to enquire, and determine for ourselves, as to the "glory, full of grace and truth," which was in Him, whom, not having seen, we love. **8.**] Bengel strikingly says of this reply of our Lord, "He will say it once again hereafter." And Augustine, "What will He do when He cometh to judge, who did this when He was to be judged? What will be His power when about to reign, who could do this when about to die?"

let these go their way] The band of soldiers, in their ignorance, appear to have been laying hands on the Apostles. This saying was sufficient to shew Peter and the rest what was the appointed course for them;—the command to *let them go* addressed to the band, is a command for *them to go*, when interpreted by the Apostles. **9.**] See ch. xvii. 12. An unquestionable proof, if any were wanted, that the words of ch. xvii. are no mere description of the mind of our Lord at the time, nor free arrangement of His words, but His very words themselves.

On the *application* of the saying, we may remark that the words unquestionably had a much deeper meaning than any belonging to this occasion; but that the remarks so often made in this commentary on the fulfilment of prophecies must be borne in mind;—that to "*fulfil*" a prophecy is not to *exhaust* its capability of being again and again fulfilled:—that the words of the Lord have many stages of unfolding;—and that the temporal deliverance of the Apostles now, doubtless was but a part in the great spiritual safe-keeping which the Lord asserted by anticipation in these words. **10.**] At this time took place the kiss of Judas, in accordance with the agreement entered into, and to assure the captors that the person thus offering himself was indeed Jesus of Nazareth, and no substitute for him: see note on Matt. ver. 49. The other view, that the kiss took place first, before the incidents of our verses 4—9, is to me quite inconceivable. On Peter's act, see Matt. ver. 51. The *names* of Peter and Malchus are only found *here*:—the fact that it was the *right* ear, only here and in Luke. The (external) ear, though severed, was apparently still hanging on the cheek;—for our Lord is said in Luke xxii. 51, to have touched *his ear* in performing the healing.

11.] **the sheath** here is "*his* (its

12 i *Then* the band and the captain and officers of the Jews took Jesus, and bound him, 13 and [e] led him away to [f] Annas first; for he was father in law to Caiaphas, which was [ii *the*] high priest that same year. 14 [g] Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. 15 And Simon Peter followed Jesus, and so did [k] *another* disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 16 But Peter stood at the door without. Then went out [k] *that other* disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. 17 Then saith the damsel that kept the door

[e] see Matt. xxvi. 57. [f] Luke iii. 2. [g] ch. xi. 50.

i *render*, So. ii *omit.* k *render*, the other.

place" in Matt., where see notes.

the cup] A striking allusion to the prayer in Gethsemane; for the image does not elsewhere occur in our Evangelist. See Matt. xx. 22, and the parallel places. **shall I not drink it?**] literally, **Am I not to drink it?** for this, as Bengel remarks, was the tendency of Peter's struggle against what was about to happen.

12—24.] Peculiar to John. *Jesus before the Jewish High Priests:*—see below. 12.] The **officers of the Jews** were those sent by the Sanhedrim. Luthardt remarks: "He before whose aspect, and whose declaration, **I am he**, the whole band had been terrified and cast to the ground, now suffers himself to be taken, bound, and led away. This contrast the Evangelist has in mind here. To apprehend and bind ONE, all gave their help: the cohort, the captain, and the Jewish officers. This the Evangelist brings prominently forward, to shew how deep the impression of that previous incident still was: only *by the help of all* did they feel themselves secure. And thus it was ordered, that the disciples might escape with the more safety."

13.] On Annas, see note Luke iii. 2. The influence of Annas appears to have been very great, and Acts iv. 6, he is called *the High Priest*, in the year following this. The narrative evidently rests upon some arrangement with regard to the High Priesthood now unknown to us, but accountable enough by foreign influence and the deterioration of the priestly class through bribes and intrigues, to which Josephus and the Talmud sufficiently testify. This *hearing* is entirely distinct from that in the other Gospels. *There*, no questions are asked of Jesus about His disciples or doctrine (ver. 19): *there*, witnesses are produced, and the whole proceedings are after a legal form. That hearing was in a public court of justice, before the assembled Sanhedrim; this was a private and informal questioning. That Annas should be so often called 'the High Priest,' is no objection to this view: see on Luke as above: see also note on ver. 24. The *two* hearings are maintained to be *one and the same* by many, among whom are Grotius, Bengel, Tholuck, &c.:—the view here taken is maintained by Chrysostom, Augustine, Olshausen, Neander, and others. 14.] See ch. xi. 49—52 and notes; also on the words, **that year**, ver. 13. 15.] **the other disciple** is here mentioned for the first time. There is no reason to doubt the universal persuasion that by this name John intends *himself*, and refers to the mention in ch. xiii. 23 of a disciple whom Jesus loved. The idea that it was *Judas Iscariot*, is surely too absurd to need confutation. The details mentioned concerning him, that he *followed Jesus*, that he was known to the High Priest (as a matter of individual notice), and the whole character of the incident, will prevent any real student of St. John's style and manner from entertaining such a supposition for a moment. *How* John was *known to the High Priest*, we have no means of forming a conjecture.

The palace of the High Priest was probably the dwelling of both Annas and Caiaphas. 16. **her that kept the door**] It was not unexampled to have female porters among the Jews. See Acts xii. 13.

17.] See the whole subject of Peter's denials discussed in notes on Matt.

unto Peter, Art [l *not*] thou also one of this man's disciples? He saith, I am not. 18 m *And* the servants and officers n *stood* there, o *who had made* a fire of coals; for it was cold: and they p *warmed* themselves: and Peter q *stood with them, and warmed himself.* 19 The high priest then asked Jesus of his disciples, and of his doctrine.

h Luke iv. 15, ch. vii. 14, 26, 28; viii. 2. 20 Jesus answered him, h I qq *spake* r *openly* to the world; I ever taught in the synagogue, and in the temple, whither s *the Jews always* resort; and in secret t *have I said* nothing. 21 Why askest thou me? ask them which u *heard* me, what I x *have said* unto them: behold, y *they* know what I said. 22 And when he had thus spoken, one of the officers

i Jer. xx. 2. Acts xxiii. 2. which stood by i struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the

l *omit.* m *render,* Now. n *better,* were standing.
o *render,* having made. p *render,* were warming.
q *render,* also was with them, standing and warming himself.
qq *read,* have spoken. r *render,* plainly.
s *read,* all the Jews. t *render,* spake I.
u *render,* have heard. x *render,* spake.
y *render,* these.

vv. 69—75. This first denial was to all appearance rashly and almost inadvertently made, from a mere feeling of shame. Lücke suggests that Peter may have set himself among the servants of the High Priest *to bear out his denial.* The question, "*Art thou* also *one of this man's disciples?*" (ver. 25,) as Luthardt remarks, implies that the other disciple had already been recognized as a follower of Jesus, and had escaped annoyance.

19.] This preliminary enquiry seems to have had for its object to induce the prisoner to criminate himself, and furnish matter of accusation before the Sanhedrim.

of his disciples] His party, or adherents, as the High Priest would understand His disciples to be; how many, and who they were, and with what object gathered together;—and what His customary teaching of them had been. Of *these,* Jesus says nothing: compare vv. 8, 9. But He substitutes for them "*the world,*" to which He had spoken plainly.

20.] I, emphatic: as if it had been said, **I am one, who . . .** **plainly** (referring to the character of the *things said*): not *openly* (referring to the outward *circumstances under which* they were said), which the word will not bear. **the world** here is equivalent to "*all the Jews,*" or perhaps rather, "*all who were there to hear.*" **in secret spake I nothing**] Stier thinks there was an allusion in these words to Isa. xlv. 19; xlviii. 16,—in the last of which places the Messiah is speaking.

21.] See ch. v. 31, which appears to have been a legal maxim. **behold, THESE know**] Our Lord appeals to persons *there present* in court, pointing at or otherwise designating them. The word "*they*" in the A. V., makes it appear as if He meant "*those which heard Me.*" Bengel. The "*officers*" mentioned in ch. vii. 46 may have been present: see next verse.

22.] See Acts xxiii. 2. **one of the officers which stood by**] This was probably one of the band who took Jesus, and had brought Him hither. It is not quite certain whether the word here used implies a blow with the hand, or with a staff. They had staves, and perhaps thus used them: see note on Matt. xxvi. 67. This blow was a signal for the indignities which followed.

23.] **bear witness** in a legal way. **but if well**] This latter supposition has the force of an assertion, that it *was* well. It has been often and well observed, that

evil: but if well, why smitest thou me? 24 [z] *Now* Annas [a] *had*] sent him bound unto Caiaphas the high priest.

25 And Simon Peter [b] *stood and warmed* himself. They said therefore unto him, Art [bb] *not*] thou also one of his disciples? He denied it, and said, I am not. 26 One of the servants of the high priest, being [c] *his kinsman* whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27 Peter then denied again: and [k] immediately the cock crew. [k] ch. xiii. 38.

28 [l] Then [d] *led they* Jesus from Caiaphas unto [e] *the hall of judgment:* and it was early; [m] and they themselves went not into the [f] *judgment hall,* [g] *lest they should be defiled; but* [l] Acts iii. 13. [m] Acts x. 28: xi. 3.

[z] *render,* So.
[a] *omit: not according to the original: see note.*
[b] *render,* was standing and warming.
[bb] *omit.*
[c] *better,* a kinsman of him.
[d] *render,* they lead.
[e] *render,* the palace of the governor.
[f] *render,* palace.
[g] *render,* that they might not be defiled, but might eat the passover.

our Lord here gives us the best interpretation of Matt. v. 39—that it does not exclude the remonstrating against unjust oppression, provided it be done calmly and patiently. 24.] From what has been above said, it will be seen that I cannot acquiesce in the *pluperfect* rendering of this word **sent**, to bring about which the opening particle, **So**, has apparently been omitted by the copyists. I believe the verse simply to describe what followed on the preceding—**So Annas** (or **Annas therefore**) **sent Him bound to Caiaphas the High Priest.** "Then," says Chrysostom, "not being able even thus to make progress in their decision, they send Him bound to Caiaphas." There is no real difficulty in this rendering, if Annas and Caiaphas lived in one palace, or at all events transacted public affairs in one and the same. They would naturally have different apartments, and thus the sending from one to the other would be very possible; as also would the incident related by Luke xxii. 61:—see the extract from Robinson, Matt. xxvi. 69, note. "The Evangelist had no need to relate the hearing before Caiaphas, for he has related ch. xi. 47 ff.: and we have ere this been familiarized with the habit of our Evangelist not to narrate any further the outward process, where he has already by anticipation substantially given us its result." Luthardt. 25—27.] Matt. xxvi. 71—74. Mark xiv. 69—72. Luke xxii. 58—61:—see note on Matt. xxvi. 69. Peter was in the court-yard of the house. 26.] This was about an hour after the former,—Luke, ver. 59. The "I" is emphatic in the original: as we say, *Did I not see thee with my own eyes?*

28—CHAP. XIX. 16.] *Jesus before the Gentile Governor.* Matt. xxvii. 2, 11—30. Mark xv. 1—19. Luke xxiii. 1—25. Before this comes in the section of Luke, ch. xxii. 66—71, containing the close of the examination before the Sanhedrim, which did not happen till the morning. This undesigned agreement between St. Luke and St. John further confirms the justice of the view respecting the *two hearings* maintained above: see note on Luke, as above. 28—40.] *Pilate's first attempt to deliver Him.* 28. **they themselves went not into the palace** (literally, **the Prætorium**)] I have already discussed the difficulties attending the subject of our Lord's last Passover, in the note on Matt. xxvi. 17—19. I will add here some remarks of Friedlieb's. "The Jews would not enter the Prætorium that they might not be defiled, but that they might eat the Passover. For the entrance of a Jew into the house of a Gentile made him unclean till the evening. It is surprising, that according to this declaration of the Holy Evangelists, the Jews *had yet to eat the Passover*, whereas Jesus and His disciples had already eaten it in the previous night. And it is no less sur-

that they might eat the passover. 29 h *Pilate then* went out unto them, and said, What accusation bring ye against this man? 30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. 31 i *Then said Pilate* unto them, k *Take ye him,* and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any

h *render,* So Pilate. i *render,* Pilate therefore said.
k *render,* Take him yourselves.

prising, that the Jews in the early morning should have been afraid of rendering themselves unclean for the Passover,—since the Passover could not be kept till *evening,* i.e. *on the next day,* and the uncleanness which they dreaded did not, by the law, last till the next day. For this reason, the passage in John labours under no small exegetic difficulties, which we cannot altogether solve, from want of accurate knowledge of the customs of the time. Possibly the law concerning Levitical defilements and purifications had in that age been made more stringent or otherwise modified; possibly, they called some other meal, besides the actual Passover, by its name. This last we certainly, with our present knowledge of Hebrew antiquities, must assume: for the law respecting uncleanness will not allow us to interpret this passage of the *proper* Passover on the evening of the 14th of Nisan, nor indeed of any *evening meal* at all." The whole depends on this: can the words, **eat the Passover,** *mean any thing else besides eating the paschal lamb in the strict sense?* This is a question which in our day we have no power of answering. See the matter further discussed in the notes to my Greek Test. See note on ch. xix. 14. The tendency of what is there said is, to warn us, not to be rash in assuming a discrepancy between the Evangelists, where computations of time may have been so vague and various.

29.] Though Pilate, having granted the service of the *band of soldiers* to the Sanhedrim, must have been aware of the circumstances under which Jesus was brought before him, he demanded a formal accusation on which legally to proceed: "dissimulating his own information on the subject." 30.] They do not mention the charge of blasphemy brought against Him by the Sanhedrim, for fear of the entire rejection of their cause, as by Gallio, Acts xviii. 16. The Procurators in such cases had a discretionary power. On what they did say, Grot. observes, "What was wanting to their proofs, they want to supply by an appeal to their own authority."

31.] This answer is best regarded as an ironical reproach founded on their apparently proud assertion in ver. 30—and amounting to this: 'If you suppose I am to have such implicit confidence in your judgment concerning this prisoner as to take his guilt on your word, take him and put him to death (for so "**judge ye Him**" must be understood,—see below) according to your law;' reminding them that the same Roman power which had reserved capital cases for his jurisdiction, also expected proper cognizance to be taken of them, and not that he should be the mere executioner of the Sanhedrim. **It is not lawful for us to put any man to death**] From the time when Archelaus was deposed (A.D. 6 or 7), and Judæa became a Roman province, it would follow by the Roman law that the Jews lost the power of life and death. Josephus tells us, that it was not lawful to hold a court of judgment in capital cases, without the consent of the Procurator. Some have thought that this power was reserved to them in religious matters, as of blasphemy and sacrilege; but no proof has been adduced of this; the passages commonly alleged in Josephus, and Acts vii. 58, not applying (see note on Acts). The Talmud relates that this had taken place forty years (or more) before the destruction of Jerusalem. Biscoe, on the Acts, argues at great length that the Jews had this power; and that the words here merely mean that they could not put to death *on the Sabbath,* which, according to the usual custom of executing the next day after judgment, would now have been the case. But this treatment of the words is unjustifiable. Can we suppose for a moment that this can have been meant, when there is not a word in the text to imply it? We may hope that the day for such forced interpretations is fast passing away. Friedlieb gives

man to death: 32 n that the saying of Jesus might be fulfilled, which he spake, signifying [l] *what death* he should die. 33 m *Then Pilate* entered into the [n] *judgment hall* again, and called Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee [o] *of me?* 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests [p *have*] delivered thee unto me: what hast thou done? 36 o Jesus answered, p My kingdom is not of this world: if my kingdom were of this world,

n Matt. xx. 19. ch. xii. 32, 33.

o 1 Tim. vi. 13.
p Dan. ii. 44: vii. 14. Luke xii. 14. ch. vi. 15: viii. 15.

[l] *render,* what manner of death.
[m] *render,* Pilate therefore.
[n] *render,* palace.
[o] *render, for perspicuity,* concerning me.
[p] *omit.*

the most consistent account of the matter. In the Roman provinces generally, the Proprætor or Proconsul conducted judicial proceedings. But Judæa, which belonged to the province of Syria, was an exception. There was there a Procurator with full powers, who exercised the right of judicial cognizance. Jerusalem however possessed the privilege of judging all lighter causes before the *three-and-twenty,* and heavier causes, with the sole exception of capital trials, before the great Sanhedrim: so that none but these reserved cases remained for the Procurator. Pilate seems to have judged these cases at his visits during the festivals; which would fall conveniently for the purpose, it being the custom in Jerusalem, to execute great criminals at the Feasts. In other provinces the governors made circuits and held assizes throughout their jurisdictions. **32.**] See Matt. xx. 19, and other places;—ch. xii. 32, 33. Had *the Jews* taken Him and judged Him, He would have been *stoned,* not crucified. And this whole section, vv. 28—32, serves to shew how the divine purpose was accomplished. **33.**] This question probably arose out of what Pilate had previously heard, not from any charge to this effect being made between our vv. 31 and 34. Had such a charge been made, our Lord's question ver. 34 would be unnatural.

Pilate summoned Jesus in, who had been as yet outside with the Jews. This was the formal *reception* of the case before him;—the Roman soldiers must now have formally taken charge of Jesus, as servants of the Roman authorities: having previously, when granted by Pilate to the Chief Priests, acted as *their* police. The judgments of the Romans were always public and in the open air, see ch. xix. 13;—but the enquiries and examinations might be private. In this case Pilate appears to have wished to obtain an account from Jesus apart from the clamours of the chief priests and the mob.

34.] On this whole interview, see note on Luke vv. 3, 4. I regard this question, **Sayest thou this thing of thyself . . .** as intended to distinguish the senses of the word *King* as applied to Jesus: and of course not for the *information* of Him who asked it, but to bring out this distinction in Pilate's mind. If he asked *of himself,* the word could certainly have but one meaning, and that one would be wrongly applied;—if from information derived from the Jews, this very fact would open the way to the true meaning in which He was King of the Jews. Stier and Ebrard think there may be some reference in the words **of thyself,** to a momentary earnestness in Pilate's own mind,—a suspicion that his prisoner *was* what he was charged with being (see ch. xix. 8, 12), from the mention of which he immediately (ver. 35) recoils, and implies the other side of the dilemma. **35.**] Pilate at once repudiates the idea of *his* having any share in Jewish expectations, or taking any personal interest in Jewish matters: all his information he has derived from the public accusation of the people and chief priests. Then in the question, **What hast Thou done?,** is implied, 'There is no definiteness in their charge: let me have thine own account, thy ex-parte statement, that I may at least know *something* definite of the case.' **36.**] This answer goes to explain the injustice of the charge of "*perverting the nation*" (Luke xxiii. 2), and to shew Pilate something of the nature of the kingdom which Jesus really came to establish. **My kingdom is not of this world**] i. e. not belonging to (ch. viii. 23;

[q] *then would my servants fight,* that I should not be delivered to the Jews: but now is my kingdom not from hence.
37 Pilate therefore said unto him, Art thou a king then? Jesus answered, [r] Thou sayest that I am a king. To this end [s] *was I* born, and for this cause [t] *came I* into the world, that I [u] *should* bear witness unto the truth. Every one

[q] *render,* my servants would have fought.
[r] *or,* Thou sayest it: for (*or,* because) I am a king.
[s] *render,* have I been. [t] *render,* am I come.
[u] *render,* may.

x. 16) **this world**; not springing from, arising out of, this world;—and therefore not to be supported by this world's weapons. There is no denial that His Kingdom is *over* this world; but that it is to be established by this world's power.
The words not only deny, they affirm: if not of this world, then *of another world.* They assert this other world before the representative of those who boasted of their empire, which they called 'orbis terrarum,' i. e. the globe of the earth. Notice the solemn repetition of the words **of this world.** **my servants**] certainly not *angels* (as Stier) nor *angels and disciples* (as Lampe). This sentence is elliptical, and the fact of "*having servants*" is included under the supposition introduced, that He was a King. 'If &c.,—I should have had servants, and those servants would have fought.' **that I should not be delivered to the Jews**] which was done by Pilate in ch. xix. 16. **now is my kingdom not from hence**] The word **now** has been absurdly pressed by the Romanist interpreters to mean that at some time His Kingdom would be **from hence**, i. e. of this world: as if its essential character could ever be changed. But **now** implies, 'as the case now stands;' it conveys an ocular demonstration, from the fact that no servants of His had contended or were contending in his behalf; see similar usages of **now**, ch. viii. 40; ix. 41; xv. 22, 24; Rom. vii. 16, 17. 37.] The word **thou**, in Pilate's question, is emphatic and sarcastic. "Art THOU, thus captured, bound, standing here as a criminal in peril of thy life, A KING?" **Thou sayest**] A formula frequent in the Rabbinical writings: and conveying assent to the previous enquiry. It seems best, as in margin, to punctuate at it, and regard **for**, or **because**, as the reason for the affirmation conveyed in **Thou sayest it.** This agrees best with the continued affirmation which follows. **To this end have I been born . . .**] Our Lord here preached the Truth of his mission, upholding that side of it best calculated to meet the doubting philosophic mind of the day, of which Pilate was a partaker. He declares the unity and outward reality of Truth;—and that Truth must come from above, and must come through a Person sent by God, and that that Person was Himself.
"I," is both times emphatic, and majestically set (see above) against the preceding scornful **thou** of Pilate. Our Lord implies that He was *born* a King, and that He was born with a definite purpose. The words are a pregnant proof of an Incarnation of the Son of God. This great truth is further expressed by what follows,—'I have been born, but not therein commencing my being—I am (or, have) come into the world.' Thus certainly are the words to be understood, and not of His public appearance, nor as synonymous with His *having been born.* It is this saying which began the *fear* in Pilate, which the charge of the Jews, ch. xix. 7, increased.
He is come into the world, not merely to speak truth, but to bear witness **to the Truth**, in its outward reality:—see ch. xvii. 17, 19, of which deep saying this is the popular exposition for his present hearer. The Lord, besides, sets forth here in the depth of these words, the very idea of all kinghood. The *King* is the representative of the truth: the truth of dealing between man and man;—the truth of that power, which in its inmost truth belongs to the great and only Potentate, the King of Kings. Again, the Lord, the King of manhood and the world, the second Adam, came to testify to the *truth* of manhood and the world, which sin and Satan had concealed. This testimony to the Truth is to be the weapon whereby His Kingdom will be spread;—'every one who is of the truth,' i. e. here in the most general sense, every one who is a true dealer with his own heart, who has *an*

that [q] is of the truth heareth my voice. 38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, [r] I find in him no fault at all. 39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40 [s] Then [x] *cried they all* again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

[q] ch. viii. 47. 1 John iii. 19: iv. 6.

[r] ch. xix. 4, 6.

[s] Acts iii. 14.

XIX. 1 Then Pilate therefore took Jesus and scourged him. 2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe, 3 [y] *and said,* Hail, King of the Jews! and they smote him with their hands. 4 [z] *Pilate therefore* went forth again, and saith unto them, Behold, I bring him forth to you,

[x] *better,* they all cried out.
[y] *read,* and they approached him, and said.
[z] *read,* And Pilate.

ear to hear,—'of such are my subjects composed:—they hear my voice.' But for the putting this true dealing on its *proper and only ground,* see ch. viii. 47; vi. 44.

38.] To this number Pilate did not belong. He had no ear for Truth. His celebrated question is perhaps more the result of indifferentism than of scepticism; it expresses, not without scoff and irony, a conviction *that truth can never be found:* and is an apt representative of the state of the polite Gentile mind at the time of the Lord's coming. It was rather an inability than an unwillingness to find the truth.

He waits for no answer, nor did the question require any. Nay, it was no real *question,* any more than any other, behind which a negation lies hid. **I find no fault in him**] I, opposed to **you**, who had found fault in Him. Pilate mocks both—the Witness to the Truth, and the haters of the Truth. His conduct presents a pitiable specimen of the moral weakness of that spirit of worldly power, which reached its culminating point in the Roman empire. **39.**] At this place comes in Matt. xxvii. 12—14;—the repeated accusation of Jesus by the chief priests and elders, to which He answered nothing;—and Luke xxiii. 5—16, the sending to Herod, and second proclamation of His innocence by Pilate,—after which he adopts this method of procuring His release (Luke, ver. 17). **ye have a custom**] See note Matt. xxvii. 15, and compare, for an instructive specimen of the variations in the Gospel narratives, the four accounts of this incident. **40.**] They have not *before "cried out"* in this narrative: so that some circumstances must be presupposed which are not here related: unless verses 30 and 31 be referred to. **Now Barabbas was a robber**] In Mark xv. 7, Luke xxiii. 19, a rioter;—but doubtless also a robber, as such men are frequently found foremost in civil uproar. There is a solemn irony in these words of the Apostle—a *Robber!* See the contrast strongly brought out Acts iii. 14. Luthardt remarks on the parallelism with Levit. xvi. 5—10. Thus was Jesus 'the goat upon which the Lord's lot fell, to be offered for a sin-offering.' CHAP. XIX. **1.**] The reason or purpose of this scourging does not here appear; but in Luke xxiii. 21—23 we read that after the choice of Barabbas, Pilate asked them what should be done with Jesus? And when they demanded that He should be crucified, Pilate, after another assertion of his innocence, said *"I will chastise him, and let him go."* Thus it is accounted for. **2, 3. and they approached him**] This has been probably erased by the copyists, as not being understood. It was their mock-reverential approach, as to a crowned king: coming probably with obeisances and pretended homage. In the address, **Hail, King of the Jews,** they were insulting the Jews, as much as mocking Christ. See notes on Matt. vv. 27—30;—and on the **purple robe,** Mark, ver. 17. **4.**] The unjust and cruel conduct of Pilate appears to have had for its object to satisfy the

a ch. xviii. 38. [a] that ye may know that I find no fault in him. 5 [a] *Then came Jesus forth,* wearing the crown of thorns, and the purple robe. And [b] *Pilate* saith unto them, Behold the
b Acts iii. 13. man! 6 [b] When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, [c] *Take ye him,* and crucify him: for
c Lev. xxiv. 16. I find no fault in him. 7 The Jews answered him, [c] We
d Matt. xxvi. 65. ch. v. 18: x. 33. have a law, and by our law he ought to die, because [d] he made himself the Son of God. 8 When Pilate therefore heard [d] *that* saying, he was the more afraid; 9 and went again into the [e] *judgment hall,* and saith unto Jesus,
e Isa. liii. 7. Whence art thou? [e] But Jesus gave him no answer. 10 Then saith Pilate unto him, Speakest thou not unto me?

[a] *render,* Jesus therefore came forth.
[b] *render,* he.
[c] *render,* Take him yourselves.
[d] *render,* this.
[e] *render,* palace.

multitude by the mockery and degradation of the so-called King of the Jews: and with that view he now brings forth Jesus. His speech is equivalent to—"See what I have done purely to please *you*—for *I* believe Him innocent." **5.**] is the accurate and graphic delineation of an eye-witness, and intimately connected with the speech of Pilate which follows. For the cry, **Behold the man!** is uttered to move their contempt and pity;—'See this man who submits to and has suffered these indignities—how can He ever stir up the people, or set Himself up for King? Now cease to persecute Him; your malice surely ought to be satisfied.' **6.**] This had been cried before, see Matthew, ver. 22 and parallels. Possibly St. John may not have heard the cry. According as men have been in different parts of a mob, they will naturally report differently, as those nearest to them cried out. **Take him yourselves**] The words of Pilate shew vacillation between his own sense of the innocence of Jesus and his fear of displeasing the Jews and their rulers. He now, but in ironical mockery, as before, ch. xviii. 31, delivers the matter entirely into their hands: perhaps after having received the message from his wife,—Matthew ver. 19. **7.**] In consequence of this taunt, they now declare the cause of their condemnation of Him—see Levit. xxiv. 16—and their demand that, though found innocent by the governor, He should die. **8.**] This charge served to increase the fear which Pilate had before: see note on ch. xviii. 37. The name **Son of God** served also to confirm the omen already furnished by the dream of his wife. That this fear was not a fear *of the Jews,* nor *of acting unjustly,* but of the Person of Jesus, is evident from what follows.

9.] He entered, taking Jesus with him. **Whence**] i. e. not 'from what province?'—for he knew this, Luke xxiii. 6, 7: nor, 'of what parents?'—but **whence?** in reference to the name, **the Son of God**: *Whence is thine origin?* Observe that the fear of Pilate is not mere superstition, nor does it enter into the Jewish meaning of "*the Son of God:*" but arises from an indefinite impression made on him by the Person and bearing of our Lord. We must not therefore imagine any fear of Him as being a 'son of the gods,' in Pilate's mind: this gives a wrong direction to his conduct, and misses the fine psychological truth of the narrative. Our Lord, in His silence, was acting according to His own precept, Matt. vii. 6. Notwithstanding Pilate's fear of Him, he was not in earnest;—not determined to be led by his conscience, but had already given way to the unjust demands of the people; and He who saw his heart, knew how unworthy he was of an answer to so momentous a question. Besides, this silence was the most emphatic answer to all who had ears to hear it;—was a reference to what He had said before, ch. xviii. 37, and so a witness to His divine origin. Would any *mere man,* of true and upright character, have refused an answer to such a question, so put? Let the modern rationalist consider this. **10.**] As in

knowest thou not that I have power to [f] *crucify* thee, and have power to [g] *release* thee? 11 Jesus answered, [f] Thou [h] *couldest* have no power at all against me, except it were given thee from above: [i] *therefore* he that [k] *delivered* me unto thee hath the greater sin. 12 [l] *And from thenceforth* Pilate sought to release him: but the Jews cried out,

[f] ch. vii. 30.

[f] *read,* release.
[g] *read,* crucify.
[h] *render,* wouldest.
[i] *render,* for this cause.
[k] *render,* delivereth. *Some ancient authorities have* delivered.
[l] *better,* Upon this.

ch. xviii. 35, Pilate at once recoils from his better conscience into the state-pride of office. As Lampe remarks, this speech is directly contrary to his previous expression of fear. This very boast was a self-conviction of injustice. No just judge has any such power as this, to punish or to loose (see 2 Cor. xiii. 8); but only patiently to enquire and give sentence according to the truth. **unto me**, emphatic: it perhaps being implied, 'Thou hast, I know, refused to reply to others before.' That Pilate should put the *releasing* first, as it stands in the most ancient authorities, seems most natural, as appealing most to the prisoner: the power of *crucifying* follows, as the alternative in case the other is rejected.

11.] This last testimony of our Lord before Pilate is a *witness to the truth:* opening in a wonderful manner the secret of Pilate's vaunted power, of His own humble submission, and the sinfulness of His enemies. This saying, observes Meyer, breathes truth and grace. The great stress is on the term **from above**, on which Grotius strikingly says, "*thence, that is, from whence I am sprung;*" so that it furnishes a remarkable answer to the above. We must not dream of any allusion to *Rome*, or the *Sanhedrim*, in this question "*Whence art thou?*" as the sources of Pilate's power:—the word was not so meant, nor so understood: see ver. 12. The word it does not refer to *power against me*, but embraces in itself the whole delegation from above, power included: and the words "except it were given thee from above," are equivalent to *except by appointment from above*. Lampe remarks: "Our Lord concedes to Pilate 1) Power. He acknowledged the authority of a human court, because His kingdom was not earthly, destroying human magistrates: nor did He dispute the authority of Pilate and the Romans over the Jews. 2) He even amplifies that power, as given from above. For this is the Christian doctrine, that all power is from God (Rom. xiii. 1, 2). 3) He acknowledges that that power extended even over Himself, since all concerning Him was being done by divine decree (Acts iv. 28)." **for this cause**] viz. because of what has just been asserted, "*Thou wouldest have no power &c.*" The connexion is somewhat difficult. I take it to be this: 'God has given to thee *power over* me;—not insight into the character which I claim, that of being the Son of God—but simply *power:* that insight belonged to others, viz. the Sanhedrim, and their president, whose office it was to judge that claim; *they* have judged against the clearest evidence and rejected me, the Son of God; thy sin, that of blindly exercising thy *power*, sin though it be, is therefore *less than theirs*, who being God's own people, and with God's word of prophecy before them (and the High Priest, with his own prophetic word before him,—see ch. xviii. 14), deliberately gave me over into thy hand.' It is important to this, which I believe to be the only right understanding of the words, to remember that Pilate, from ver. 6, was making himself simply their tool;—He was the sinful, but at the same time the blind instrument of their deliberate malice. **he that delivereth me unto thee**] Beyond question, *Caiaphas*, —to whom the initiative on the Jewish side belonged; by whose authority all was done. At the same time the whole Sanhedrim are probably included under the guilt of their chief. In this word **sin** is an implied reference to a higher Judge—nay, that Judge Himself speaks. 12.] **Upon this**: or **from this time**: but the words in the original hardly bear so much as this latter meaning. See ch. vi. 66, where the same correction has been made. Pilate himself was deeply struck by these words of majesty and mildness, and almost sympathy for his own weakness; and he made a last, and, as this verse seems to imply, a somewhat longer attempt than before, to

saying, [g] If thou let this man go, thou art not Cæsar's
[g] Luke xxiii. 2.
[h] Acts xvii. 7.
friend: [h m] *whosoever* maketh himself a king speaketh against Cæsar. 13 When Pilate therefore heard [n] *that saying,* he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. 14 [o] *And it was the preparation of the passover, and* about the sixth hour: and he saith unto the Jews, Behold your King! 15 But they cried out,

[m] *better,* every one that. [n] *read,* these words.
[o] *read,* Now it was the preparation of the passover. It was about the sixth hour:

deliver Him. **Cæsar's friend**] There does not seem to be any allusion to this name being bestowed as a title of honour (indeed, a good deal of fancy has been employed in making out the fact of such a title having been in use) any further than that the appellation would naturally arise and be accounted honourable. The meaning is, 'well affected to Cæsar.' This was a terrible saying, especially under Tiberius, with whom, as Tacitus assures us, the undefined charge of disaffection to the person of the emperor was used to fill up all other accusations. **every one that maketh himself a king**] This was true: their application of it to Christ, a lie. But *words,* not *facts,* are taken into account by tyrants, and this Pilate knew.

13.] **these words**—viz. these two last remarks. "In such a perplexity, a man like Pilate could not long hesitate. As Caiaphas had before said it were better that one even innocent man should die, than that all should perish: so now in like case Pilate decided rather to sacrifice Jesus though innocent, than to expose himself to so great danger." Friedlieb. **forth**: see on ch. xviii. 33. The judgment seat, or *bema,* was in front of the *prætorium,* on an elevated platform called Gabbatha, which was paved with a tessellated pavement. Such a pavement, Suetonius informs us, Julius Cæsar carried about on his expeditions. **14. the preparation of the passover**] The signification, 'Friday in the Passover week,' has found many, and some recent, defenders. But this is not the natural meaning of the words, nor would it ever have been thought of in this place, but for the difficulty arising from the whole Passover question, which I have discussed on Matt. xxvi. 17—19, and on ch. xviii. 28. This **preparation** day is '*the vigil of the Passover,*' i. e. the day preceding the evening when the passover was killed. And so it must be understood here, especially when connected with ch. xviii. 28. See on the whole matter the notes above referred to. **about the sixth hour**] There is an insuperable difficulty, as the text now stands. For St. Mark relates, ch. xv. 25, that the *crucifixion* took place at the *third hour:* and that it certainly was so, the whole arrangement of the day testifies. For on the one hand, the judgment could hardly have taken the whole day till noon: and on the other, there will not thus be time left for the rest of the events of the day, before the sabbath began. We must certainly suppose, as did Eusebius, Theophylact, and Severus, that there has been some very early erratum in our copies; whether the interchange of 3 and 6, which when expressed in Greek numeral letters, are not unlike one another (*γ* and *ϛ*), or some other, cannot now be determined. We certainly may bring the two accounts nearer together by recollecting that, as the crucifixion itself certainly did not (see in Mark) take place *exactly* at the third hour, and as here it is about *the sixth hour,* some intermediate time may be described by both Evangelists. But this is not satisfactory: see note on Mark xv. 25. The solution given by Dr. Wordsworth, after Townson and others, that St. John's reckoning of the hours is different, and like our own, so that the sixth hour would be 6 A.M., besides being unsupported by any authority (see ch. i. 39, iv. 6, 52: xi. 9, and notes), would leave here the difficulty that there must thus elapse three hours between the hearing before Pilate and the Crucifixion. Besides which, we may ask, is it possible to imagine St. John, with the other gospels before him as these expositors believe him to have had, adopting without notice an independent reckoning of his own which would introduce utter confusion into that history which (again on their hypothesis) he wrote his gospel to complete and clear

Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, [i] We have no king but Cæsar. 16 Then delivered he him therefore unto them to be crucified.

[i] Gen. xlix. 10.

And they took Jesus[, [p] and led him away]. 17 And he bearing his cross [k] went forth into [q] *a* place called the place of a skull, which is called in the Hebrew Golgotha: 18 where they crucified him, and two other with him, on either side one, and Jesus in the midst. 19 [r] *And* Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 21 [s] *Then* said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answered, What I have written I have written. 23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was with-

[k] Num. xv. 35. Heb. xiii. 12.

[p] *omitted by some ancient authorities.*
[q] *render*, the.
[r] *render*, Moreover.
[s] *render*, Therefore.

up? The words **Behold your King** seem to have been spoken in irony to the Jews—in the same spirit in which afterwards the title was written over the cross:—partly perhaps also, as in that case, in consequence of the saying in ver. 12,—to sever himself altogether from the suspicion there cast on him. 15.] **We have no king but Cæsar**, was a degrading confession from the *chief priests* of that people of whom it was said, 'The Lord your God is your King.' 1 Sam. xii. 12. "They were so earnest in repudiating Jesus," says Bengel, "that they repudiate their Messiah altogether." However, the cry furthered the present purpose, and to this all was sacrificed, including truth itself; for the confession was not only degrading, but false in their mouths. Some of those who now cried this, died miserably in rebellion against Cæsar forty years afterwards. 16.] Here the scourging seems (Matthew, Mark) to have taken place, or perhaps to have been renewed, since the former one was not that customary before execution, but conceded by Pilate to the mob in hope of satisfying them.

17—42.] *Jesus surrenders himself to death.* Matt. xxvii. 31—61. Mark xv. 20—47. Luke xxiii. 26—56. Compare the notes on the Four throughout. **they took Jesus**] viz. the chief priests. 17—22.] *His Crucifixion.* 17.] See on Matt. ver. 33. 19.] Matt. ver. 37. 20—22.] The same spirit of mockery of the Jews shewed itself in the title, as before, ver. 14. They had prevailed on Pilate by urging this point, that Jesus had set Himself up for a king; and Pilate is willing to remind them of it by these taunts. Hence their complaint, and his answer. The Latin was the official language, the Greek that usually spoken,—the Hebrew (i. e. Aramaic) that of the common people. **What I have written I have written**] The first perfect denotes the past action; the second that it was complete and unalterable. 23—30.] *His death.* 23, 24.] There were four soldiers, a *quaternion*, Acts xii. 4, *and* perhaps a centurion, for we read elsewhere of a centurion sent to see punishment inflicted. The garments of the executed were by law the perquisite of the soldiers on duty. The **coat** was the tunic. It reached from the neck to the feet, and was fastened round the throat with a clasp. It was properly a priest's

out seam, woven from the top throughout. 24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be
1 Psa. xxii. 18. fulfilled, which saith, [1] They parted my [t] *raiment* among them, and for my vesture they did cast lots. These things therefore the soldiers did. 25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the [u wife] of [x] *Cleophas*, and Mary Magdalene. 26 [y] *When*
m ch. xiii. 23; xx. 2; xxi. 7, 20, 24. *Jesus therefore saw* his mother, and [m] the disciple standing
n ch. ii. 4. by, whom he loved, [z *he*] saith unto his mother, [n] Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour [a] *that* disciple took her
o ch. i. 11; xvi. 32. [o] unto his own home. 28 After this, Jesus knowing that

[t] *render*, garments.
[u] *not expressed in the original.*
[x] *this should be* Clopas, *as in the original.*
[y] *render*, Jesus therefore seeing.
[z] *omit.*
[a] *render*, the, *as above.*

garment, and was woven of linen, or perhaps of wool. The citation is verbatim from the LXX. 25.] In Matt. xxvii. 55, 56, and the parallel places, we learn that two of these were looking on afar off, after Jesus had expired, with Salome. Considering then that St. John's habit of not naming himself might extend to his mother (he names his father, ch. xxi. 2), we may well believe that **his mother's sister** here represents *Salome*, and that *four* women are designated by this description. So Wieseler and Meyer, Luthardt opposing them. So also Ewald: and, which is no mean evidence, the ancient Syriac version, inserting *and* between, *"the mother's sister*, and *Mary* . . . ." This Mary was wife of Klopas (Alphæus, see Matt. x. 3, and Introd. to Ep. of James, § i. 4), the mother of James the Less and Joses; Matt., Mark. 26. **behold thy son**] The relationship in the flesh between the Lord and His mother was about to close; hence He commends her to another son who should care for and protect her. Thus,—as at the marriage in Cana, when His official independence of her was to be testified, so now,—He addresses her as **Woman**. 27.] The solemn and affecting commendation of her to St. John is doubly made,—and thus bound by the strongest injunctions on both. The Romanist idea, that the Lord *commended all his disciples, as represented by the beloved one, to the patronage of His mother*, is simply absurd. The converse is true: He did solemnly commend the care of her, especially indeed to the beloved disciple, but in him to the whole cycle of disciples, among whom we find her, Acts i. 14. No certain conclusion can be drawn from this commendation, as to the 'brethren of the Lord' believing on Him or not at this time. The reasons which influenced Him in his selection must ever be far beyond our penetration:—and *whatever relations to Him we suppose those brethren to have been*, it will remain equally mysterious why He passed them over, who were so closely connected with His mother. Still the presumption, that they did not then believe on Him, is one of which it is not easy to divest one's self; and at least may enter as an element into the consideration of the whole subject, beset as it is with uncertainty. **from that hour** is probably to be taken literally,—**from that time**;—so that she was spared the pangs of witnessing what was to follow. If so, John returned again to the Cross, ver. 35. The words, **he took her to his own home**, need not imply that John had a house *in Jerusalem*. The name would equally apply to his lodging during the feast; only meaning, that henceforth, wherever he was, she was an inmate with him; and certainly that his usual habitation was fixed, and was his own. Ewald remarks, "It was for the Apostle in his later years a sweet reward to recall vividly every such minute detail,—and for his readers a sign that he alone could have written all this."

28.] **After this** is generally, but

all things were now [b] *accomplished*, [p] that the scripture might be [c] *fulfilled*, saith, I thirst. 29 [d] *Now*] there was set a vessel full of vinegar: [e] *and* they filled a spunge with vinegar, and [f] *put it upon hyssop*, and put it to his mouth. 30 When Jesus therefore had received the vinegar, he said, [q] It is finished: and he bowed his head, and [g] *gave up the ghost*. 31 The Jews [h] *therefore*, [r] because it was the preparation, [s] that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken,

[p] Psa. lxix. 21. [q] ch. xvii. 4. [r] ver. 42. [s] Deut. xxi. 23.

[b] *render*, finished. *It is the same word as in ver.* 30.
[c] *render*, accomplished. [d] *omit.*
[e] *read and render*, so they filled a spunge with the vinegar.
[f] *render, for perspicuity*, fixed it upon a stalk of hyssop.
[g] *render*, yielded up his spirit. [h] *better*, then.

not necessarily, immediate.—Here we must suppose the "Eloi, Eloi, lama sabachthani" to have been said meantime, and the three hours' darkness to have taken place. Perhaps during some of this time John was absent: see above. **that the scripture might be accomplished**] Various needless objections have been raised to the application of these words to the saying of the Lord which follows, and attempts have been made—having it in view to leave no pre-appointed particular of the circumstances of his suffering unfulfilled, thus: that all things were now finished, that the Scripture might be accomplished: i. e. that all was now done in order to the accomplishment of Scripture. But it is much more natural to connect them with what follows, and to understand, that Jesus, speaking doubtless also in intense present agony of thirst, but only speaking because He so willed it, and because it was an ordained part of the course which He had taken upon Him, said this word, I thirst. "He would not have sought this alleviation of His sufferings, had He not known that this also pertained to the distinguishing signs of the Messiah as given in the Prophets. Whence this second motive is stated in addition: *'that the Scripture might be accomplished.'*" Lampe. Notice, it is not, *fulfilled*, which is always otherwise expressed in the original, but *accomplished*. 29.] The vinegar was the sour wine, or vinegar and water, the common drink of the Roman soldiers. **a stalk of hyssop**] An aromatic plant growing on walls, common in the south of England and on the Continent, with blue or white flowers, and having stalks about 1½ foot long, which would in this case be long enough, the feet of the crucified person not being ordinarily raised above that distance from the ground. It was much used for sprinkling, Exod. xii. 22; Levit. xiv. 4 &c.; Ps. li. 7. 30.] **It is finished** expresses the fulfilling of that appointed course of humiliation, obedience, and suffering, which the Lord Jesus had undertaken. That was now over,—the redemption of man accomplished,—and from this time 'the joy that was set before Him' begins. It is beyond the purpose of a note to bring out the many meanings of this most important and glorious word. **he bowed his head**] We have the minuteness of an eye-witness, on whom every particular of this solemn moment made an indelible impression. **yielded up his spirit**] viz. in the words given by St. Luke, **Father, into thy hands I commend my spirit**—which was also the "*loud voice*" mentioned by St. Matthew and St. Mark. This "*yielding up His spirit*" was strictly a voluntary and determinate act—no *coming on* of death, which had no power over Him,—see ch. x. 18, and note on Luke xxiii. 46. 31—42.] *Jesus in Death:* and herein, 31—37.] *Proof of His Death.* 31.] On the Jewish custom, see note, Matt. xxvii. 57. **that sabbath day was an high day**, being as it was (see note on ch. xviii. 28, and Matt. xxvi. 17) *a double sabbath*: the coincidence of the first day of unleavened bread (Ex. xii. 16) with an ordinary sabbath. **that their legs might be broken**] The *breaking of the legs* was sometimes appended to the punishment of crucifixion, but does not appear to have been inflicted

and that they might be taken away. 32 i *Then came the soldiers*, and brake the legs of the first, and of the other which was crucified with him. 33 But k *when they came to Jesus, and saw* that he was dead already, they brake not his legs: 34 l *but* one of the soldiers with a spear pierced his side, and forthwith t came there out blood and water. 35 And he that saw it m *bare record*, and his n *record* is true: and he knoweth that he saith true, that ye o *might* believe. 36 For these things p *were done*, u that the scripture q *should* be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith, x They shall look on him whom they pierced. 38 And after r *this*

t 1 John v. 6, 8.

u Exod. xii. 46. Num. ix. 12. Psa. xxxiv. 20.

x Ps. xxii. 16, 17. Rev. i. 7.

i *render*, So the soldiers came.
k *render*, having come to Jesus, when they saw.
l *render*, nevertheless.
m *render*, hath borne witness.
n *render*, witness.
o *render*, may.
p *render*, came to pass.
q *render*, might.
r *render*, these things.

for the purpose of causing death, which indeed it would not do. Friedlieb supposes that the term involved in it the '*coup de grace*,' which was given to all executed criminals, and that the piercing with the spear was this death-blow, and was also inflicted on the thieves.

34.] The lance must have penetrated deep, for the object was to *ensure* death,—and see ch. xx. 27, probably into the *left* side, on account of the position of the soldier, and of what followed.

blood and water] The spear perhaps pierced the pericardium or envelope of the heart, in which case a liquid answering the description of water may have flowed with the blood. But the quantity would be so small as scarcely to have been observed. It is hardly possible that the separation of the blood into placenta and serum should so soon have taken place, or that, if it had, it should have been by an observer described as *blood and water*. It is more probable that the fact, which is here so strongly testified, was a consequence of the extreme exhaustion of the Body of the Redeemer. The medical opinions on the point are very various, and by no means satisfactory. Meyer's view after all seems to be the safe and true one—that the circumstance is related as a miraculous sign, having deep significance as to the work of the Redeemer, and shewing Him to be more than mortal. It can be no reason against this, that St. John does not *here* dwell on any such typical significance: nor can I see how 1 John v. 6 ff. can be understood without reference to this fact: see note there.

35.] This emphatic affirmation of the fact seems to regard rather the whole incident, than the mere outflowing of the blood and water. It was the object of St. John to shew that the Lord's Body was a *real body*, and *underwent real death*. And both these were shewn by what took place: not so much by the phænomenon of the water and blood, as by the infliction of such a wound,—after which, even had not death taken place before, there could not by any possibility be life remaining.

The third person (**he that saw it . . . .**) gives solemnity. It is, besides, in accordance with St. John's way of speaking of himself throughout the Gospel. The usage of the word **believe** in St. John makes it probable that he lays the weight on the proof of the *reality* of the death, as above. The clause, **that ye may believe**, depends on the three preceding clauses, without any parenthesis, as the final aim of what has gone before: **in order that** your faith may receive confirmation.

36.] '**For**'—i. e. as connected with the true Messiahship of Christ, 'these things were a fulfilment of Scripture.' It is possible that Ps. xxxiv. 20 may be also referred to;—but no doubt the primary reference is to the Paschal Lamb of Exod. xii. 46: Num. ix. 12; see 1 Cor. v. 7.

37.] The prophecy, **they shall look on Him whom they pierced**, does not refer to the *Roman*

Joseph of Arimathæa, being a disciple of Jesus, but secretly [y] for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took [s] *the body of Jesus*. 39 And there came also [z] Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. 40 Then took they the body of Jesus, and [a] wound it in linen clothes with the spices, as the manner of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was

[y] ch. ix. 22; xii. 42.

[z] ch. iii. 1, 2; vii. 50.

[a] Acts v. 6.

[s] *render*, his body.

soldiers,—but to the repentant in the world, who, at the time the Gospel was written, had begun to fulfil the prophecy: and is not without a prophetic reference to the future conversion of Israel, who were here the real *piercers*, though the act was done *by the hand of wicked men*, Acts x. 28.

38—42.] *His Burial.* 38.] **after these things**—not immediately after this, but soon after. The narrative implies, though it does not mention (as St. Mark and St. Luke do), that Joseph himself took down the Body from the cross. Lücke thinks the soldiers would have done this: but their duty seems only to have extended to the ascertaining of the fact of death. The words of ver. 31, "*that they might be taken away*," need not imply, 'by their hands.' It was customary to grant the bodies of executed persons to their friends. On Joseph, and the other particulars, see notes on Matthew.

He came . . .—to Golgotha. 39.] St. John alone mentions Nicodemus. The Galilæan narrative had no previous trace of him, and does not recognize him here. Joseph bore too prominent a part not to be mentioned by all. Luthardt beautifully remarks on the contrast between these men's secret and timid discipleship before, and their courage now, "Their love to Jesus was called out by the might of His love. His Death is the Power which constrains men. And thus this act of love on the part of both these men is a testimony for Jesus, and for the future effect of His death. Hence also it appears why the Evangelist mentions the weight of the spices, as a proof of the greatness of their love, as Lampe observes."

myrrh,—the gum of an aromatic plant, not indigenous in Palestine, but in Arabia Felix, see Exod. xxx. 23; Prov. vii. 17; Song of Sol. iii. 6.

aloes] The name of various sorts of aromatic wood in the East. Both materials appear to have been pulverized (the wood either by scraping or burning) and strewed in the folds of the linen in which the body was wrapped. The quantity, **about an hundred pound weight**, is large; but perhaps the whole Body was encased, after the wrapping, in the mixture, and an outer wrapper fastened over all. The proceeding was hurried, on account of the approaching Sabbath: and apparently an understanding entered into with the women, that it should be more completely done after the Sabbath was over. This plentiful application of the aromatic substances may therefore have been made with an intention to prevent the Body, in its lacerated state, from incipient decomposition during the interval.

40.] See ch. xi. 44. Little is known with any certainty, except from these passages, of the Jews' ordinary manner of burying. 41.] See note on Matthew, ver. 60. The words, **in the place where he was crucified**, are *so far* in favour of the traditional site of the Holy Sepulchre, that Calvary and the Sepulchre are close together, under the roof of the same church. And those who have found an objection in that circumstance have forgotten this testimony of St. John.

a new sepulchre . . . .] And therefore *given for the purpose*—so that the additional particular not here mentioned, that it *belonged to Joseph*, is almost implied. The *newness* of the tomb was important, that it should be seen that no one but Jesus had risen thence, and Jesus not by the power of another, as was once the case at the grave of Elisha: so that no room might be left for the evasions of unbelief.

b Isa. liii. 9. never man yet laid. 42 b t *There laid they Jesus therefore*
c ver. 31. c *because of the Jews' preparation day; for the sepulchre was nigh at hand.*

XX. 1 u *The first day* of the week cometh Mary Magdalene early, x *when* it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. 2 y *Then*
a ch. xiii. 23; xix. 26; xxi. 7, 20, 24. *she runneth*, and cometh to Simon Peter, and to the a other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we

t *better (see note) arranged as the original;* There then, on account of the Jews' preparation day, because the sepulchre was nigh at hand, laid they Jesus.

u *render,* But on the first day.

x *render,* while.

y *render,* She runneth therefore.

42.] **the Jews' preparation day** seems to indicate clearly the preparation *of the Passover*, as I have before maintained that the words mean; not the mere day of the week so called, which, as it was by the Christians also in the Apostles' time named *the preparation* (Parascévé), *would not be qualified* by the additional statement that it was "*the Jews'* preparation day." The words **because the sepulchre was nigh at hand**, may certainly at first sight appear as if St. John were not aware that the tomb belonged to Joseph; but it is more likely that the thought of asking for the Body may have been originally suggested to Joseph by his possessing a tomb close to the place of crucifixion, and so the *nearness* of the tomb may have been the real original reason of the whole proceeding; and St. John, not anxious to record every particular, may have given it as such. It is much better to keep the order of the original in rendering this verse. There is weight and pathos in the concluding words, as completing the great subject of this part of the narrative, which is lost by transposing as in A. V.

CHAP. XX. 1—29.] JESUS ALIVE FROM THE DEAD. COMPLETION OF THE DISCIPLES' FAITH WROUGHT THEREBY. And herein, 1—18.] *Contrast between His former life, within the conditions of the flesh, and His present, in which His communion with His own partakes of his new relation to the Father.* Compare Matt. xxviii. 1: Mark xvi. 1: Luke xxiv. 1. On the chronology of the events of the Resurrection, see note on Matt. xxviii. 1. *I attempt no harmony of the accounts:—I believe all such attempts to be fruitless;*—and *I see in their failure strong corroboration of the truth of the evangelic narratives.* It is quite impossible that so astounding an event, coming upon various portions of the body of disciples from various quarters and in various forms, should not have been related, by four independent witnesses, in the scattered and fragmentary way in which we now find it. In the depth beneath this varied surface of narration, rests the great central fact of the Resurrection itself, unmoved and immoveable. As it was THIS above all other things to which the Apostles bore their testimony, so, in their testimony to this, we have the most remarkable proof of each having faithfully elaborated into narrative those particular facts which came under his own eye or were reported to himself by those concerned. Hence the great diversity in this portion of the narrative:—and hence I believe much that is now dark might be explained, were the facts themselves, in their order of occurrence, before us. Till that is the case, (and I am willing to believe that it will be one of our delightful employments hereafter, to trace the *true* harmony of the Holy Gospels, under His teaching of whom they are the record,) we must be content to walk by faith, and not by sight. We must also remember in this case, that our Evangelist is selecting his points of narration with a special purpose,—to shew us how the belief of the disciples was brought out and completed, after the unbelief of Israel: cf. vv. 30, 31. 1, 2. **Mary Magdalene**] She was not alone (Matthew,

know not where they have laid him. 3 Peter therefore went forth, and [z] *that* other disciple, and [a] *came to* the sepulchre. 4 [b] *So* they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre, 5 and [[c] *he*] stooping down and looking in, saw [b] the linen clothes lying; yet went he not in. 6 Then [d] *cometh* Simon Peter following him, and went into the sepulchre, and [e] *seeth* the linen clothes [f] *lie*, 7 and [c] the napkin, that was [g] *about* his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 [h] *Then* went in also [i] that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not [d] the scripture, that he must rise again from the dead. 10 [k] *Then* the disciples went away again unto their own home.

[b] ch. xix. 40.

[c] ch. xi. 44.

[d] Ps. xvi 10. Acts ii. 25—31: xiii. 34, 35.

[z] *render*, the.
[a] *render*, they went toward.
[b] *render*, And.
[c] *omit.*
[d] *render*, cometh also.
[e] *render*, beholdeth.
[f] *render*, lying.
[g] *render*, upon.
[h] *render*, Then therefore.
[i] *render*, the.
[k] *render*, So.

Mark, Luke). Does this appear in the plural verb, "**we know not** *where they have laid Him*," below? This is not, as Meyer says, precluded by the use of "*I know not*" in ver. 13. Mary there speaks in her own person, which she might do, however accompanied. Still, probably not. She perhaps uses the plural, as involving all the disciples in her own feeling of ignorance and of consequent sorrow. So Meyer: and it is more natural to take it thus. One thing we may conclude for certain, that *she*, for some reason, *did not see* the vision related in the three other Gospels. 3.] St. Luke, ver. 12, speaks only of *Peter's* going.

4—8.] Full of most interesting and characteristic detail. John, probably the younger, outruns Peter;—but when there, reverently (not *for fear of pollution*, as some have thought) abstains from entering the sepulchre. The ardent and impetuous Peter goes directly in—John follows—and *believes*. What can exceed the inner truth of this description? And what is *not* related, is as full of truth as that which is. For, vv. 6, 7, we seem to hear the very voice of Peter describing to his companion the inner state of the tomb.

On **the napkin**, see ch. xi. 44 and note. **seeth** represents the original word used of the cursory glance of John, who did not go in,—**beholdeth**, that which describes the exhaustive gaze of Peter, who did. Notice also that John, when he stooped and looked in, saw only the *linen clothes*, which seem to have been lying where the Feet were, nearer the entrance, whereas Peter, on going in, saw the *napkin*, which was perhaps deposited further in, near the place of the Head. **8. he saw, and believed**] Nothing is said of Peter—did he *believe* too? I think *not*;—and that John modestly suppresses it. But *what* did John believe? Was it merely, *that the Body had been taken away, as Mary had reported* (Bengel and others)? Surely not; the facts which he saw would prevent this conclusion: nor does John so use the word **believe**. He believed *that Jesus was risen from the dead*. He received into his mind, embraced with his assent, THE FACT OF THE RESURRECTION, for the first time. He did this, on the *ocular testimony before him*; for as yet neither of them *knew the Scripture*, so as to be previously convinced of the certainty that it would be so. But (see above) Peter does not seem to have as yet received this fact;—accounting probably for what he saw as Mary had done. Lampe beautifully says, 'We conclude that from this moment, in the gloom of the sepulchre, the mind of John was enlightened by saving faith in the Resurrection of Jesus, as with

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down and looked into the sepulchre, 12 and [1] *seeth* two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 [m *And*] when she had thus said, she turned herself back, and [1] *saw* Jesus standing, and [e] knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing [n] *him to be* the gardener, saith unto him, Sir, if thou have borne

e ch. xxi. 4.

[1] *render*, beholdeth. [m] *omit.*
[n] *render*, that it was.

a new ray of the risen Sun of Righteousness.' **10. went away again unto their own home**] St. Luke, xxiii. 12, has the very same expression; see there in margin. This is remarkable, as he evidently has a fragment of the same incident. **11.**] She had come with them, but more slowly. **12.**] From what has been said above, my readers will not expect me to compare the angelic appearances in the four Gospels. What wonder, if the heavenly hosts were variously and often visible on this great day, when 'the morning stars sang together, and all the sons of God shouted for joy?' What can be more accurate in detail than this description of the vision of Mary? Every word was no doubt carefully related to the Apostle, and as carefully recorded. And all is significant: they are in *white*, because from the world of light: they *sit*, as not defending, but peacefully watching the Body: at the *Head* and the *Feet*, for the Body of the Lord was from head to foot in the charge of His Father and of His servants. **13.**] Here again the finest psychological truth underlies the narrative. The other women (Mark, ver. 5. Luke, ver. 5) *were afraid* at the vision; but now Mary, having but one thought or desire, to recover the lost Body of *her* Lord, *feels no fear*. The angels doubtless are proceeding further to assure her as they did the women before:—but this is broken off by the appearance of the Lord Himself, or perhaps by Mary's turning away. **14.**] **she turned herself back**—having her attention attracted by consciousness of some one being present near her—not perhaps by the *approach* of Jesus. Or it might be with intent to go forth and weep again, or further to seek her Lord. Chrysostom's reason is very beautiful, but perhaps hardly probable, from the fact that Mary on turning round did not recognize our Lord: "It seems to me that while she was saying these words, the sudden appearance of Christ behind her struck the angels, who saw their Lord, with amazement: and that they immediately shewed, both by their posture and by their look, that they saw the Lord: and this caused Mary to turn round and look behind her." We need not surely enquire too minutely, *why* she did not know Him. The fact may be psychologically accounted for—she did not *expect Him to be there*, and was wholly preoccupied with other thoughts: or, as Dräseke says, 'Her tears wove a veil, which concealed Him who stood before her. The seeking after the Dead prevents us from seeing the Living.' **15.**] The same kind of repetition by the Lord of what the angel had before said is found in Matt. xxviii. 7—10. It is idle to enquire *why* she thought Him to be the gardener: but I may once for all observe that we must believe the clothing of His risen Body to have been *that which He pleased to assume*; not earthly clothing, but perhaps some semblance of it. Certainly, in this case, He *was clothed*;—or she must at once have recognized Him. But see on the words "*she turned herself*" below.
Sir] The Greek word rendered both "*Sir*" and "*Lord*" is one and the same throughout the New Test. We can only judge from the circumstances in each case, which it represents. Here there can be no doubt, seeing that she did not recognize her Lord, that it is merely the appellation of courtesy

him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but [f]go to my brethren, and say unto them, [g]I ascend unto my Father, and your Father, and [nn *to*] [h]my God, and your God. 18 Mary Magdalene [o]*came and told* the disciples that she had seen the Lord, and that he had spoken these things unto her.

f Ps. xxii. 22. Rom. viii. 29. Heb. ii. 11.
g ch. xvi. 28.
h Eph. i. 17.

nn *omit.* o *render,* cometh, bringing tidings to.

to an unknown person. **thou** is emphatic. **I will take him away**] She forgets her lack of strength for this, in the overbearing force of her love. (Meyer.)

16.] With one word, and that one word *her name,* the Lord awakens all the consciousness of His presence: calling her in that tone doubtless in which her soul had been so often summoned to receive divine knowledge and precious comfort.

She turned herself] seems to imply that she had not been looking full at Him before. **Rabboni** may mean either **my Master,**—or only **Master**; which last appears to be the case here. That she gives way to no impassioned exclamations, but pours out her satisfaction and joy in this one word, is also according to the deepest psychological truth. There is an addition found in some of our copies, "*and she rushed forward to touch Him*:" this is an explanatory gloss to the words "*Touch me not*"—but doubtless it represents what really was the fact. 'It was the former name, with which He called her: His former appellation, in which she replied; and now she seeks to renew the former intercourse.' (Luthardt.)

17.] The connexion between the prohibition and its reason is difficult, and has been very variously given. The sense seems to me to be connected with some gesture of the nature alluded to in the addition quoted above, but indicating that she believed she had now gotten Him again, never to be parted from Him. This gesture He reproves as unsuited to the time, and the nature of His present appearance. 'Do not thus—for I am not yet restored finally to you in the body—I have yet to ascend to the Father.' This implies in the background *another and truer touching,* when He should have ascended to the Father. "Thou desirest to touch Me, Mary, and to enjoy friendly intercourse with Me: but that may not be now, for I permit Myself to be seen only for a purpose connected with Mine Office, the confirmation of your faith. But when I shall have ascended to My Father, the time will come that thou mayst enjoy intercourse with the most perfect, not by earthly touch, but by such as befits that place,—heavenly and spiritual." Grotius. With this my view nearly agrees, not confining (as indeed neither does he) the latter enjoyment to *heaven* itself, but understanding it to have begun here below. Leo the Great interprets very similarly: see in my Greek Test.

but go . . . .] Stier remarks that this was a far greater honour than that which had been forbidden her;—just as the handling of the Lord allowed to Thomas was a far less thing than the not seeing and yet believing. **to my brethren**] By this term He testifies that He has not put off his humanity, nor his love for his own, in his resurrection state: see Heb. ii. 11.

my Father, and your Father] This distinction, **my . . . and your . .**, when "*Our*" *seems* so likely to have been said, has been observed by all Commentators of any depth, as indicating an *essential difference in the relations.* Cyril of Jerusalem says, "**My** Father, by nature: **your** Father, by adoption." Similarly Augustine; adding, "Nor did He say *Our God*:" wherefore here also is a difference in the relation. "**My** God, in subjection to whom I am in my human nature, **your** God, between whom and you I myself am the Mediator." So that the **my** is the ground and source of the **your**: God is **His** God, directly and properly: but **our** God, through Him. And the words **my** God indicate that He is still Man: see Eph. i. 3, and often in the epistles: 1 Cor. iii. 23: and especially Heb. ii. 11. In the words **I ascend** is included His temporary stay which He was now making with them —**I am ascending** — i. e. 'I am on my way.'

i 1 Cor. xv. 5. 19 i p *Then the same day at evening,* being the first day of the week, q *when the doors were shut* where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had so said, he shewed unto them
k ch. xvi. 22. his hands and his side. k Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them
l ch. xvii. 18, 19. 2 Tim. ii. 2. Heb. iii. 1. again, Peace be unto you: l as r *my Father* hath sent me, even so send I you. 22 And when he had said this, he

p *render,* When it was evening therefore, on that same day.
q *render,* the doors being shut. r *render,* the Father.

19—23.] *In the freedom of His spiritual and triumphant life, He appears to and commissions His own.* Compare Luke xxiv. 36—49; Mark xvi. 14—18.

19.] The circumstance of the doors being shut is mentioned here and in ver. 26, to indicate *what sort of appearances* these were. Suddenly, unaccounted for by any approach,—the Lord rendered himself visible to his disciples. Nor did this affect the truth of that resurrection Body, any more than his occasionally withdrawing himself from mortal sight affected the truth of His fleshly Body. Both were done by that supernatural Power dwelling in Him, by which His other miracles were wrought. It seems to have been the normal condition of His fleshly Body, to be visible to mortal eyes:—of His risen Body, not to be. But both these He could suspend when He pleased, without affecting the substance or truth of either. **for fear of the Jews**] This was natural enough;—the bitter hatred of the Jews (both people and rulers) to their Master,—and His own prophetic announcements,—would raise in them a dread of incipient persecution now that He was removed. **came Jesus**] not, by ordinary approach; nor *through* the closed doors;—nor in any visible manner;—but the word describes that *unseen arrival among them* which preceded His becoming visible to them. **stood in** (literally, into) **the midst**] Compare Luke, ver. 36. The **into** (see on ch. xxi. 4) denotes the *coming* and *standing, in one*—the standing *without motion thither,* which in ordinary cases would be standing as the *result of motion thither.* **Peace be unto you**] See on Luke ver. 36, and ch. xiv. 27. 20.] answers to Luke, ver. 39. **Then were the disciples glad**] The first and partial fulfilment of ch. xvi. 20—22: see notes there. The disciples seem to have *handled* Him: see Luke, ver. 39; 1 John i. 1, and below, ver. 25. 21.] 'Peace be unto you' is solemnly repeated, as the introduction of the sending which follows. The ministers and disciples of the Lord are messengers of *peace.* This view is more natural than that of Euthymius, "they were probably in excitement from their great joy, and He calms them, that they might listen to what He was about to say." **as my Father hath sent me**] He confirms and grounds their Apostleship on the present glorification of Himself, whose Apostleship (Heb. iii. 1) on earth was now ended, but was to be continued by this sending forth of them. This commission was not now first given them, but now first fully assured to them: and their sending forth by Him their glorified Head, was to be, in character and process, like that of Himself by the Father. 22.] To understand this verse as the outpouring of the Spirit, the fulfilment of the promise of the Comforter, is against all consistency, and most against St. John himself:—see ch. xvi. 7, and ch. vii. 39. To understand it rightly, we have merely to recur to that great key to the meaning of so many dark passages of Scripture, the manifold and gradual unfolding of promise and prophecy in their fulfilment. The presence of the Lord among them *now* was a slight and temporary fulfilment of His promise of returning to them; and so the imparting of the Spirit *now,* was a symbol and foretaste of that which they should receive at Pentecost:—just as, to mount a step higher, *that itself,* in its present abiding with us, is but the firstfruits and pledge (Rom. viii. 23. 2 Cor. i. 22) of the fulness which we shall hereafter inherit. 'The relation of this saying to the effusion of the Spirit is the same which chap. iii. bears to Baptism, chap. vi. to the Lord's Supper, chap. xvii. 1 to the Ascension,

breathed on them, and saith unto them, Receive ye the
Holy Ghost: 23 [m] whose soever sins ye remit, they are [m] Matt. xvi. 19: xviii. 18.
remitted unto them; [s] *and*] whose soever [s] *sins*] ye
retain, they are retained. 24 But Thomas, one of the
twelve, [n] called Didymus, was not with them when Jesus [n] ch. xi. 16.
came. 25 The other disciples therefore said unto him, We

[s] *omit.*

&c.' (Luthardt.) Further: this giving of the Spirit was not the Spirit's personal imparting of Himself to them, but only a partial instilling of His influence. He proceeds forth in His work (as in His essence) from the Father and the Son: this breathing of His influence was an imparting of Him from the Son in His risen Body, but that Body had not yet been received up, without which union of the God-manhood of the Son to the glory of the Father the Holy Spirit would not come. *What* was now conferred is plain from our ver. 23—whereby authority to discern spirits and pronounce on them is re-assured (see Matt. xviii. 18)—and from Luke, ver. 45, by which a discerning of the mind of the Spirit is given to them. We find instances of both these gifts being exercised by Peter in Acts i., in his assertion of the sense of Scripture, and his judgment of Judas. Both these however were only temporary and imperfect. That *no formal gifts of Apostleship were now formally conferred, is plain by the absence of Thomas*, who in that case would be no apostle in the same sense in which the rest were.

he breathed on them] The very same word in the LXX version is that in Gen. ii. 7, expressing the act of God in the original infusion of the spirit of life into man. This act is now by God Incarnate repeated, sacramentally (so we have the words "Take, Receive" [they are the same in the original], in Matt. xxvi. 26 and the parallels) representing the infusion of the new life, of which He is become by his glorified Humanity the source to his members: see Job xxxiii. 4; Ps. xxxiii. 6; 1 Cor. xv. 45.

23.] The *present* meaning of these words has been spoken of above. They reach forward however beyond that, and extend the grant which they reassure to all ages of the Church. The words, closely considered, amount to this: that with the gift and real participation of the Holy Spirit, comes the conviction, and therefore the *knowledge*, of *sin*, of *righteousness*, and *judgment*;—and this knowledge becomes more perfect, the more men are filled with the Holy Ghost. Since this is so, they who are pre-eminently filled with His presence are pre-eminently gifted with the discernment of sin and repentance in others, and hence by the Lord's appointment authorized to pronounce pardon of sin and the contrary. The Apostles had this in an especial manner, and by the full indwelling of the Spirit were enabled to discern the hearts of men, and to give sentence on that discernment: see Acts v. 1—11; viii. 21; xiii. 9. And this gift belongs to the Church in all ages, and especially to those who by legitimate appointment are set to minister in the Churches of Christ: not *by successive delegation* from the Apostles,—*of which fiction I find in the New Testament no trace*,—but by their mission from Christ, the Bestower of the Spirit for their office, when *orderly and legitimately conferred upon them by the various Churches*. Not however to them exclusively,—though for decency and order it is expedient that the outward and formal declaration should be so:—but in proportion as *any disciple* shall have been filled with the Holy Spirit of wisdom, is the inner discernment, the "*judgment*," his.

The word **retain** here corresponds to "*bind*" in Matt. xvi. 19 (see the distinction there); xviii. 18, and the word **remit** here to "*loose*" there.

24—29.] *He proves Himself to His own to be Lord and God, to be believed on by them, though not seen. Thomas's doubt, and its removal.* Peculiar to John.

24.] was not with them—for what reason does not appear. Euthymius says, "It is probable that he, since the scattering of the Apostles, ... had not yet joined them." But I incline, with Stier, to think that it could not have been accidentally (Lücke), nor because he was, as Grotius supposes, "occupied by some engagement." On such a day, and in such a man, such an absence must have been *designed*. Perhaps he had abandoned hope;—the strong evidence of his senses having finally convinced him that the pierced side and wounded hands betokened such a death that revivification was impossible.

25.] He probably does not name the Feet, merely because the Hands and Side would more naturally offer them-

have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and [t] *thrust* my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: [u] *then came Jesus,* the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and [t] *thrust* it into my side: and be not faithless, but believing. 28 [x *And*] Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto

[t] *render, as before,* put: *it is the same word.*
[u] *render,* Jesus cometh. [x] *omit.*

selves to his examination than the Feet, to which he must stoop. He requires no more than had been granted to the rest: but he had *their testimony in addition,* and therefore ample ground for faith to rest on. Olshausen calls him the 'Rationalist among the Apostles.'

26.] There is not the least reason for supposing, with Olshausen, that this appearance was in Galilee. The whole narrative points out the same place as before.

The eight days' interval is the first testimony of the recurring day of the resurrection being commemorated by the disciples:—but, it must be owned, a weak one;—for in all probability they had been thus assembled every day during the interval. It forms however an interesting opening of the history of THE LORD'S DAY, that the Lord Himself should have thus selected and honoured it. 27.] Our Lord says nothing of the "*marks of the nails:*"—He does not recall the malice of his enemies. The words imply that the marks were no *scars,* but *the veritable wounds themselves;* — that in His side being large enough for a hand to be thrust into it. This of itself would shew that the resurrection Body was *bloodless.* It is "*reach hither and behold*" in the case of the *hands,* which were exposed—but merely "*reach hither and put*" in the case of the *side,* which was clothed. So Meyer: but it may be questioned, whether this was so.

be not faithless] not merely, 'Do not any longer disbelieve in my Resurrection;'—but **Be not** (do not become)—as applied generally to the spiritual life, and the reception of God's truth — **faithless, but believing.** That Thomas *did not* apply his finger or his hand, is evident from the reason given by our Lord for his faith below, being, not, "*Thou hast touched me,*" but, **Thou hast seen me.** 28.] The Socinian view, that these words, **My Lord and my God,** are *merely an exclamation,* is refuted, (1) By the fact that no such exclamations were in use among the Jews. (2) By the introduction to them, "*Thomas said* **to him.**" (3) By the impossibility of referring the words **my Lord** to another than Jesus: see ver. 13. (4) By the utter psychological absurdity of such a supposition: that one just convinced of the presence of Him whom he deeply loved, should, instead of addressing Him, break out into an irrelevant cry. (5) By the further absurdity of supposing that *if such were* the case, the Apostle John, who of all the sacred writers most constantly keeps in mind the object for which he is writing, should have recorded any thing so *beside that object.* (6) By the intimate conjunction of the *seeing* and *believing* in our Lord's answer, which necessarily makes this his saying the *expression of his belief*:—see below. Dismissing it therefore, we observe that this is *the highest confession of faith which has yet been made;*—and that it shews that (though not yet *fully*) the meaning of the previous confessions of His being '*the Son of God*' was understood. Thus St. John, in the very close of his Gospel (see on vv. 30, 31) iterates the testimony with which he began it—to the Godhead of the Word who became flesh: and by this closing confession, shews how the testimony of Jesus to Himself had gradually deepened and exalted the Apostles' conviction, from the time when they knew Him only as "*the son of Joseph*" (ch. i. 46), till now, when He is acknowledged as their LORD and their GOD.

him, [x *Thomas,*] because thou hast seen me, thou hast believed: [o] blessed are they that have not seen, and yet have believed. o 2 Cor. v. 7. 1 Pet. i. 8.

30 [p] [y] *And many other signs truly did Jesus* in the presence of his disciples, which are not written in this book: p ch. xxi. 25.

31 [q] but these are written, that ye [z] *might* believe that Jesus is the Christ, the Son of God; [r] and that believing ye [z] *might* have life [a] *through* his name. q Luke i. 4. r ch. iii. 15, 16; v. 24. 1 Pet. i. 8, 9.

XXI. [1] After these things Jesus [b] *shewed* himself again to the disciples at the sea of Tiberias; and [c] *on this wise shewed he himself.* [2] There were together Simon Peter, and Thomas called Didymus, and [a] Nathanael of Cana in Galilee, and [b] the [d] sons of Zebedee, and two other of his a ch. i. 45. b Matt. iv. 21.

x *omit.*
y *read and render,* Yea, and many other signs did Jesus.
z *render,* may.
a *render,* in.
b *render, as in ch.* i. 31; ii. 11; iii. 21; ix. 3; xvii. 6, manifested.
c *render,* he manifested himself on this wise.
d *not expressed in the original.*

29.] The reason, **because thou hast seen me**, blames the slowness and required ground of the faith: the assertion, **thou hast believed**, recognizes and commends the soundness of that faith just confessed.
Wonderful indeed, and rich in blessing for us who have not seen Him, is this, the closing word (see below) of the Gospel. For these words cannot apply to the *remaining Ten*: they, like *Thomas, had seen and believed.* 'All the appearances of the forty days,' says Stier, 'were mere preparations for the believing without seeing.' *On the record of them,* we now believe: see 1 Pet. i. 8.

30, 31.] FORMAL CLOSE OF THE GOSPEL (see notes on ch. xxi.). 30.] **Yea, and,**—or, **moreover**: meaning, 'This book must not be supposed to be a complete account.' **signs**] not, as many interpret the word, 'proofs of His resurrection,'—but, as ch. xii. 37 and elsewhere in this Gospel, **miracles**, in the most general sense—these after the Resurrection included:—for St. John is here reviewing his whole narrative, **this book.** 31.] The mere *miracle-faith*, so often reproved by our Lord, is not that intended here. This is faith in *Himself*, as the Christ the Son of God: and the Evangelist means, that enough is related in this book to be a ground for such a faith, by shewing us His glory manifested forth (see ch. ii. 11). **that believing ye may have life**] Thus he closes almost in the words of his prologue, ch. i. 4, 12. **in his name**] These words (see Acts iv. 10; 1 Cor. vi. 11) describe the whole standing of the faithful man in Christ,—by which and in which he has life eternal.

CHAP. XXI. 1—23.] THE APPENDIX. THE GLIMPSE INTO THE FUTURE. And herein, 1—8. *The significant draught of fishes.* I reserve the remarks on this chapter to the end, thereby better to put the reader in possession of the evidence which I shall there gather up into one, but which will present itself as we go on. I will only state here, that whether written by St. John himself (of which I feel no doubt) or not, *it is evidently an appendix to the Gospel, which latter has already concluded with a formal review of its contents and object at* ch. xx. 30, 31.

1.] **After these things**, compare ch. v. 1; vi. 1, **at a subsequent time.**
manifested himself] This expression is nowhere else used by St. John of the Lord's appearances, but only in Mark xvi. 12, 14. The use of the verb here indicates that the usual state of the Lord at this time was one not of manifestation, but of invisibility to them. 2.] Nathanael is named *by St. John only*: see ch. i. 46 ff.: Thomas also *by St. John only*, except in the catalogues of the Apostles. **the sons of Zebedee** are *nowhere else named by John*;—they may however be here mentioned as in reminiscence of the *draught of fishes which*

disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also [e] *go* with thee. They went forth, and entered into [f] *a* ship immediately; and that night they caught nothing. 4 But when the morning was now come, Jesus stood on the shore: but the disciples [c] knew not that it was Jesus. 5 Then [d] Jesus saith unto them, Children, have ye any [g] *meat?* They answered him, No. 6 And he said unto them, [e] Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of [h] *fishes.* 7 Therefore [f] that disciple whom Jesus loved saith unto Peter, It is the Lord. [i] *Now when Simon Peter heard that it was the Lord, he* girt his fisher's coat [k] unto him, (for he was naked,) and did cast himself into the sea. 8 And the other disciples came in a little ship; (for they were not far from land, but [l] *as it were two hundred cubits,*) dragging the net with [h] *fishes.* 9 As soon

[c] ch. xx. 14. [d] Luke xxiv. 41. [e] Luke v. 4, 6, 7. [f] ch. xiii. 23: xx. 2.

[e] *render,* come. [f] *render,* the.
[g] *render,* fish: *see note.* [h] *render,* the fishes.
[i] *render,* Simon Peter then, hearing that it was the Lord, girt.
[k] *render,* about him. [l] *render,* about two hundred cubits off.

occurred before: see Luke v. 1 ff.

two other of his disciples] Who these were does not appear. Probably (as Luthardt) some two not named in the Gospel, and therefore not specified in its appendix.

3.] The disciples returned to their occupation of fishing, probably as a means of livelihood, during the time which the Lord had appointed them in Galilee between the feasts of the Passover and Pentecost. This seems to be the first proposal of so employing themselves. **They went forth**] from the house where they were together. **they caught nothing**] as before, Luke v. 5. The correspondence of this account with that is very remarkable —as is also their entire distinctness in the midst of that correspondence. The disciples must have been powerfully reminded of that their former and probably last fishing together. And after the "*fishers of men*" of that other occasion, the whole could not but bear to them a spiritual meaning in reference to their apostolic commission:—their powerlessness without Christ,—their success when they let down the net at His word. Their present part was not to go fishing of themselves, but "*to wait for the promise of the Father,*" Acts i. 4 (Luthardt). 4.] **stood on the shore**—the preposition rendered by *on* is here, as in ch. xx. 19, one of motion—He came and stood on the shore. A sudden appearance is indicated by the words.

5. **Children**] In ch. xiii. 33 we have the similar expression, "*little children.*"

have ye any fish?] This substantive is said to signify any thing eaten as an additament to bread, but especially *fish.* So that here the best rendering is as in margin.

6.] See Luke v. 6. 7.] The **therefore** here seems distinctly to allude to that former occasion in Luke v. 1 ff.—the similarity of the incident having led the beloved Apostle to scrutinize more closely the person of Him who spoke to them. "John is the more keen-sighted, Peter the more ardent. So John recognizes Him before Peter; but Peter goes forth to Him before John." Euthymius. He *put on* his fisher's coat or shirt for decorum; he *bound it round him,* to facilitate his swimming.

for he was naked] i. e. he was stripped for his fisher's work;—some say, only without his upper garment. Some take it literally, that he was absolutely naked, which is more probable, and understand the putting on of the coat as above. Theophylact explains the word rendered "fisher's coat" to be "a linen cloth which the Phœnicians and Syrians gird round them."

8.] 200 cubits = 100 yards. The

then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 10 Jesus saith unto them, Bring of the fish which ye have now caught. 11 [m] *Simon* Peter [n] *went up*, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net [o] *broken*. 12 Jesus saith unto them, [g] Come and [p] dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 13 Jesus [[q] *then*] cometh, and taketh [r] *bread*, and giveth them, and [s] *fish* likewise. 14 This is now [h] the third time that Jesus [t] *shewed* himself to his disciples, after that he was risen from the dead.

[g] Acts x. 41.

[h] see ch. xx. 19, 26.

[m] *read*, So Simon.
[n] *render*, went aboard.
[o] *render*, rent.
[p] *literally*, breakfast: *see note.*
[q] *omit.*
[r] *render*, the bread.
[s] *render*, the fish.
[t] *render*, manifested: *see on ver.* 1.

lake was about five miles broad, according to Josephus: according to Stanley, six in the widest part: according to Dr. Thomson, nine. **9—14.**] *The significant meal:* see below, on ver. 14. **9.**] The rationalist and semi-rationalist interpreters have taken great offence at the idea of a miracle being here intended. But is it possible to understand the incident otherwise? As Stier says, let any child reading the chapter be the judge. And what difficulty is there in such a fire and fish being provided, either by the Lord Himself, or by the ministry of angels at His bidding?

11.] **went aboard** into the boat, which apparently was now on the beach, in the shallow water. **an hundred and fifty and three**] This enumeration is singular, and not to be accounted for by any mystical significance of the number, but as betokening the careful counting which took place after the event, and in which the narrator took a part. **was not the net rent**: herein differing from what happened Luke v. 6, when it *was broken*.

12. Come and dine] The word used implies the *morning meal*:—see ver. 3, 4. **none of the disciples durst ask him**] I take these words to imply that they sat down to the meal in silence,—wondering at, while at the same time they well knew, Him who was thus their Host. Chrysostom says, "for they no longer had their former confidence, ... but in silence and much fear and reverence they sat down, looking on Him: ... seeing His form changed and very wonderful, they were much amazed, and wanted to ask Him respecting it, but their fear, and their knowledge that it was no other than He himself, hindered them."

The verb rendered **ask** signifies more:—**to question** or **prove** Him.

13.] **cometh**,—from the spot where they had seen Him standing, to the fire of coals. The words **taketh bread, and giveth them**, bear evident trace of the same words used on another occasion, (Matt. xxvi. 26 and parallels,) and remind us of the similar occurrence at Emmaus, Luke xxiv. 30.

14. This is now the third time] The number here is clearly not that of *all* appearances of Jesus up to this time, for that to Mary Magdalene is not reckoned; but only those *to the disciples*,—i. e. any considerable number of them together. This one internal trait of consistency speaks much for the authenticity and genuineness of the addition. Without agreeing with all the allegorical interpretations of the Fathers, I cannot but see much depth and richness of meaning in this whole narrative. The Lord appears to His disciples, busied about their occupation for their daily bread; speaks and acts in a manner wonderfully similar to His words and actions on a former memorable occasion, when we know that by their toiling long and taking nothing, but at his word enclosing a multitude of fishes, was set forth what should befall them as fishers of men. Can we miss that application at this far more important epoch of their apostolic mission? Besides, He graciously provides for their present wants, and invites them to be His guests: why, but to shew them that in their work hereafter they should never

15 So when they had [p] dined, Jesus saith to Simon Peter, Simon [[u] *son*] of [x] Jonas, [y] lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I [y] love thee. He saith unto him, Feed my lambs.
16 He saith to him again the second time, Simon [[u] *son*] of [x] Jonas, [y] lovest thou me? [i] He saith unto him,

[i] Acts xx. 28. Heb. xiii. 20. 1 Pet. ii. 25; v. 2, 4.

[p] *literally,* breakfasted: *see note.* [u] *not expressed in the original.*
[x] *Many ancient authorities read here, and in ch.* i. 43, John, *instead of* Jonas.
[y] *See note on the two words thus rendered.*

want but He would provide? And as connected with the parable, Matt. xiii. 47 ff., has the net *enclosing a great multitude and yet not rent,* no meaning? Has the 'taking the bread and giving to them, and the fish likewise' no meaning, which so closely binds together the miraculous feeding, and the institution of the Lord's Supper, with their future meetings in His Name and round His Table? Any one who recognizes the *teaching* character of the acts of the Lord, can hardly cast all such applications from him;—and those who do not, have yet the first rudiments of the Gospels to learn. 15—23.] *The calling, and its prospect.* 15. **So when they had dined**] There appears to have been nothing said during the meal. Surely every word would have been recorded. One great object of this appearance, observes Stier, certainly was the confirmation, and encouragement of the '*fisher of men,*' in his apostolic office.

Simon son of Jonas] A reminiscence probably of his own name and parentage, as distinguished from his apostolic name of honour, Cephas, or Peter, see ch. i. 43. Thus we have the same address, Matt. xvi. 17, connected with the mention of his natural state of flesh and blood, which had not revealed to him the great truth just confessed — and Luke xxii. 31, 'Simon, Simon,' when he is reminded of his natural weakness. See also Mark xiv. 37, and Matt. xvii. 25, where the significance is not so plain. **more than these**] more than these thy fellow-disciples, compare Matt. xxvi. 33; Mark xiv. 29, 'Though *all* should be offended, yet not I.' That St. John does not record this saying, makes no difficulty here; nor does it tell against the genuineness of this appendix to the Gospel. The narrator tells that which he heard the Lord say, and tells it faithfully and literally. That it coincides with what Peter is related to have said elsewhere, is a proof of the *authenticity,* not of the *connexion,* of the two accounts. The word **these** has been strangely enough understood (Whitby, and others) of the *fish,* or the 'employment and furniture of a fisherman.'—Olshausen sees a reference to the pre-eminence given to Peter, Matt. xvi. 19,—and regards the words as implying that on that account he really did love Jesus more than the rest;—but surely this is most improbable, and the other explanation the only likely or true one. Perhaps there is also a slight reference to his present just-shewn zeal, in leaping from the ship first to meet the Lord. 'Has thy past conduct to Me truly borne out thy former and present warmth of love to Me above these thy fellows?' "Wonderful is the wisdom of Christ, who in so few words makes Peter render account to Him whom He had denied, and to his brother-apostles, to whom he had made himself superior in love;—thus giving us an example for the exercise of church discipline." Grotius. Peter's answer shews that he understood the question as above. He says nothing of the **more than these** — but dropping all comparison of himself with others, humbly refers to the Searcher of hearts the genuineness of his love, however the past may seem to have called it in question. We may note that *two* Greek verbs, both signifying to love, are used in this conversation. The one (*agapain*) is applied to the ordinary love which men have to one another, or to the reverential love which is borne towards God and man by the child of God: the other (*philein*) to the closer love of a man for his own friend or his dearest relatives. The *former* word is used in ch. xi. 5, where it is said "Jesus *loved* Martha and her sister, and Lazarus:" the *latter* by the Jews in ch. xi. 37, when judging by the tears of Jesus for Lazarus, they exclaimed, "See how he *loved* him." Now in observing this conversation in the original, we notice, that the Lord's *two*

Yea, Lord; thou knowest that I [y] love thee. He saith unto him, [z] *Feed* my [a] sheep. 17 He saith unto him the third time, Simon [[u] *son*] of [x] Jonas, [y] lovest thou me? Peter was grieved because he said unto him the third time, [y] Lovest thou me? And he said unto him, Lord, [k] thou knowest all things; thou knowest that I [y] love thee. Jesus saith unto him, Feed my [a] sheep. 18 [l] Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but

[k] ch. ii. 24, 25: xvi. 30.

[l] ch. xiii. 36. Acts xii. 3, 4.

[z] *render*, Keep.

[a] *see note.*

first questions contain the former word, while Peter's answers have the latter and warmer one:—whereas, *the third time* the question and answer both have the warmer word (*philein*). This does not look like accident. Peter in his two answers uses a less exalted word, and one implying a consciousness of his own weakness, but a persuasion and deep feeling of personal love. Then in the third question, the Lord adopts the word of Peter's answer, the closer to press the meaning of it home to him.

The answer, **thou knowest**, the *two first* times, seems to refer to the Lord's *personal* knowledge of Peter's heart—in His having given him that name, ch. i. 43, Matt. xvi. 17; Luke xxii. 31, and the announcement of his denial of Him. The *last* time, he widens this assertion 'Thou knowest *me*,' into 'Thou knowest *all things*,' being grieved at the repetition of a question which brought this Omniscience so painfully to his mind. **Feed my lambs**] This, and the following answers of the Lord, can hardly be regarded as the *reinstating* of Peter in his apostolic office, for there is no record of his ever having lost it: but as a further and higher setting forth of it than that first one, Matt. iv. 18 ff.—both as belonging to all of them on the present occasion, and as tending to comfort Peter's own mind after his fall, and reassure him of his holding the same place among the Apostles as before, owing to the gracious forgiveness of his Lord.

Our Lord's three injunctions differ in their mode of expression. The first is, **Feed my lambs**. The second, **Keep, tend**, or **shepherd** (the same word is used in Acts xx. 28: 1 Pet. v. 2) **my sheep**. The third, **Feed my sheep**, but with this difference, that the word **sheep** is the diminutive, expressive of affection. Perhaps the *feeding of the lambs* was the furnishing the apostolic testimony of the Resurrection, and facts of the Lord's life on earth, to the first converts; the *shepherding* or ruling *the sheep*, the subsequent government of the Church, as shewn forth in the early part of the Acts: the *feeding of the* sheep (diminutive, the choicest, the loved of the flock), the furnishing the now maturer Church of Christ with the wholesome food of the doctrine contained in his Epistles. The notice of these distinctions, which only the cold and undiscerning will attempt to deny, may serve to shew the English reader, how entirely inadequate even the best version must be to represent the sense of Holy Scripture. For our language is quite unable to express its minute beauties and differences. But those must strangely miss the whole sense, who dream of an exclusive primatial power here granted or confirmed to this Apostle. A sufficient refutation of this silly idea, if it needed any other than the fact, that Peter *was grieved* at the question leading to the commission, is found in the "*fellow-elder*" (so in the original) of 1 Pet. v. 1, where he refers apparently to this very charge; see note on Matt. xvi. 17 ff. **17. Peter was grieved**] not merely on account of the repetition of the question, but because of its being asked *the third time*, answering to the number of his own denials of Christ.

thou knowest all things] See above.

18.] The end of his pastoral office is announced to him:—a proof of the *knowledge of all things* which he had just confessed to be in his Lord;—a contrast to the denial of which he had just been reminded;—a proof to be hereafter given of the here recognized genuineness of that love which he had been professing.

When thou wast young] This may be said merely in contrast to **when thou shalt be old**. Or it perhaps includes his life up to the time prophesied of. **thou girdedst thyself**] As in ver. 7, he had girt his fisher's coat to him: but not confined in its reference to that girding alone,—'thou

when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou
m 2 Pet. i. 14. wouldest not. 19 This spake he, signifying m by b *what death* he should glorify God. And when he had spoken this, he saith unto him, Follow me. 20 [c *Then*] Peter,
n ch. xiii. 23, 25: xx. 2. turning about, seeth the disciple n whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21 d *Peter*
o Matt. xvi. 27, 28: xxv. 31. 1 Cor. iv. 5: xi. 26. Rev. ii. 25: iii. 11: xxii. 7, 20. seeing him saith to Jesus, Lord, and e what shall this man do? 22 Jesus saith unto him, If I will that he tarry o till I come, what *is* that to thee? follow thou me. 23 f *Then*

b *render,* what manner of death. c *omit.*
d *read,* Peter then.
e *literally,* this man, what? *i. e.* how shall this man fare?
f *render,* This saying therefore went.

girdedst thyself up for My work, and wentest hither and thither—but hereafter there shall be a service for thee harder and more strictly confined.' **thou shalt stretch forth thy hands**] 'but not as just now, in swimming;—in a more painful manner, on the transverse beam of the cross; and another—the executioner—shall gird thee,—with the cords binding to the cross.' Such is the traditionary account of the death of Peter. Jerome says, that "he was crowned with martyrdom under Nero, being crucified with his head downwards and his feet upwards, because he alleged himself to be unworthy of being crucified in the same manner as his Lord." **shall carry thee**] viz. in the lifting up after the fastening to the cross—or perhaps in making thee go the way to death, bearing thy cross. **whither thou wouldest not**] "For," says Augustine, "who wishes to die? Truly no one: and so universal is this feeling, that it was said to St. Peter, Another shall gird thee and carry thee whither thou wouldest not."

19. **Follow me**] Not to be understood, I think, of any present gesture of the Lord calling Peter aside;—but, from the next verse, followed perhaps by a motion of Peter towards Him, in which John joined. The words seem to be a plain reference to ch. xiii. 36;—and the *following*,—a following through the Cross to glory;—see Matt. xvi. 24; Mark x. 21. Now, however, "*taking up the cross*" is omitted. He had made this so plain, that it needed not expressing. There was also a forcible reminding Peter of the first time when he had heard this command on the same shore, Matt. iv. 19.

20.] The details necessary to complete the narrative are obscure, and only hinted at in the background. It seems that Peter either was at the time of the foregoing conversation walking with Jesus, and turned round and saw John following,—or that he moved towards Him on the termination of it (but certainly not from a misunderstanding of the words "*Follow Me,*" see ver. 21). I can hardly conceive Him *moving away* on uttering these words, and summoning Peter away in private. It seems in the highest degree unnatural. This description and identification of the disciple whom Jesus loved is evidently inserted to justify his following, and is a strong token of St. John's hand having written this chapter; see ch. xiii. 23.

21.] Peter's question shews that he had rightly understood the Lord's prophecy respecting him. He now wishes to know what should befall his friend and colleague,—"giving him a return (for *his* similar service in ch. xiii. 23 just referred to), and, in the idea that he too might be desirous to ask about himself, but might lack the courage, Peter took up the enquiry." Chrysostom. This was not mere *idle* curiosity, but that longing which we all feel for our friends. "Is *he* not to follow Me too? is *he* not to go the same way of death with us?" Euthymius.

22.] The words **what is that to thee?** imply a rebuke;—not perhaps however so sharp a one as has been sometimes seen in them. They remind Peter of the distinctness of each man's position and duty before the Lord; and the subsequent command,

went this saying abroad among the brethren, that that disciple [g] *should not die:* yet Jesus said not unto him, [h] *He shall not die;* but, If I will that he tarry till I come, what is that to thee? 24 This is the disciple which testifieth of these things, and wrote these things: and [p] we know that his testimony is true. 25 [q] [i] *And there are also* many other things which Jesus did, the which, if they

[p] ch. xix. 35. 3 John 12.
[q] ch. xx. 30.

[g] *render,* was not to die. [h] *render,* that he was not to die.
[i] *render,* Moreover there are.

follow thou Me, directs his view along that course of duty and suffering, which was appointed for him by his divine Master. In the original, both *thou* and *Me* are in emphatic positions: "*His* appointed lot is no element in *thy* onward course: it is ME that *thou* must follow." On the words, **if I will that he tarry till I come** ...., three opinions have been held (for that which refers the words to John's remaining where he then was, on the shore, till the Lord returned from His colloquy with Peter, is not worth more than cursory mention): (1) that of Augustine and others (it being allowed on all hands, that **to tarry** means **to remain in this life**: see **abideth** (*the same word in the original*), ch. xii. 34, 'If I will that he remain till I fetch him,' i. e. by a *natural death*. But this is frigid, and besides inapplicable here. Peter's death, although by the hands of another, was just as much the Lord's '*coming for him,*' as John's, and there would thus be no contrast. (2) That that 'coming of the Lord' is meant, which is so often in the three Gospels alluded to (see especially notes on Matt. xxiv.), viz. the establishment in full of the dispensation of the Kingdom by the destruction of the nation and temple of the Jews. This is the view of some mentioned by Theophylact, of Bengel, and others,—and is upheld by the similar place, Matt. xvi. 28. (3) That the Lord here puts a case only,—'Even should I will that he remain upon earth till My last coming—what would that be to thee?' This view is upheld by Trench; but I think must be rejected on maturer consideration of the character of the words of our Lord, in whose mouth such a mere hypothetical saying would be strangely incongruous, especially in these last solemn days of His presence on earth. The second view seems then to remain, and I adopt it with some qualification. At the destruction of Jerusalem began that mighty series of events of which the Apocalypse is the prophetic record, and which is in the complex known as the 'COMING OF THE LORD,' ending, as it shall, with His glorious and personal Advent. This the beloved Apostle alone lived to see, according to ancient and undoubted tradition. 23.] **the brethren** is an expression of later date than any usually occurring in the Gospels. It is however frequent in the Acts: e. g. ix. 30: xi. 1, 12: xii. 17: xv. 1, &c. The following words are to me a proof that this chapter was written during St. John's lifetime. If written by another person after St. John's death, we should certainly, in the refutation of this error, have read, that St. John was dead and buried, as we do read of David in Acts ii. 29. This notion of St. John's not having died, was prevalent in the early Church,—so that Augustine himself seems almost to credit the story of the earth of St. John's tomb heaving with his breath. 'The English sect of the "seekers," under Cromwell, expected the reappearance of the Apostle as the forerunner of the coming of Christ.' Tholuck. The simple recapitulation of the words of the Lord shews that their sense remained dark to the writer, who ventured on no explanation of them; merely setting his own side of the apostolic duty over against that of Peter, who probably had already by following his Master through the Cross, glorified God, whereas the beloved disciple was, whatever that meant, to tarry till He came.

24, 25.] IDENTIFICATION OF THE AUTHOR, AND CONCLUSION. See remarks below. 24.] The words **these things** certainly refer to the whole Gospel, not merely to the Appendix—and are quite in St. John's style:—see ch. xii. 41; xx. 31.

25.] The purpose of this verse seems to be to assert and vindicate the fragmentary character of the Gospel, considered merely as a historical narrative:—for that the doings of the Lord were so many,—His life so rich in matter of record,—that, in a popular hyperbole, we can hardly imagine the world containing them

r Amos viii. 10. should be written every one, r I suppose that even the world itself could not contain the books that should be written. [k *Amen.*]

k *omit.*

all, if singly written down; thus setting forth the superfluity and cumbrousness of any thing like a perfect detail, in the strongest terms,—and in terms which certainly look as if fault had been found with this Gospel for want of completeness, by some objectors.

The reader will have perceived in the foregoing comment on the chapter a manifest leaning to the belief that it was written by St. John himself. *Of this I am fully convinced.* In every part of it, his hand is plain and unmistakeable: in every part of it, his character and spirit is manifested in a way which none but the most biassed can fail to recognize. I believe it to have been added by him, some years probably after the completion of the Gospel; partly perhaps to record the important miracle of the second draught of fishes, so full of spiritual instruction, and the interesting account of the sayings of the Lord to Peter;—but principally to meet the error which was becoming prevalent concerning himself. In order to do this, he gives a complete account, with all minute details,—even to the number of the fish caught,—of the circumstances preceding the conversation,—and the very words of the Lord Himself: not pretending to put a meaning on those words, but merely asserting that they announced no such thing as that he should not die. Surely nothing can be more natural than this. External evidence completely tallies with this view. The chapter is contained in *all the principal* MSS.; and there is no greater variety of reading than usual. In these respects it differs remarkably from John vii. 53—viii. 11, and indeed from even Mark xvi. 9—20. Internal evidence of style and diction is nearly balanced. It certainly contains several words and constructions not met with elsewhere in John (see these noticed in my Greek Test.); but, on the other hand, the whole cast of it is his;—the coupling particles are his;—the train of thought, and manner of narration. And all allowance should be made for the double alteration of style of writing which would be likely to be brought about, by lapse of time, and by the very nature of an appendix,—a fragment,—not forming part of a whole written continuously, but standing by itself. The last two verses, from their contents, we might expect to have more of the epistolary form; and accordingly we find them singularly in style resembling the Epistles of John.

On the whole, I am persuaded that in this chapter we have a fragment, both *authentic* and *genuine*, added, for reasons apparent on the face of it, *by the Apostle himself*, bearing evidence of his hand, but in a 'second manner,'—a later style;—probably in the decline of life.

THE ACTS

OF THE

APOSTLES.

I. [1] THE former treatise have I made, O [a] Theophilus, of all that Jesus began both to do and teach, [2] [b] until the day in which he was taken up, after that he [a] through the Holy Ghost [c] had given commandments unto the apostles

a Luke i. 3.
b Mark xvi. 19. Luke ix. 51: xxiv. 51. ver. 9. 1 Tim. iii. 16.
c Matt. xxviii. 19. Mark xvi. 15. John xx. 21. ch. x. 41, 42.

[a] *better, in order to preserve the ambiguity in the original* (*see note*), had given commandments to the Apostles whom he had chosen through the Holy Ghost.

On the title, see Introduction. 1—3.] INTRODUCTION. **1. The former treatise . . . .**] The latter member of this sentence, **but the present one . . . .** is wanting, and the Author proceeds at once to his narration, binding this second history to the first by recapitulating and enlarging the account given in the conclusion of the Gospel. **of all that Jesus . . . .**] Whatever latitude may be given to the word **all**, it must at all events serve to refute the notion that St. Luke had at this time seen the Gospels of Matthew or Mark, in which many things which Jesus did and taught are contained, which he had *not* related in his former treatise. On Theophilus, see notes, Luke i. 3. **that Jesus began both to do and teach**] I cannot think **began** here to be merely superfluous. Its position here shews that it is *emphatic*, and the parallel cases (Matt. iv. 17: Mark i. 45: Luke xiii. 25; xxiii. 5) all point to a distinct and appropriate meaning for the word. That meaning here seems to be, that the Gospel contained the *beginnings*, the *outset*, of all the doings and teachings of our Lord, as distinguished from this second treatise, which was to relate their sequel and results. Meyer understands it—*which Jesus first of all men did*, &c. But this introduces a meaning irrelevant to the context, besides *not giving* the emphasis to the word **began**, which it must have by the arrangement of the original, but to the word **Jesus**. The position of emphasis given to the verb shews, that the *beginning* of the doing and teaching of Jesus must be contrasted with the *continuance* of the *same*, now about to be related. **2. he was taken up**] The use of the verb in this abbreviated form, without the addition of "*into heaven*," testifies to the familiarity of the apostolic church with the Ascension as a formal and recognized event in our Lord's course. **had given commandments unto the apostles**] See Luke xxiv. 48 ff., and ver. 4 below.

The words **through the Holy Ghost** may, in the original, be joined either with **had given commandments**, or with **had chosen**. There are ancient authorities both ways. In the *former* case, our Lord is said to have given His commands to the Apostles through, or in the power of, the Holy Ghost. Similarly He is said, Heb. ix. 14, "*through the Eternal Spirit* to have offered Himself without spot to God." In the *latter*, He is said to have chosen the Apostles by the power of the Holy Ghost. Similarly, in ch. xx. 28, Paul tells

whom he had chosen: [3] [d] to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: [4] [e] and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, [f] which[, [b] saith he,] ye have heard of me. [5] [g] [c] *For* John truly baptized with water; [h] but ye shall be baptized with the Holy Ghost not many days hence. [6] [d] *When they therefore were come together, they asked of him,* saying, [i] Lord, wilt thou at this time [k] restore again the

d Mark xvi. 14. Luke xxiv. 36. John xx. 19, 26: xxi. 1, 14. 1 Cor. xv. 5.
e Luke xxiv. 43, 49.
f Luke xxiv. 49. John xiv. 16, 26, 27: xv. 26: xvi. 7. ch. ii. 33.
g Matt. iii. 11. ch. xi. 16: xix. 4.
h Joel iii. 18. ch. ii. 4: xi. 15.
i Matt. xxiv. 3.
k Isa. i. 26. Dan. vii. 27. Amos ix. 11.

[b] *not expressed in the original.* [c] *render,* Because.
[d] *render,* They therefore came together and asked him.

the Ephesian elders, that the Holy Ghost had made them bishops in the Church of God. The former construction however appears much the best, as expressing not, as might at first seem, a mere commonplace, but the propriety of the fact,—that His last commands were given in the power of (see John xx. 22) the Holy Ghost. **3. by infallible proofs**] See Luke xxiv. 31, 39, 43. **being seen of them forty days**] It is hardly possible to give in English the exact force of the original, which implies that He was occasionally seen by them during a period of forty days. "He was not always with them as before the Resurrection," says Chrysostom: for the "Evangelist does not say He was seen *for forty days*, but [*at times*] *during forty days.*" This is the only place where the duration of the interval between the Resurrection and the Ascension is specified.

the things pertaining to the kingdom of God] What things these were, we are not told. Certainly, not future events in their detail,—as the next portion of the narrative shews us. I should rather believe them to have concerned the future founding and government of the Church: though even here the greatest Apostles were apparently left to the unfolding of the teaching of the Holy Spirit as years went on.

4—14.] THE LAST DISCOURSES AND ASCENSION OF THE LORD. RETURN OF THE APOSTLES TO JERUSALEM; RECAPITULATION OF THEIR NAMES. **4. being assembled together with them**] so the original word imports, not "*eating together with them*," which marginal reading of the A. V. originated in a mistake as to the etymology of the word. **that they should not depart from Jerusalem**] See Luke xxiv. 49. "They are commanded to remain together, because they were all to be endowed with one Spirit. If they had been dispersed, the unity of the Church would have been less manifestly known." Calvin. The ancient idea, that our Lord commanded the Apostles to remain at Jerusalem for *twelve years* after the Ascension, is sufficiently refuted by His own words here, and by the subsequent history: compare ch. viii. &c. That, in the main, they confined themselves to circuits in Palestine for some years, appears to be true; but surely would not be in compliance with such a command.

the promise of the Father] See note on Luke xxiv. 49. **5.**] The Lord cites these words from the mouth of John himself, Luke iii. 16 and parallels;—and thus announces to them that, as John's mission was accomplished in baptizing *with water*, so now the great end of His own mission, the *Baptism with the Holy Ghost*, was on the point of being accomplished. Calvin remarks, that He speaks of the Pentecostal effusion as *being* the Baptism with the Holy Ghost, because it was a great representation, on the whole Church, of the subsequent continued work of regeneration on individuals: and was as it were a common baptism of the whole Church. I may add, also because it was the *beginning* of a new period of spiritual influence, totally unlike any which had preceded. See on ch. ii. 17. **not many days hence**] literally, **after these not many days.** This expression serves to bind on the time which should elapse to the day then current; as we say, 'one of these days.' Bengel observes, that the time was not precisely defined, for a trial of their faith. **6.**] This **coming together** does not belong to another assembling, different from the former; but takes up again the

kingdom to Israel? 7 e *And* he said unto them, [l] It is not for you to know the times or the seasons, which the Father hath put in his own ee *power*. 8 [m] f *But* ye shall receive power, [n] g *after that the Holy Ghost is come upon you*: and [o] ye shall be [h] witnesses unto me both in Jerusalem, and in

l Matt. xxiv. 36. Mark xiii. 32. 1 Thess. v. 1.
m ch. ii. 1, 4.
n Luke xxiv. 49.
o Luke xxiv. 48. John xv. 27. ver. 22. ch. ii. 32.

e *render*, But.

ee *render*, authority. *It is not the same word as that rendered* power *in the next verse.*

f *render*, Howbeit.

g *render*, by the Holy Ghost coming upon you.

h *better literally*, my witnesses.

"*assembling*" of ver. 4. **Lord, wilt thou restore**] literally, **dost thou restore?** The stress of the question is in the words, which in the original are prefixed for emphasis, **at this time**. That the Kingdom was, *in some sense*, and *at some time*, to be restored to Israel, was plain; nor does the Lord deny this implication (see on ver. 8). Their fault was, a too curious enquiry on a point reserved among the secrets of God. Lightfoot's idea, that the disciples wondered at the Kingdom being about to be restored to the ungrateful Jews, *at this time*, now that they had crucified Him, &c., would make our Lord's answer irrelevant.—See Micah iv. 8.—Meyer would refer **at, or in this time**, to the interval designated by "*not many days hence*," "during this time;" "wilt thou, during this time, restore?" But this does not seem natural. I should rather understand it, **at this present period**,—**now**. The *present* tense, **dost thou restore** (see above), is often used in speaking with reference to matters of prophecy, importing fixed determination. So that we must not understand it, "Art thou restoring?" but "*wilt*," or "*dost* thou restore?" 7.] This is a *general* reproof and assertion, spoken with reference to *men*, as forbidden to search curiously into a point which Omniscience has reserved—the times and seasons of the future divine dealings. But it is remarkable that not "*God*," but **the Father** is here used; and this cannot fail to remind us of that saying (Mark xiii. 32), "But of that day or hour knoweth none, no not an angel in heaven, (so in our oldest MSS.,) *nor even the Son*, but **the Father**." It may be observed however, that the same assertion *is not made here*: only the times and seasons said to be in the *power* of the Almighty Father, Who ordereth all things "*according to the counsel of His will*." The *Knowledge of the Son* is not here in question, only *that of the disciples*. It is an enquiry intimately connected with the interpretation of the two passages, but one beyond our power to resolve, how far, among the things not yet put under His feet, may be this very thing, the *knowledge of that day and hour*.—Bengel attempts to evade the generality of the assertion **It is not for you to know . . . .** "It was *not yet* for the Apostles to know these," he says; "but they were afterwards signified by the Apocalypse." But signified *to whom?* What individual, or portion of the Church, has ever read plainly these *times or seasons* in that mysterious book?—There is truth in Olshausen's remark, that the Apostles were to be less prophets of the future, than witnesses of the past; but we must not limit the word **you** to the Apostles, nor forget that the knowledge of times and seasons has very seldom been imparted by prophecy, which generally has formed a testimony to this very fact, that God has them in His foreknowledge, and, while He announces the events, conceals for the most part in obscurity the *times*. **times or seasons**] The two do not signify the same thing: **times** being the wider term, applicable to any kind of portion or point of duration, whereas a **season** is always a definite, limited space of time, and involves the idea of transitoriness. 8.] "As the best means of bridling their curiosity, Christ recalls them both to God's promise and to His command." Calvin. **Howbeit** "marks the contrast between that which did belong to the disciples and that which did not: as also between that which was to happen at that time, and that which was reserved for the future." Bengel. **ye shall receive power**] *that* power, *especially*, spoken of ch. iv. 33, connected with their office of witnessing to the resurrection; but also all other spiritual power. See Luke xxiv. 49. **ye shall be my witnesses**] So they say of themselves, ch. v. 32, "*We are His witnesses of these things*." This was the peculiar work of the Apostles.

all Judæa, and in Samaria, and unto the uttermost part of the earth. 9 [p] And when he had spoken these things, while they beheld, [q] he was [i] *taken up;* and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them [r] in white apparel; 11 which also said, [s] Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, [t] shall so come in like manner as ye [k] *have seen him go* into heaven. 12 [u] Then returned they unto Jerusalem from

[p] Luke xxiv. 51. John vi. 62.
[q] ver. 2.
[r] Matt. xxviii. 3. Mark xvi. 5. Luke xxiv. 4. John xx. 12. ch. x. 3, 30.
[s] ch. ii. 7: xiii. 31.
[t] Dan. vii. 13. Matt. xxiv. 30. Mark xiii. 26. Luke xxi. 27. John xiv. 3. 1 Thess. i. 10: iv. 16. 2 Thess. i. 10. Rev. i. 7.
[u] Luke xxiv. 52.

[i] *render,* lifted up. *It is not the same word as in ver.* 2.
[k] *render,* beheld him going.

See on verses 21, 22, and Introduction, ch. i. § 3, paragraph 5. **both in Jerusalem . . . . .**] By the extension of their testimony, from Jerusalem to Samaria, and then indefinitely over the world. He reproves, by implication, their carnal anticipation of the restoration of the Kingdom to *Israel* thus understood. The Kingdom was to be one founded on *testimony*, and therefore reigning in the convictions of men's hearts; and not confined to Judæa, but coextensive with the world.—The Apostles understood this command only of *Jews* scattered through the world, see ch. xi. 19.—De Wette observes, that these words contain *the whole plan of the Acts:* **Ye shall receive power by the Holy Ghost coming upon you**, ch. ii. 1 to end; **the witnesses in Jerusalem**, ch. iii. 1—vi. 7; then the martyrdom of Stephen dispersed them *through Judæa*, vi. 8—viii. 3; they preach *in Samaria*, viii. 4—40; and, from that point, the conversion of the Apostle of the *Gentiles*, the vision of Peter, the preaching and journeys of Paul. In their former mission, Matt. x. 5, 6, they had been expressly forbidden from preaching either to Samaritans or Gentiles.

9.] This appears (see Introduction, ch. iv. § 4, paragraph 2) to be an account of the Ascension furnished to St. Luke *subsequently to the publication of his Gospel*, more particular in detail than that found in *it*. He has not repeated here details found there; see Luke xxiv. 50—52. On the Ascension in general, see note on Luke, as above. **he was lifted up**] We may understand this of the commencing ascent, when He was first lifted from the ground where they were standing: the next clause, **a cloud received him out of their sight**, describes the close of the scene, as far as it was visible to the spectators. There was a manifest propriety in the last withdrawal of the Lord, while ascending, not consisting in a *disappearance* of His Body, as on former occasions since the Resurrection; for thus might His abiding Humanity have been called in question. As it was, He went up, past the visible boundary of Heaven, the cloud,—*in human form*, and so we think of and pray to Him.

10.] **as he went** (or **was going**) **up**, not "*when He had gone up:*" implying that the cloud remained visible for some time, probably ascending with Him. **two men**] These were evidently *angels*. See Luke xxiv. 4: John xx. 12. **11.**] **which** (not only appeared but) **also said.** There is a propriety in the address, **Ye men of Galilee.** It served to remind them of their origin, their call to be His disciples, and the duty of obedience to Him resting on them in consequence. **in like manner as**;—to be taken literally; as you beheld Him going, so shall He be seen coming: in the same human form, and in the clouds of heaven, Luke xxi. 27. His corporeal identity is implied in the words, **this same Jesus.** "Notice, it is not said that they who saw Him ascending should also see Him come again. Between the Ascension and the glorious Advent no event is interposed which can be put in comparison with either of them: and in consequence these two are placed together. It was then with reason that the Apostles, before the giving of the Apocalypse, looked to the day of Christ as very near. And it is agreeable to the Majesty of Christ, that He should be expected without intermission during the whole interval between the Ascension and His Advent." Bengel. **12.**] In so careful a writer (see Luke i. 3), there must be some reason why this minute specification of distance should be here in-

the mount called [l] Olivet, which is [m] *from Jerusalem a sabbath day's journey.* [13] And when they were come in, [n] *they went up* [x] *into an upper room, where abode both* [y] Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James [o] the son] of Alphæus, and [z] Simon Zelotes, and [a] Judas [o] the brother] of James. [14] [b] These all continued with one accord in prayer and sup-

x ch. ix. 37, 39: xx. 8.
y Matt. x. 2, 3, 4.
z Luke vi. 15.
a Jude 1.
b ch. ii. 1, 46.

[l] *literally here,* olive yard.

[m] *render,* nigh unto Jerusalem, being a sabbath day's journey.

[n] *render,* they went up into the upper chamber where they were sojourning; [namely],

[o] *not expressed in the original.*

serted, when no such appears in the Gospel. And I believe this will be found, by combining the hint dropped by Chrysostom,—"It seems to me that these things must have happened on a Sabbath: for the Evangelist would not have thus stated the distance . . . except they had had their journey limited by its being the Sabbath day,"—with the declaration in the Gospel (xxiv. 50) that he led them out *as far as to Bethany.* This latter was (John xi. 18) *fifteen stadia* from Jerusalem, which is more than twice the Sabbath day's journey (2000 cubits = about six furlongs). Now if the Ascension happened on the Sabbath, it is very possible that offence may have arisen at the statement in the Gospel: and that therefore the Evangelist gave here the more exact notice, that the spot, although forming part of the district of Bethany, was yet on that part of the Mount of Olives which fell within the limits of the Sabbath day's journey. This of course must be a mere conjecture; but it will not be impugned by the fact of the Ascension being kept by the Church in after ages on a Thursday. This formed no hindrance to Chrysostom in making the above supposition: although the festival was certainly observed in his time. *Forty days* from the Resurrection is an expression which would suit as well the Saturday of the seventh week as the Thursday.—The distance of the Mount of Olives from Jerusalem is stated by Josephus at five stadia, in one passage,—at six stadia, in another; different points being taken as the limit. The present church of the Ascension rather exceeds the distance of six stadia from the city. **13. when they were come in**] viz. 'into the city.' **the upper chamber**] The idea that this was a chamber in *the Temple* has originated in low literal-harmonistic views, St. Luke having stated (Luke xxiv. 53) that they were "*continually in the temple.*" As if such an expression could be literally understood, or taken to mean more than that they were there at all appointed times (see ch. iii. 1). It is in the highest degree improbable that the disciples would be found *assembled* in *any public* place at this time. The upper chamber was *perhaps* that in which the last Supper had been taken; *probably* that in which they had been since then assembled (John xx. 19, 26), but *certainly* one in a *private house.* Lightfoot shews that it was the practice of the Jews to retire into a large chamber under the flat roof for purposes of deliberation or prayer. Epiphanius relates that "when Hadrian came to Jerusalem, he found the whole city levelled with the ground, and the temple of God trodden down, with the exception of a few houses, and the church of God, which was but small, where the disciples, on their return, after the Saviour had been received up from the Mount of Olives, went up into the upper chamber. For there it was built, that is, in the region Zion; which survived the desolation .... even to the time of Bishop Maximus, and the Emperor Constantine: like a cottage in a vineyard, as it is written." And Nicephorus says that the Empress Helena enclosed in her larger church the room where took place the descent of the Holy Spirit in the upper chamber. **where they were sojourning**] not to be taken, as in A.V. '*where abode both Peter,*' &c.; which gives the idea that Peter, &c. were *already in the chamber,* and the rest *joined them there*:—but, **on entering the city, they went up into the upper chamber, where they** (usually) **sojourned** (not '*dwelt*:' they did not all dwell in one house; see John xix. 27, note), **namely, Peter,** &c.—On the catalogue of the Apostles, see Matt. x. 2,

c Luke xxiii. 49, 55: xxiv. 10. d Matt. xiii. 55. plication, with [c] the women, and Mary the mother of Jesus, and [p *with*] [d] his brethren.

15 And in those days Peter stood up in the midst of the e Rev. iii. 4. [q] *disciples*, and said, (the number [e] of names together were f Ps. xli. 9. John xiii. 18. g Luke xxii. 47. John xviii. 3. h Matt. x. 4. Luke vi. 16. i ver. 25. ch. xii. 25: xx. 24: xxi. 19. k Matt. xxvii. 5, 7, 8. about an hundred and twenty,) 16 [r] *Men and brethren*, this scripture must needs have been fulfilled, [f] which the Holy Ghost by the mouth of David spake before concerning Judas, [g] which was guide to them that took Jesus. 17 [s] *For* [h] he was numbered with us, and had obtained [t] *part* of [i] this ministry. 18 [k] Now this man purchased a field with

[p] *omit.* [q] *read*, brethren.

[r] *better render, for perspicuity's sake, simply*, Brethren. *The original is* "Men [*who are*] brethren."

[s] *render*, Because.

[t] *better literally*, the lot. *The word is the same as that so rendered in ver.* 26.

note. **14. with the women**] viz. those spoken of by St. Luke himself, Luke viii. 2, 3,—where, besides those named, he mentions *many others*. Some have proposed to render the phrase "*with their wives:*" but many of these were certainly *not wives of the Apostles;* and that those women who were 'last at the Cross and earliest at the tomb' should not have been assembled with the company now, is very improbable. **and Mary the mother of Jesus**] The **and** gives eminence to *one* among those previously mentioned. This is the last mention of her in the N. T. The traditions, which describe her as (1) dying at the age of fifty-nine, in the fifth year of Claudius, or (2) accompanying St. John to Ephesus, and being buried there, are untrustworthy. Other accounts, with the authorities, may be seen in Butler's Lives of the Saints, Aug. 15. The fable of the *Assumption* has *no foundation even in tradition.* **and his brethren**] This clearly shews, as does John vii. 5 compared with vi. 67, 70, that *none of the brethren of our Lord were of the number of the Twelve.* When they were converted, is quite uncertain. See the whole subject discussed in note on Matt. xiii. 55, and in the Introduction to the Epistle of James.

15—26.] ELECTION OF A TWELFTH APOSTLE TO FILL THE ROOM OF JUDAS ISCARIOT. **15. in those days**] In the days between the Ascension and Pentecost: during which it appears that the number of the assembly had increased, not probably by fresh conversions, but by the gathering round the Apostles of those who had previously been disciples. **the number of names**] that is, of persons: but the term would hardly be used except where the number is small. See Rev. iii. 4, and note. **an hundred and twenty**] De Wette asks, 'where were the 500 brethren of 1 Cor. xv. 6?' We surely may answer, 'not in Jerusalem.' **16.**] We may enquire, by what change in mind and power Peter was able, *before the descent of the Spirit*, thus authoritatively to speak of Scripture and the divine purposes? The answer will be found in the peculiar gift of the Spirit to the Apostles, John xx. 21, 23; where see note.—The pre-eminency of Peter here is the commencement of the fulfilment of Matt. xvi. 18, 19 (see note there). **17.**] **Because** gives the reason of the previous assertion, viz. that Judas held, and had betrayed, that place of high trust of which the prophecy spoke. Thus it has reference to the *substance of the prophecy*, already in Peter's mind, and serves to explain the words "*his habitation*," and "*his bishoprick*," which occur in the prophecy. **had obtained the lot**] not literally, but inasmuch as the *lot* of every man is regarded as being cast and appointed by God. **18.**] This verse *cannot be regarded as inserted by St. Luke;* for, 1. the place of its insertion would be most unnatural for a historical notice: 2. the form of its introduction in the original forbids the supposition: 3. the whole style of the verse is rhetorical, and not narrative, e. g. "*this man*," "*the reward of iniquity.*"—The statement, that he *bought a field*, does not appear to agree with the account in Matt. xxvii. 6—8; nor, consistently with common honesty, can they be reconciled, *unless we knew more of the facts than we do.* If we com-

[1] the reward of [u] *iniquity;* and falling headlong, he burst asunder in the midst, and all his bowels gushed out, [19] and it was known unto all the dwellers at Jerusalem; 1 Matt. xxvi. 15. 2 Pet. ii. 13.

[u] *render,* his iniquity.

pare the two, that of St. Matthew is the more particular, and more likely to give rise to this one, *as a general inference from the buying of the field,* than *vice versâ.* Whether Judas, as Bengel supposes, began the purchase, and so gave occasion for its being completed by the Chief Priests, we cannot say: such a thing is of course *possible,* but is certainly not contemplated by St. Matthew's account, where the priests settle to buy the field, on deliberation, what they should do with the money. At all events we hence clearly see that *St. Luke could not have been acquainted with the Gospel of St. Matthew at this time,* or surely this apparent discrepancy would not have been found. The various attempts to reconcile the two narratives, which may be seen in most of our English commentaries, are among the saddest examples of the shifts to which otherwise high-minded men are driven by an unworthy system. A notable example occurs in a solution lately proposed, that as the *Jews* are said to have crucified our Lord when they were only the occasion of his being crucified, so Judas may be said to have bought the field when he only gave occasion to its being bought by the Chief Priests. I need hardly say to any intelligent and ingenuous reader, that this is entirely precluded here by the words **with the reward of his iniquity,** which plainly bind on the purchase to Judas as his personal act. **and falling headlong**] The connexion of this with the former clause would seem to point to the death of Judas having taken place *in* the field which he bought. See also ver. 19. **falling headlong** will hardly bear the meaning assigned to it by those who wish to harmonize the two accounts, —viz. that, having hanged himself, he fell by the breaking of the rope. It would rather point, as the word used is explained, to a sudden fall forward on the face by a stroke from God, or by an accident. Nor again is it at all probable that the Apostle would recount what was a *mere accident accompanying his death,* when that death itself was the accursed one of *hanging.* What then are we to decide respecting the two accounts? That there should have been a double account actually current of the death of Judas at this early period is *in the highest degree improbable,* and will only be assumed by those who take a very low view of the accuracy of the Evangelists. Dismissing then this solution, let us compare the accounts themselves. In this case, *that* in Matt. xxvii. is *general,*—ours *particular. That* depends entirely on the exact sense to be assigned to the word which we render "*hanged himself:*" whereas *this distinctly assigns the manner* of his death, without stating any cause for the falling on his face. It is obvious that, while the general term used by Matthew points mainly at *self-murder,* the account given here does not preclude the catastrophe related having happened, in some way, as a divine judgment, *during the suicidal attempt.* Further than this, with our present knowledge, we cannot go. *An accurate acquaintance with the actual circumstances* would account for the discrepancy, but *nothing else.*—Another kind of death is assigned to Judas by Œcumenius, quoting from Papias: "Papias, the disciple of the Apostle John, relates, that Judas, as he walked about, was a great example of God's judgments on impiety in this world; for that he swelled up to a fearful size, and once on attempting to pass through (a gateway) at the same time with a waggon which left ample space, he was crushed by the waggon, so that his bowels gushed out." This tradition may be in accordance with, and may have arisen from an exaggerated amplification of, our text. See more in the note in my Greek Test.

he burst asunder: the word implies bursting with a noise. It is quite possible that this catastrophe happening in the field, as our narrative implies, may have suggested its employment as a burial-place for strangers, as being defiled. 19.] It is principally from this verse that it has been inferred that the two verses 18, 19 are *inserted by St. Luke.* But it is impossible to separate it from ver. 18; and I am disposed to regard both as belonging to Peter's speech, but freely given by St. Luke, inserting *into the speech itself* the explanations, "*in their proper tongue,*" and "*that is to say, the field of blood,*" as if the speech had been spoken in Greek originally. This is much more natural, than to parenthesize these clauses; it is, in fact, what must be more or less done by all who report in a language different from

insomuch as that field is called in their proper tongue Aceldama, that is to say, The field of blood. 20 For it is
m Ps. lxix. 25. written in the book of Psalms, m Let his habitation be
n Ps. cix. 8. desolate, and let no man dwell therein: and, n His bishoprick let another take. 21 Wherefore of these men which have companied with us all the time that the Lord
o Mark i. 1. Jesus went in and out among us, 22 o beginning from the
p ver. 9. baptism of John, unto that same day that p he was taken
q John xv. 27. ver. 8. ch. iv. 33. up from us, must one x *be ordained* q *to be a witness* with us of his resurrection. 23 And they appointed two, Joseph

x *the original has merely,* become a witness.

that actually used by the speaker. The words and idioms of a mother tongue contain allusions and national peculiarities which never could have been in the mind of one speaking in a different language; but the ear tolerates these, or easily separates them, if critically exercised. **it was known . . . .**] See Luke xxiv. 18. **The field of blood**] In Matt. xxvii. 8, the name 'the field of blood' is referred to the fact of its having been *bought with the price of blood:* here, to the fact of *Judas* having there *met with a signal and bloody death.* On the whole, I believe the result to which I have above inclined will be found the best to suit the phænomena of the two passages,—viz. that, with regard to the *purchase of the field,* the more circumstantial account in Matthew is to be adopted; with regard to the *death of Judas,* the more circumstantial account of Luke. The *clue which joins these has been lost to us:* and in this, only those will find any stumbling-block, whose faith in the veracity of the Evangelists is very weak indeed.

The field originally belonged to a potter, and was probably a piece of land which had been exhausted of its clay fit for his purposes, and so was useless. Jerome relates that it was still shewn on the South side of Mount Sion, in which neighbourhood there is even now a bed of white clay.

20.] **For,** the connexion being, 'all this happened and became known,' &c., '*in accordance with* the prophecy,' &c. Ps. lxix. is eminently a Messianic psalm,—spoken in the first place of David and his kingdom and its enemies, and so, according to the universal canon of Old Testament interpretation, of Him in whom that kingdom found its true fulfilment, and of His enemies. And Judas being the first and most notable of these, the Apostle applies eminently to him the words which in the Psalm are spoken in the plural of all such enemies. The same is true of Ps. cix., and there *one* adversary is even more pointedly marked out. See also Ps. lv. **bishoprick**] not *necessarily* such, in technical accuracy: the word may signify any overseership, office, or charge. But, considering the usage of the word and its cognates, in this and the following books of the N. T., and in the church, I regard it as best to keep every where the literal rendering, leaving each passage to explain itself. **21.**] **Wherefore,** since all this has happened to Judas, and since it is the divine will that another should take the charge which was his. **all the time**] This definition of the necessary qualification of an apostle exactly agrees with our Lord's saying in John xv. 27: "*And ye also are witnesses, because ye have been with me from the beginning.*" See Introduction, ch. i., § 8, paragraph 5. **22.**] **the baptism of John** is mentioned as a well-known date, including of course the opening event of our Lord's ministry, *His own* baptism by John. That John continued to baptize for some time after that, can be no possible objection to the assignment of 'John's baptism' generally, as the date of the commencement of the apostolic testimony. We may notice, that from this point, *the baptism of John,* the testimony of the Evangelists themselves in their Gospels properly begins, Matt. iii. 1, Mark i. 1, Luke iii. 1, John i. 6. **a witness . . . . of his resurrection**] This one event was the passage-point between the Lord's life of humiliation and His life of glory,—the completion of His work below and beginning of His work above. And to 'give witness with power' of the Resurrection (ch. iv. 33), would be to discourse of it *as being all this:* in order to which, the whole ministry of Jesus must be within the cycle of the Apostle's experience.—It is remarkable that Peter here lays down *experience of matters of fact,* not eminence in any subjective grace or quality, as the con-

called [r] Barsabas, who was surnamed Justus, and Matthias. [r] ch. xv. 22.
24 And they prayed, and said, Thou, Lord, [s] which knowest [s] 1 Sam. xvi. 7. 1 Chron. xxviii. 9: xxix. 17. Jer. xi. 20: xvii. 10. ch. xv. 8. Rev. ii. 23.
the hearts of all men; [y] *shew whether of these two thou hast chosen,* 25 [t] that he may take [z] *part* of this ministry and apostleship, from which Judas [a] by transgression fell, that he might go to his own place. 26 And they [b] *gave forth* [t] ver. 17.

[y] *render,* appoint one of these two, him whom thou hast chosen.
[z] *read,* the place.
[a] *the original has merely,* passed away.
[b] *read and render,* cast lots for them.

dition of Apostleship. Still, the testimony was not to be *mere* ordinary allegation of matters of fact: any who had seen the Lord since His resurrection were equal to this;—but belonged to *a distinct office* (see John xiv. 26: also ch. v. 31, note), *requiring the especial selection and grace of God.* 23. **they appointed**] *they,* viz. the *whole company, to whom the words had been spoken;* not the eleven Apostles.

Joseph . . . .] The names Joseph and Joses, different forms of the same, are confused in the MSS., both here and in ch. iv. 36. But Barsabas and *Barnabas* are not to be confounded: they are different names (Barsabas is *son of Saba:* on Barnabas, see iv. 36, note); and Barnabas is evidently introduced in iv. 36 as a person who had not been mentioned before. Of Joseph Barsabas, nothing further is known. There is a Judas Barsabas mentioned in ch. xv. 22, whom some take to be his brother. Eusebius states, on the authority of Papias, that he drank a cup of poison without being hurt.—In all probability both the selected persons belonged to the number of the Seventy, as it would be natural that the candidates for apostleship should be chosen from among those who had been already distinguished by Christ Himself among the brethren.—**Justus** (*the Just*) is a Roman second name, assumed according to a custom then prevalent. The name Justus seems to have been common: Schöttgen, on this place, gives two instances of Jews bearing it. **Matthias**] Nothing historical is known of him. Traditionally, according to Nicephorus, he suffered martyrdom in Æthiopia; according to others, in Colchis: another account makes him preach in Judæa, and be stoned by the Jews.

24.] It is a question, *to Whom this prayer was directed.* I think all probability is in favour of the Apostle (for Peter certainly was the spokesman) having addressed *his glorified Lord.* And with this the language of the prayer agrees. No stress can, it is true, be laid on the word **Lord** being used: see ch. iv. 29, where unquestionably *the Father* is so addressed: but the expression, **thou hast chosen,** compared with **Did I not choose you twelve?** John vi. 70, seems to me almost decisive. See also ver. 2; Luke vi. 13; John xiii. 18, xv. 16, 19. The instance cited on the other side by Meyer, "*God made choice*" . . . . , ch. xv. 7, is not to the point, as not relating to the matter here in hand; nor are the passages cited by De Wette, 2 Cor. i. 1; Eph. i. 1; 2 Tim. i. 1, where Paul refers his apostleship to *God,* since obviously all such appointment must be referred ultimately to *God:*—but the question for us is,—In these words, *did the disciples pray as they would have prayed before the Ascension,* or *had they Christ in their view?* The expression, **which knowest the hearts of all men** (used by Peter himself of *God,* ch. xv. 8), forms no objection: see John xxi. 17, also in the mouth of Peter himself. We are sure, from the words, *they worshipped Him,* Luke xxiv. 52, that even at this time, before the descent of the Spirit, the *highest kind of worship was paid to the ascended Redeemer.* Still I do not regard it as by any means *certain* that they addressed Christ, nor can the passage be alleged as convincing, in controversy with the Socinian. The words are not, as in E. V., '*shew whether of these two Thou hast chosen,*' but **appoint one of these two [him] whom Thou hast chosen.** The difference is of some import: they did not pray for a sign merely, to shew whether of the two was chosen, but that the Lord would, by means of their lot, *Himself appoint* the one of His choice. 25.] **the place,** instead of **part,** is from internal evidence, as well as MS. authority, the preferable reading. It has been altered to suit ver. 17. **ministry,** implying the active duties; **apostleship,** the official dignity, of the office. **that he might go to his own place**] With the reading **place** in the former part of the verse,

their lots; and the lot fell upon Matthias; and he was [c] numbered with the eleven apostles.

a Lev. xxiii. 15. Deut. xvi. 9. ch. xx. 16.

II. [1] And [d] when [a] the day of Pentecost was fully come,

[c] *literally,* voted in amongst.

[d] *literally,* while the day of Pentecost was being fulfilled.

I think these words may be interpreted two ways: 1. that Judas *deserted this our* place, our office and ministry, *to go to his own* place, that part which he had chosen for himself, viz. the office and character of a traitor and enemy of God; 2. regarding the former word place as being selected to correspond to the more proper and dreadful use of the word *here,* that Judas *deserted* his appointed place, here among us, that he might go to *his own appointed place elsewhere,* viz. *among the dead in the place of torment.* Of these two interpretations, I very much prefer the second, on all accounts; as being more according to the likely usage of the word, and as more befitting the solemnity of such a prayer. At the same time, no *absolute sentence* is pronounced on the traitor, but that dark surmise expressed by the phrase his own place, which none can help feeling with regard to him. To understand "he" of Judas's successor,—*that he* (the new Apostle) *might enter on his own place of dignity destined for him by God,* (1) is contrary to the form of the sentence in the original; (2) is inconsistent with the words, which are unexampled in this sense; (3) would divest a sentence, evidently solemn and pregnant, of all point and meaning, and reduce it to a mere tautology. It appears to have been very early understood as above; for Clement of Rome says of Peter, "Thus having borne a martyr's testimony, he went to his appointed place of glory," an expression evidently borrowed from our text. Lightfoot quotes from a Rabbinical work on Numb. xxv. 25, "*Balaam went to his own place,*" i. e. "*to hell.*"

26. **they cast lots for them**] These lots were probably tablets, with the names of the persons written on them, and shaken in a vessel, or in the lap of a robe (Prov. xvi. 33); he whose lot first leaped out being the person designated.

was voted in amongst the eleven apostles] The *lot* being regarded as the divine choice, the suffrages of the assembly were unanimously given (not in *form,* but by cheerful acquiescence) to the candidate thus chosen, and he was 'voted in' among the eleven Apostles, i. e. as a *twelfth.* That St. Luke does not absolutely *say so,* and never afterwards speaks of the *twelve* Apostles, is surely no safe ground on which to doubt this.—Stier was disposed to question whether this step of electing a twelfth Apostle was altogether suitable to the then waiting position of the Church, and whether Paul was not in reality the twelfth, chosen by the Lord Himself. But I do not see that any of his seven queries touch the matter. We have the precedent, of all others most applicable, of the twelve tribes, to shew that the number, though ever *nominally kept,* was *really exceeded.* And this incident would not occupy a prominent place in a book where St. Paul himself has so conspicuous a part, unless it were by himself considered as being what it professed to be, the filling up of the vacant Apostleship.

CHAP. II. 1—4.] THE OUTPOURING OF THE HOLY SPIRIT ON THE DISCIPLES.

1.] **while the day of Pentecost was being fulfilled:** "during the progress of that particular day:" necessitated by the pres. tense. In *sense,* it amounts to '*when the day of Pentecost was fully come,*' as A. V.

the day of Pentecost] The *fiftieth day* (inclusive) after the sixteenth of Nisan, the second day of the Passover (Levit. xxiii. 16),—called in Exodus xxiii. 16, '*the feast of harvest,*'—in Deut. xvi. 10, '*the feast of weeks:*'—one of the three great feasts, when all the males were required to appear at Jerusalem, Deut. xvi. 16. At this time, it was simply regarded as the feast of harvest: among the later Jews, it was considered as the anniversary of the giving of the law from Sinai. This inference was apparently grounded on a comparison of Exod. xii. 2 and xix. 1. Josephus and Philo know nothing of it, and it is at the best very uncertain. Chrysostom's reason for the event happening when it did is probably the true one: "It was fitting that this should take place on the recurrence of a feast: that they who had been present at the cross of Christ might see this also." The question, *on what day of the week* this day of Pentecost was, is beset with the difficulties attending the question of our Lord's last passover; see notes on Matt. xxvi. 17, and John xviii. 28. It appears probable however that it was on the Sabbath,—i. e. if we reckon from *Saturday, the 16th of Nisan.* Wieseler supposes that the Western Church altered the celebration of it to the first day of the

[b] they were all [e] *with one accord* in one place. 2 And [b ch. i. 14.] suddenly there came a sound from heaven as of a rushing mighty wind, and [c] it filled all the house where they were [c ch. iv. 31.] sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And [d ch. i. 5. e Mark xvi. 17. ch. x. 46: xix. 6. 1 Cor. xii. 10, 28, 30: xiii. 1: xiv. 2, &c.] [d] they were all filled with the Holy Ghost, and began [e] to speak with other tongues, [f] *as* the Spirit gave them

[e] *read*, together. [f] *render*, even as.

week, in conformity with her observance of Easter on that day. If we take the second day of the Passover as *Sunday, the 17th of Nisan*, which some have inferred from John xviii. 28, the day of Pentecost will fall on the *first day* of the week.

they were all together in one place] Not the Apostles only, nor the hundred and twenty mentioned ch. i. 15; but *all the believers in Christ*, then congregated at the time of the feast in Jerusalem. The former is manifest from ver. 14, when Peter and the eleven stand forward and allude to the rest as **these**: and the latter follows on the former being granted. Both are confirmed by the universality of the promise cited by Peter, ver. 17 ff. See Chrysostom below, on ver. 4.

together: the other but not so well supported reading, "*with one accord*," implies more, viz. that their *purpose*, as well as their locality, was the same. **in one place**] *Where?* evidently *not in the temple, or any part of it.* The improbability of such an assemblage, separate and yet so great, in any of the rooms attached to the temple,—the words "*all the house*" in ver. 2 (where see note),—the notice, that "*the multitude came together*," ver. 6,—the absence of any mention of the temple,—all these are against such a supposition. Obviously no *à priori* consideration such as Olshausen alleges, that "thus the solemn inauguration of the Church of Christ becomes more imposing by happening in the holy place of the Old Covenant," can apply to the enquiry. Nor can the statement that they were "*continually in the temple*," Luke xxiv. 53, apply here (see above on ch. i. 13); for even if it be assumed that the hour of prayer was come (which it hardly could have been, seeing that some time must have elapsed between the event and Peter's speech), the disciples would not have been assembled separately, but would, as Peter and John, in ch. iii. 1, have gone up, mingled with the people. See more below. 2.] The words of the description could not be better rendered than in A.V., **a sound as of a rushing mighty wind.** It was the sound as of a violent blowing, borne onward, which accompanied the descent of the Holy Spirit. To treat this as a natural phœnomenon,—even supposing that phœnomenon *miraculously produced*, as the earthquake at the crucifixion,—is contrary to the text, which does not describe it as *a sound of a rushing mighty wind*, but *a sound* **as** *of a rushing mighty wind.* It was the *chosen vehicle* by which the Holy Spirit was *manifested to their sense of hearing, as by the tongues of fire to their sense of seeing.* **it filled all the house**] Certainly Luke would not have used this word of a *chamber in the Temple*, or of *the Temple itself*, without further explanation. Our Lord, it is true, calls the Temple "*your house*," Matt. xxiii. 38,—and Josephus informs us that Solomon's Temple was furnished with thirty small *houses* (or rooms), and that over these were other *houses*; but to suppose either usage here, seems to me very far-fetched and unnatural.

3. **cloven tongues like as of fire**] They were *not of fire*, as not possessing the burning power of fire, but only *as it were of fire, in appearance like that element.* **it sat**, viz. *the appearance*; not *the Spirit*, nor *the tongue*, but the *appearance* described in the preceding clause. I understand the word **sat** as usually interpreted, **lighted on their heads.** This also was no effect of natural cause, either ordinarily or extraordinarily employed: see on ver. 2.

4.] On the word **all**, Chrysostom says, "The Evangelist would not have said *all*, the Apostles being there, had not the rest also been partakers." **began to speak with other tongues**] There can be no question in any unprejudiced mind, that the fact which this narrative sets before us is, that the disciples began to *speak in* VARIOUS LANGUAGES, viz. *the languages of the nations below enumerated, and perhaps others.* All attempts to evade this are connected with some forcing of the text, or some far-fetched and indefensible explanation. This then being laid down, several important questions arise, and we are sur-

utterance. [5] And there were dwelling at Jerusalem Jews,

rounded by various difficulties. (1) Was this speaking in various languages a *gift bestowed* on the disciples *for their use afterwards*, or was it a *mere sign*, their utterance being only as they were mouth-pieces of the Holy Spirit? *The latter seems certainly to have been the case.* It appears on our narrative, even as the Spirit gave them utterance. But, it may be objected, in that case they would not themselves understand what they said. I answer, that we infer *this very fact* from 1 Cor. xiv.; that the speaking with tongues was often found, *where none could interpret what was said.* And besides, it would appear from Peter's speech, that such, or something approaching to it, was the case in this instance. He makes no allusion to the *things said* by those who spoke with tongues; the *hearers alone* speak of their declaring *the wonderful works of God.* So that it would seem that here, as on other occasions (1 Cor. xiv. 22), tongues were for a sign, not to those that believe, but to those that believe not. If the first supposition be made, that the gift of speaking in various languages was bestowed on the disciples *for their after-use in preaching the Gospel*, we are, I think, running counter to the whole course of Scripture and the evidence of the early fathers on the subject. There is *no trace whatever* of such a power being possessed or exercised by the Apostles (see ch. xiv. 11, 14) or by those who followed them. I believe, therefore, the event related in our text to have been a *sudden and powerful inspiration of the Holy Spirit, by which the disciples uttered, not of their own minds, but as mouth-pieces of the Spirit, the praises of God in various languages, hitherto and possibly at the time itself, unknown to them.* (2) How is this "*speaking with other tongues*" related to the "*speaking with tongues*" (or, "*with a tongue*") afterwards spoken of by St. Paul? I answer, that they are *one and the same thing.* See this further proved in notes on 1 Cor. xiv. Meantime I may remark, that the two are inseparably connected by the following links,—ch. x. 46, xi. 15,—xix. 6,—in which last we have the same juxta-position of *speaking with tongues* and *prophesying* as afterwards in 1 Cor. xiv. 1—5 ff. (3) *Who were those that partook of this gift?* I answer, the *whole assembly* of believers, from Peter's application of the prophecy, vv. 16 ff. It was precisely the case supposed in 1 Cor. xiv. 23. The unlearned and unbelievers of that passage were represented by the others of our ver. 13, who pronounced them to be drunken. (4) I would not conceal the difficulty which our minds find in conceiving a person supernaturally endowed with the power of speaking, *ordinarily and consciously*, a language which he has never learned. But there is to my mind *no such difficulty*, in conceiving a man to be moved to utterance of sounds *dictated by the Holy Spirit.* And the fact is clearly laid down by St. Paul, that the gift of *speaking* in tongues, and that of *interpreting*, were *wholly distinct.* So that the above difficulty finds no place here, nor even in the case of a person *both speaking and interpreting:* see 1 Cor. xiv. 13.—On the question whether the speaking was necessarily *always* in a foreign tongue, we have no data to guide us: it would seem that it *was;* but the conditions would not *absolutely* exclude rhapsodical and unintelligible utterance. Only there is this objection to it: clearly, languages *were spoken* on *this* occasion,—and we have no reason to believe that there were two distinct kinds of the gift. (5) It would be quite beyond the limits of a note to give any adequate history of the explanations of the passage. A very short summary must suffice. (*a*) The idea of a gift of *speaking in various languages* having been conferred *for the dissemination of the Gospel*, appears not to have originated, until the *gift of tongues* itself had some time disappeared from the Church. Chrysostom adopts it, and the great majority of the Fathers and expositors. (*b*) Some, both in ancient and in modern times, have supposed that the miracle consisted in the multitude *hearing in various languages* that which the believers spoke in their native tongue: that *one language was spoken, but many were heard.* To this it may be replied, as is done by Gregory Nazianzen, that "thus the miracle would be wrought, not on the speakers, but on the hearers." This view, besides, would make a distinction between this instance of the gift and those subsequently related, which we have seen does not exist. On the courses taken by the modern German expositors, see note in my Greek Test. even as (i. e. '*in such measure and manner in each case as*') the Spirit granted to them to speak (bestowed on them utterance)] The words rendered gave them utterance have been supposed here to imply that they uttered short ejaculatory sentences of praise. But this seems to be unfounded: and our word to *utter*, to *speak out*, seems exactly to render it. Their utterance was none of their own, but the simple gift and inspiration of the

devout men, out of every nation under heaven. 6 Now
g *when this was noised abroad,* the multitude came together,
and were confounded, because that every man heard them
h *speak* in his own language. 7 And they were all amazed
and marvelled, saying one to another, Behold, are not all
these which speak f Galilæans? 8 And how hear we every f ch. i. 11.
man in our own tongue, wherein we were born?
9 Parthiáns, and Medes, and Élamites, and the dwellers in

g *render,* when this sound (*literally* voice) took place.
h *render,* speaking.

Holy Spirit: see above. 5.] De Wette maintains that these **dwellers at Jerusalem** cannot have been persons sojourning for the sake of the feast, but *residents:* but see above on ver. 1. I see no objection, to including *both residents and sojourners* in the term, which only specifies their *then* residence. **devout men**] Not in reference to their having come up to the feast, nor to their dwelling from religious motives at Jerusalem, but stated as imparting a character and interest to what follows. They were not merely vain and curious listeners, but men of piety and weight. **out of every nation under heaven**] Not perhaps used so much *hyperbolically,* as with reference to the significance of the whole event. As they were samples each of their different people, so collectively they represented all the nations of the world, who should hear afterwards in their own tongues the wonderful works of God.

6.] Whatever **this sound** (literally, **voice**) may mean, one thing is clear,—that it *cannot* mean, '*this rumour*' ('*when this was noised abroad,*' A. V.): which would be unexampled. We have then to choose between two things to which the word **voice**, or **sound**, might refer:—(1) the "*sound as of a mighty rushing wind*" of ver. 2, which would hardly be used of a speaking which was *still going on* when the multitude assembled;—and (2) *the speaking with tongues* of ver. 4. To *this* reference, besides the objection just stated, there is also another, that the voices of a number of men, especially when diverse as in this case, would not be indicated by the singular number, **voice**, but by *voices:* comp. St. Luke's own usage, even when the voices cried out *the same thing,* Luke xxiii. 23, "They were instant with loud *voices,* requiring that he might be crucified. And the *voices* of them and of the chief priests prevailed." And when he uses the singular, he explains it, as in ch. xix. 34, "All with one voice . . . cried out." So that we may safely decide for the *former reference.* The *noise of the rushing mighty wind* was heard over all the neighbourhood, probably over all Jerusalem. **the multitude**] including the scoffers of ver. 13, as well as the pious strangers: but these latter only are here regarded in the description that they **were confounded**, and that **every man heard** &c. On these latter words, see above on ver. 4. Each one heard **them speaking** — i. e. either *various disciples speaking various tongues, each in some one only:* or *the same persons speaking now one, now another, tongue.* The former is more probable, although the latter seems to agree with some expressions in 1 Cor. xiv., e. g. ver. 18. **were confounded**] The same word both in the LXX and in our English version, is used in Gen. xi. 9.

7.] They were not, literally, *all* Galilæans; but certainly the greater part were so, and all the Apostles and leading persons, who would probably be the prominent speakers. 8—11.] As regards the *catalogue* here given,—of course it cannot have been thus delivered as *part of a speech by any hearer on the occasion,* but is inserted into a speech expressing the general sense of what was said, and put, according to the usage of all narrative, into the mouths of all. The words **in our own tongue** (literally, **dialect**), **wherein we were born** are very decisive as to the nature of the miracle. The hearers could not have thus spoken, had *they* been *spiritually uplifted* into the comprehension of some *ecstatic language* spoken by the disciples. *They* were not spiritually acted on at all, but *spoke the matter of fact:* they were surprised at each recognizing, so far from his country, and in the mouths of Galilæans, his own native tongue. 9. **Parthians**] The catalogue proceeds from the N. E. to the W. and S. Mede notices, that it follows the order of the three great dispersions of the Jews, the Chaldæan, Assyrian, and Egyptian. **Medes**] Media,

Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, [10] Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and [i] *strangers of Rome*, Jews and proselytes, [11] [j] *Cretes* and Arabians, we do hear them [k] *speak* in our tongues the wonderful works of God. [12] And they were all amazed, and were in doubt, saying one to another, What meaneth this? [13] Others mocking

[i] *render*, Romans, who are sojourning here.
[j] *render*, Cretans.
[k] *render*, speaking.

W. of Parthia and Hyrcania, S. of the Caspian sea, E. of Armenia, N. of Persia.

Elamites] in pure Greek, *Elymæans*, inhabitants of Elam or Elymais, a Semitic people (Gen. x. 22). Elam is mentioned in connexion with Babylon, Gen. xiv. 1; with Media, Isa. xxi. 2; Jer. xxv. 25; with, or as part of, Assyria, Ezek. xxxii. 24; Isa. xxii. 6; as a province of Persia, Ezra iv. 9; as the province in which Susan was situated, Dan. viii. 2. According to Josephus, the Elamæans were the progenitors of the Persians. We find scattered hordes under this name far to the north, and even on the Orontes near the Caspian.

Mesopotamia] the well-known district between the Euphrates and Tigris, so called merely as distinguishing its geographical position, between the rivers (so the word imports in Greek): it never formed a state. The name does not appear to be older than the Macedonian conquests. The word is used by the LXX and A. V. in Gen. xxiv. 10 to express the Hebrew "*Aram Naharaim*," *Aram of the two rivers*. **Judæa**] I can see no difficulty in Judæa being here mentioned. The catalogue does not proceed by *languages*, but by territorial division; and Judæa lies immediately S. of its path from Mesopotamia to Cappadocia. It is not Jews by birth and domicile, but devout men who are spoken of; the dwellers in Judæa settled in Judæa. And even if born Jews were meant, doubtless they also would find a place among those who heard in their mother tongue the wonderful works of God.

Cappadocia] At this time (since the year of Rome 770) a Roman province embracing Cappadocia proper and Armenia minor. **Pontus**] the former kingdom of Mithridates, lying along the S. coast of the Euxine (whence its name, from the Pontus Euxinus, the Euxine Sea) from the river Halys to Colchis and Armenia, and separated by mountains from Cappadocia on the S. It was at this time divided into petty principalities under Roman protection, but subsequently became a province under Nero. **Asia**] i. e. here *Asia proper*, or rather the W. division of it, as described by Pliny, as bounded on the E. by Phrygia and Lycaonia, on the W. by the Ægean, on the S. by the Egyptian sea, on the N. by Paphlagonia. Ephesus was its chief city. See ch. xvi. 6, where the same appears to be intended.

10. Phrygia] It was at this time part of the Roman province of Asia. **Pamphylia**] a small district, extending along the coast from Olbia, or Phaselis, to Ptolemais. It was a separate tributary district: we find it at one time classed with Galatia, and ruled by the same person.

Egypt] Having enumerated the principal districts of Asia Minor, the catalogue passes (see above on the arrangement, ver. 9) to Egypt, a well-known habitation of Jews. Two-fifths of the population of Alexandria consisted of them, and they had an Ethnarch, or governor, of their own. **the parts of Libya about Cyrene**] By this expression is probably meant Pentapolis, where Josephus, quoting from Strabo, testifies to the existence of very many Jews,—amounting in Cyrene to a fourth part of the whole population. The Cyrenian Jews were so numerous in Jerusalem, that they had a special synagogue (see ch. vi. 9). Several were Christian converts: see ch. xi. 20; xiii. 1. **Roman sojourners** (*so literally*)] 'The Roman Jews dwelling (or then being) in Jerusalem.' **Jews and proselytes**] This refers more naturally to the whole of the past catalogue, than merely to the Roman Jews. It does not take up a new designation, but expresses the classes or divisions of those which have gone before.

11. Cretans and Arabians] These words would seem as if they should precede the last. **13. Others**] Probably native Jews, who did not understand the foreign languages. Meyer supposes,—persons previously hostile to Jesus and his disciples, and thus judging as in Luke vii. 34 they

[l] *said, These men are* full of [m] new wine. [14] But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: [15] for these are not drunken, as ye suppose, [g] seeing it is [n] but] the third hour of the day. [16] But this is that which was spoken by the prophet [o Joel]; [17] [h] And] it shall come to pass in the last days, saith God, [i] I will pour out of my Spirit upon all flesh: and your sons and [k] your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: [18] and on my servants and on my handmaidens I will pour out in

[g] 1 Thess. v. 7.

[h] Isa. xliv. 3. Ezek. xi. 19: xxxvi. 27. Joel ii. 28, 29. Zech. xii. 10. John vii. 38.

[i] ch. x. 45.

[k] ch. xxi. 9.

[l] *literally,* said that they were.

[m] *render,* sweet.

[n] *not expressed in the original.*

[o] *Some of our ancient authorities omit these words.*

judged of Himself. **sweet wine**] *Sweet wine,* not necessarily *new* wine: perhaps made of a remarkably sweet small grape, which is understood by the Jewish expositors to be meant in Gen. xlix. 11; Isa. v. 2; Jer. ii. 21,—and is still found in Syria and Arabia. Suidas interprets it "that which oozes out of the grapes before they are pressed."

14—36.] THE SPEECH OF PETER. "St. Luke gives us here the first sample of the preaching of the Gospel by the Apostles, with which the foundation of Christian preaching, as well as of the Church itself, appears to be closely connected. We discover already, in this first sermon, all the peculiarities of apostolic preaching. It contains no reflections nor deductions concerning the doctrine of Christ,—no proposition of new and unknown doctrines, but simply and entirely consists of the proclamation of *historical facts.* The Apostles appear here as the witnesses of that which they had seen: the Resurrection of Jesus forming the central point of their testimony. It is true, that in the after-development of the Church it was impossible to confine preaching to this historical announcement only: it gradually became invested with the additional office of building up believers in knowledge. But nevertheless, the simple testimony to the great works of God, as Peter here delivers it, should never be wanting in preaching to those whose hearts are not yet penetrated by the Word of Truth." Olshausen. The discourse divides itself into two parts: 1. (vv. 14—21) '*This which you hear is not the effect of drunkenness, but is the promised outpouring of the Spirit on all flesh,*'—2. (vv. 22—36) '*which Spirit has been shed forth by Jesus, whom you crucified, but whom God hath exalted to be Lord and Christ.*'

14. with the **eleven**] Peter and the eleven come forward from the great body of believers. And he distinguishes (by the word "*these*" in ver. 15) not *himself* from the *eleven,* but *himself and the eleven* from the rest. De Wette concludes from this, that the Apostles *had not themselves spoken with tongues,* as being an inferior gift (1 Cor. xiv. 18 ff.); perhaps too rashly, for this view hardly accords with the word **all** which is the subject of the whole of ver. 4. **men of Judæa**] the Jews, properly so called: native dwellers in Jerusalem. **all ye that dwell at Jerusalem**] the sojourners (ver. 5) from other parts. **15.**] **these**, see above. **the third hour of the day**] the *first hour of prayer:* before which no pious Jew might eat or drink.—But perhaps we need not look further than the ordinary intent of such a defence—the improbability of intoxication at that hour of the morning. See Eccl. x. 16; Isa. v. 11; 1 Thess. v. 7. **16.**] This prophecy is from the LXX, with very slight variations. **this is**, i. e. 'this is the fact, at which those words pointed.' See a somewhat similar expression, Luke xxiv. 44. **17.**] **in the last days** is an *exposition* of the words "*after these things*" in the LXX and Hebrew, referring it to the days of the Messiah, as Isa. ii. 2; Micah iv. 1, al. See also 2 Tim. iii. 1; Heb. i. 1. **saith God** does not occur in the verse of Joel, but at the beginning of the whole passage, ver. 12, and is supplied by Peter here. **18.**] The Hebrew does not express the word **my** either time, but has, as in

those days of my Spirit; [1] and they shall prophesy: [19] [m] and I will shew wonders in heaven above, and signs [p] *in* the earth beneath; blood, and fire, and vapour of smoke: [20] [n] the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: [21] and it shall come to pass, that [o] whosoever shall call on the name of the Lord shall be saved. [22] Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you [p] by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: [23] him, [q] being delivered [q] *by* the

1 ch. xxi. 4: ix. 10. 1 Cor. xii. 10, 28: xiv. 1, &c.
m Joel ii. 30, 31.
n Matt. xxiv. 29. Mark xiii. 24. Luke xxi. 25.
o Rom. x. 13.
p John iii. 2: xiv. 10, 11. ch. x. 38. Heb. ii. 4.
q Matt. xxvi. 24. Luke xxii. 22: xxiv. 44. ch. iii. 18: iv. 28.

[p] *render*, on.

[q] *render*, according to.

our English text, '*the servants and handmaids.*' The words *and they shall prophesy* are not in the LXX nor in the Hebrew text. 19.] The words **above**, **signs**, and **beneath** are not in the LXX, nor in the Hebrew text. **blood, and fire**, ...] Not, '*bloodshed and wasting by fire*,' as commonly interpreted:—not *devastations*, but **prodigies**, are foretold:—bloody and fiery appearances:—*pillars* of smoke, as in the Hebrew. 20.] See Matt. xxiv. 29. **the ... day of the Lord**] Not *the first coming of Christ*,—which interpretation would run counter to the whole tenor of the Apostle's application of the prophecy:—but clearly, *His second coming*: regarded in prophetic language as following close upon the outpouring of the Spirit, because it is the *next great event* in the divine arrangements.—The Apostles probably expected this coming very soon (see note on Rom. xiii. 11); but this did not at all affect the accuracy of their expressions respecting it. Their days witnessed the Pentecostal effusion, which was *the beginning of the signs of the end*: then follows the period, KNOWN TO THE FATHER ONLY, of waiting—the Church for her Lord,—the Lord Himself till all things shall have been put under His feet,—and then *the signs shall be renewed*, and *the day of the Lord shall come*. Meantime, and in the midst of these signs, the covenant of the spiritual dispensation is, ver. 21—'*Whosoever* shall call on the name of the Lord, shall be saved.' The gates of God's mercy are thrown open in Christ to all people:—no barrier is placed,—*no union with any external association or succession required*: the promise is to *individuals*, AS *individuals*: **whosoever**: which individual universality, though here, by the nature of the circumstances, spoken within the limits of the outward Israel, is afterwards as expressly asserted of Jew and Gentile, Rom. i. 17, where see note. 22. **Ye men of Israel**] This address binds all the hearers in *one term*, and that one reminds them of their covenant relation with God: comp. "*all the house of Israel*," ver. 36. **of Nazareth**] This title does not here seem to be emphatically used by way of contrast to what follows, as some have thought, but only as the ordinary appellation of Jesus by the Jews, see John xviii. 5, 7; ch. xxii. 8; xxvi. 9. The words **of (by) God**, belong to **approved**, and denote the source whence the proof came. **approved** must be taken in its fuller and stricter meaning: viz. as importing,—**shewn to be** that which He claimed to be. The connexion of the passage is, that the Man Jesus of Nazareth was *by God* demonstrated, *by God* wrought in among you, *by God's counsel* delivered to death, *by God* raised up (which raising up is argued on till ver. 32, then taken up again), *by God* (ver. 36), finally, made Lord and Christ. This was the process of argument then with the Jews,—proceeding on the identity of a man whom they had seen and known,—and then mounting up from His works and His death and His resurrection, to *His glorification*,—all THE PURPOSE AND DOING OF GOD. **which God did by him**] This is not, as De Wette characterizes it, *a low view of the miracles wrought by Jesus*, nor is it inconsistent with John ii. 11; but it is in strict accordance with the progress of our Lord through humiliation to glory, and with His own words in that very Gospel (v. 19), which is devoted to the great subject, *the manifestation, by the Father, of the glory of the Son*. This side of the subject is here especially dwelt on in argument with these Jews, to exhibit (see above) the whole course of Jesus of

determinate counsel and foreknowledge of God, [r] *ye have* [r ch. v. 30.] *taken, and by wicked hands have crucified and slain:* 24 [s] whom [s ver. 32.] God [s *hath*] raised up, having loosed the pains of death: because it was not possible that he should be holden [t] of it. 25 For David speaketh concerning him, [t] I foresaw the [t Psa. xvi. 8.] Lord always before my face, for he is on my right hand, that I [u] *should* not be moved: 26 therefore did my heart rejoice, and my tongue was glad; moreover also my flesh

[r] *read and render*, ye by the hand of lawless men nailed up and slew.

[s] *omit.* [t] *i. e.* by it. [u] *render*, may.

Nazareth, as the *ordinance and doing of* THE GOD OF ISRAEL. 23. **delivered**] *by whom*, is not said, but was supplied by the hearers. The counsel and foreknowledge of God are not to be joined as in the A. V. to "*delivered*," with "*by*," as if they were the *agents*—the connexion in the original is that of *accordance* and *appointment*, not of agency. The same connexion is expressed in ch. xv. by "*after the manner of* Moses." See 2 Pet. i. 21 and note.

by the hand of lawless men] viz. of the Roman soldiers. The same word is used by St. Paul to express those without law, to whom he became as without law, 1 Cor. ix. 21. The **counsel** and **foreknowledge** of God are not the same: the former designates His Eternal Plan, by which He has arranged all things (hence the **determinate** counsel)—the latter, the **omniscience**, by which every part of this plan is foreseen and unforgotten by Him.

nailed up] The harshness and unworthiness of the deed are strongly set forth by a word expressing the mechanical act merely, **nailed up**, as in contrast with the former clause, in which the dignity and divine mission of Jesus are set forth.—Peter lays the charge on the multitude, because they *abetted their rulers*,—see ch. iii. 17, where this is fully expressed: not for the far-fetched reason given by Olshausen, that 'all mankind were in fact guilty of the death of Jesus:' in which case, as Meyer well observes, Peter must have said '*we*,' not '*you*.' 24.] On the difficulty, and probable account to be given of the expression, **having loosed the pains of death**, see note in my Greek Test. They cannot well be explained to the English reader.

The assertion, **it was not possible that he should be holden of it**, depends for its proof on the "*For*" which follows.

25.] The xvith Psalm was not by the Rabbis applied to the Messiah: but Peter here proves to them that, if it is to be true in its highest and proper meaning of any one, it must be of Him. We are met at every turn by the shallow objections of the Rationalists, who seem incapable of comprehending the principle on which the sayings of David respecting himself are referred to Christ. To say, with De Wette, that Peter's proof lies not in any historical but only in an *ideal* meaning of the Psalm, is *entirely beside the subject*. To interpret the sayings of David (or indeed those of any one else) 'historically,' i. e. *solely as referring to the occasion which gave rise to them*, and having *no wider reference*, would be to establish a canon of interpretation wholly counter to the common sense of mankind. Every one, placed in any given position, when speaking of himself as in that position, speaks what will refer to others similarly situated, and most pointedly to any one who shall in any especial and pre-eminent way stand in that position. Applying even this *common rule* to David's sayings, the applicability of them to Christ will be legitimized:—but how much more, when we take into account *the whole circumstances of David's theocratic position, as the prophetic representative and type of Christ*. Whether the Messiah were *present or not to the mind of the Psalmist*, is of very little import: in some cases He plainly *was*: in others, as here, David's words, spoken of himself and his circumstances, could only be in their highest and literal sense true of the *great Son of David* who was to come. David often spoke *concerning himself*: but THE SPIRIT WHO SPOKE IN DAVID, *concerning Christ*. The citation is almost word for word according to the LXX version, differing from the Hebrew original as noticed below. **that I may not be moved**] In the Hebrew, and English Bible, this is, '*I shall not be moved*.'

26. **my tongue**] In the Hebrew, and English Bible, '*my glory*:' so in Ps. cviii. 1, where our prayer-book version renders

shall rest in hope: 27 because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

u 1 Kings ii. 10. ch. xiii. 36.

29 x *Men and brethren,* let me freely speak unto you u of the patriarch David, that he y *is both dead and buried,* and his sepulchre is with us unto this day. 30 Therefore being a prophet, x and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, z *he would raise up Christ to sit on his throne;* 31 he seeing this before spake of the resurrection of Christ, y that a *his soul* was not left in hell, neither his flesh did see corruption. 32 z This Jesus [b *hath*] God raised up, a c *whereof* we all are witnesses. 33 Therefore b being by the right hand

x 2 Sam. vii. 12, 13. Ps. cxxxii. 11. Luke i. 32, 69. Rom. i. 3. 2 Tim. ii. 8.

y Ps. xvi. 10. ch. xiii. 35.

x ver. 24.
a ch. i. 8.
b ch. v. 31. Phil. ii. 9. Heb. x. 12.

x *render,* Brethren: *see on ch.* i. 16.
y *render,* both died and was buried.
z *read,* he would set one upon his throne.
a *read,* he. b *omit.*
c *more probably,* of whom: *see note.*

"I will give praise with the best member that I have." Compare also Ps. lvii. 8.

28.] **Thou hast made known:** in the Hebrew, and English Bible, '*Thou wilt make known.*' **thou shalt make me full of joy with thy countenance** is in the Hebrew, and English Bible, "*In* (Heb. *with*) *thy presence is fulness of joy.*" These two last clauses refer to the Resurrection and the Ascension respectively. 29. **Brethren** (literally "*Men, brethren*")] He implies, 'I am your brother, an Israelite, and therefore would not speak with disrespect of David.' He prepares the way for the apologetic sentence which follows.

The title 'Patriarch' is *only here* applied to *David* as the progenitor of the kingly race:—Abraham and the sons of Jacob are so called in ch. vii. 8, 9, and in Heb. vii. 4. In the LXX, the word is used of chief men, and heads of families, with the exception of 2 Chron. xxiii. 20, where it represents "captains of hundreds." We learn from 1 Kings ii. 10, and Neh. iii. 16, that David was buried at Jerusalem, in the city of David, i. e. the stronghold of Zion, 2 Sam. v. 7.—Josephus gives an account of the high priest Hyrcanus, when besieged by Antiochus Eusebes,—and afterwards King Herod, opening the tomb and taking treasure from it. Dio Cassius mentions, among the prodigies which preceded Hadrian's war, that the tomb of Solomon (the same with that of David) fell down. Jerome mentions that the tomb of David was visited in his time; i. e. at the end of the fourth century. 30.] **a prophet,** in the stricter sense, *a foreteller of future events* by the inspiration of the Holy Spirit. **knowing that God had sworn**] See 2 Sam. vii. 12. The words in this case are not cited from the LXX, but rendered from the Hebrew. 31.] The term **seeing this before** distinctly asserts the prophetic consciousness of David in the composition of this Psalm. But of what sort that prophetic consciousness was, may be gathered from this same Apostle, 1 Pet. i. 10—12: that it was not a *distinct knowledge* of the events which the prophets foretold, but only a conscious reference in their minds to the great promises of the covenant, in the expression of which they were guided by the Holy Spirit of prophecy to say things pregnant with meaning not patent to themselves but to us. 32.] From ver. 25, the Apostle has been employed in substantiating the Resurrection as the *act of God announced by prophecy* in old time: now the *historical fact* of its accomplishment is affirmed, and the vouchers for it produced.

The word rendered "*whereof*" may also mean of whom: and this latter is the more probable; see ch. i. 8. It includes the other rendering. 'We are His witnesses,' implies, 'We testify to this His work,' which work implied the Resurrec-

of God exalted, and [c] having received of the Father the promise of the Holy Ghost, he [d] hath shed forth this, which ye now see and hear. 34 For David [d] *is not ascended* into the heavens: but he saith himself, [e] The LORD said unto my Lord, Sit thou on my right hand, 35 until I make thy foes thy footstool. 36 Therefore let all the house of Israel know assuredly, that God [f] hath made that same Jesus, whom ye [dd *have*] crucified, both Lord and Christ.

37 Now when they heard this, [g] they were pricked in their heart, and said unto Peter and to the rest of the apostles, [e] *Men and brethren*, what [f] *shall* we do? 38 Then Peter said unto them, [h] Repent, and be baptized every one

[c] John xiv. 26: xv. 26: xvi. 7, 13. ch. i. 4.
[d] ch. x. 45. Eph. iv. 8.
[e] Ps. cx. 1. Matt. xxii. 44. 1 Cor. xv. 25. Eph. i. 20. Heb. i. 13.
[f] ch. v. 31.
[g] Zech. xii. 10. Luke iii. 10. ch. ix. 6: xvi. 30.
[h] Luke xxiv. 47. ch. iii. 19.

[d] *render*, did not ascend.
[dd] *omit*.
[e] *render*, Brethren: *see on ch.* i. 16.
[f] *render*, must.

tion. **we all**,—first, and most properly, *the Twelve:* but, secondarily, the whole body of believers, all of whom, at this time, had probably seen the Lord since His Resurrection; see 1 Cor. xv. 6. **33.**] Peter now comes to the *Ascension*—the exaltation of Jesus to be, in the fullest sense, Lord and Christ. **being by the right hand of God exalted**] Some would render, "*being exalted to the right hand of God.*" But plausible as this seems, it is inadmissible. The great end of this speech is to shew forth (see above) the GOD OF ISRAEL as the *Doer* of all these things. **the promise**] Christ is said to have received from the Father the promise above cited from Joel, which is spoken of *His days*. This, and not of course the declarations made by Himself to the same effect, is here *referred to*, though doubtless those were in Peter's mind. The very expression, **shed forth**, refers to "*I will pour out*" above, ver. 17 (in the original they are the same word). **this**: i. e. 'this influence,' **this** merely; leaving to his hearers the inference that *this*, which they saw and heard, must be none other than the promised effusion of the Spirit. **which ye now see** need not imply, as Dr. Burton thinks, that "there was some visible appearance, which the people saw as well as the apostles:" —very much of the *effect* of the descent of the Spirit would be *visible*, — the enthusiasm and gestures of the speakers, for instance; not, however, the tongues of flame,—for then none could have spoken as in ver. 13. **34.**] This *exaltation* of Christ is also proved from prophecy—and from the same passage with which Jesus Himself had silenced His enemies. See notes, Matt. xxii. 41 ff. The connexion is, **For David himself is not ascended into the heavens,**—*as he would be, if the former prophecy applied to him:* BUT **he himself says**, removing all doubt on the subject, &c. **36.**] THE CONCLUSION FROM ALL THAT HAS BEEN SAID. The Apostle says, **let all the house of Israel know**, because all hitherto said has gone upon proofs and sayings belonging to *Israel*, and to *all* Israel. In the words **God hath made**, we have as before, the ground-tone of the whole discourse. **Lord**, from ver. 34. **Christ**, in the full and glorious sense in which that term was prophetically known. The same is expressed in ch. v. 31 by "*hath exalted* [*to be*] *a Prince and a Saviour.*"—The final clause sets in the strongest and plainest light the fact to which the discourse testifies—ending with **whom ye crucified**,—the remembrance most likely to carry compunction to their hearts. "In the close of his discourse, he again reproaches them with His crucifixion, that they may be touched with the greater compunction of conscience, and may be eager to seek the remedy for their sin." Calvin. Bengel calls this "the sting at the end" of the discourse. **37—41.**] EFFECT OF THE DISCOURSE. **37.**] The compunction arose from the thought that they had rejected and crucified Him who was now so powerful, and under whose feet they, as enemies, would be crushed.—"St. Luke gives us the fruit of the discourse, that we may know that the power of the Spirit was put forth, not only in the diversity of tongues, but also in the hearts of the hearers." Calvin. **38. Repent**] The word imports *change of mind:* here, change from

of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.
[1] Joel ii. 28. ch. iii. 25. 39 For the promise is unto you, and [i] to your children, and
[k] ch. x. 45: xi. 15, 18: xiv. 27: xv. 3, 8, 14. Eph. ii. 13, 17. [k] to all that are afar off, even as many as the Lord our God shall call. 40 And with many other words did he testify and [g] *exhort*, saying, [h] *Save yourselves* from this [i] *untoward* generation. 41 [k] *Then* they that [l] *gladly*] received his word were baptized: and the same day there were added

[g] *render*, exhort them.
[h] *render*, Be saved: *see note.*
[i] *render*, crooked.
[k] *render*, So then.
[l] *omit.*

thinking Jesus an impostor, and scorning Him as one crucified, to being baptized in His name, and looking to Him for remission of sins, and the gift of the Spirit.—The miserable absurdity of rendering this word by '*do penance*,'—so the Rheims (Roman-Catholic) Version,—or understanding it as referring to a *course of external rites*, is well exposed by this passage—in which the *internal change of heart and purpose* is insisted on, to be testified by admission into the number of Christ's followers. **be baptized every one of you**] Here, on the day of Pentecost, we have the first mention and administration of CHRISTIAN BAPTISM. Before, there had been the *baptism of repentance* for the remission of sins, by John, Luke iii. 3; but now we have the important addition, **in** (or, **on**) **the name of Jesus Christ**,—**in the Name**—i. e. *on the confession* of that which the Name implies, and *into the benefits and blessings* which the Name implies.—The Apostles and first believers were *not thus baptized*, because, ch. i. 5, they had received the BAPTISM BY THE HOLY GHOST, the *thing signified*, which superseded that by water, the *outward and visible sign*.—The *result* of the baptism to which he here exhorts them, preceded by repentance and accompanied by faith in the forgiveness of sins in Christ, would be, the *receiving the gift of the Holy Spirit*. 39.] **your children**, viz. as included in the prophecy cited ver. 17, **your little ones**: not, as in ch. xiii. 32, '*your descendants*,' which would be understood by any Jew to be *necessarily implied*. Thus we have a providential recognition of Infant Baptism, at the very founding of the Christian Church.

to all that are afar off] i. e. to the Gentiles; see Eph. ii. 13. There is no difficulty whatever in this interpretation. The Apostles *always expected* the conversion of the Gentiles, as did every pious Jew who believed in the Scriptures. It was their conversion *as Gentiles*, which was yet to be revealed to Peter. It is surprising to see Commentators finding a difficulty where all is so plain. The very expression, **as many as the Lord our God shall call**, shews in what sense Peter understood **those afar off**; not *all*, but as many as the Lord our God shall summon to *approach to Him*,—*bring near*,—which, *in his present understanding of the words*, must import—*by becoming one of the chosen people, and conforming to their legal observances*. 40.] The words cited appear to be the concluding and inclusive summary of Peter's many exhortations, not only their general sense: just as if ver. 36 had been given as the representative of his whole speech above.

The Apostle's command is improperly rendered in A. V. '*save yourselves*:' it is strictly passive,—**be saved**,—'let us save you'—'let God by us save you.' In saying **this crooked generation**, St. Peter alludes to Deut. xxxii. 5. 41.] This *first baptism of regeneration* is important on many accounts in the history of the Christian Church. It presents us with two remarkable features: (1) It was conferred, *on the profession of repentance, and faith in Jesus as the Christ*. There was *no instruction in doctrine* as yet. The infancy of the Church in this respect corresponded to the infancy of the individual mind; the simplicity of faith came first,—the ripeness of knowledge followed. Neander well observes, that, among such a multitude, admitted by a confession which allowed of so wide an interpretation, were probably many persons who brought into the church the seeds of that Judaizing form of Christianity which afterwards proved so hostile to the true faith; while others, more deeply touched by the Holy Spirit, followed humbly the unfolding of that teaching by which He perfected the apostolic age in the doctrine of Christ.

unto them about three thousand souls. 42 [l]And they continued stedfastly in the apostles' doctrine [ll]*and fellowship*, and in breaking of bread, and in prayers. 43 And fear came upon every soul: and [m]many wonders and signs were done by the apostles. 44 And all that believed were together, and [n]had all things common; 45 and sold their

l ver. 46. ch. i. 14. Rom. xii. 12. Eph. vi. 18. Col. iv. 2. Heb. x. 25.

m Mark xvi. 17. ch. iv. 33: v. 12.

n ch. iv. 32, 34.

ll *render*, and in community.

(2) Almost without doubt, this first baptism must have been administered, as that of the first Gentile converts was (see ch. x. 47, and note), by *affusion or sprinkling, not by immersion.* The immersion of 3000 persons, in a city so sparingly furnished with water as Jerusalem, is equally inconceivable with a procession beyond the walls to the Kedron, or to Siloam, for that purpose.

42—47.] DESCRIPTION OF THE LIFE AND HABITS OF THE FIRST BELIEVERS. This description *anticipates*; embracing a period extending beyond the next chapter. This is plain from ver. 43: for the miracle related in the next chapter was evidently the first which attracted any public attention: vv. 44, 45, again, are taken up anew at the end of chap. iv., where we have a very similar description, evidently applying to the same period. **42.] the apostles' doctrine**: compare Matt. xxviii. 20. **and in community**] The living together as one family, and having things in common. It is no objection to this meaning, that the fact is *repeated* below, in ver. 45: for so is the *breaking of bread* in ver. 46, and the continuing in prayers. The meaning given in the A. V., "*in the Apostles' fellowship*," is not objectionable in itself, but still I conceive bears no meaning defensible in construction. See further in my Greek Test. **breaking of bread**] or, **the breaking of the bread.** This has been very variously explained. Chrysostom, "In mentioning bread here he seems to me to signify *fasting*, and *ascetic life*: for they partook, not of luxuries, but simply of subsistence." And similarly Bengel: "The breaking of bread, that is, a frugal diet, common among them all." But on ver. 46 he recognizes a covert allusion to the Eucharist.—The interpretation of the **breaking of bread** here as *the celebration of the Lord's supper* has been, both in ancient and modern times, the prevalent one. Chrysostom himself, in another place, interprets it, or at all events the whole phrase, of the Holy Communion. And the Romanist interpreters have gone so far as to ground an argument on the passage for the administration *in one kind only*. But,—referring for a fuller discussion of the whole matter to the notes on 1 Cor. x. xi.,—barely to render [**the**] **breaking of [the] bread** to mean the breaking of bread in the Eucharist, *as now understood*, would be to violate historical truth. The Holy Communion was at first, and for some time, till abuses put an end to the practice, *inseparably connected with the* agapæ, or *love-feasts*, of the Christians, and *unknown as a separate ordinance*. To these *agapæ*, accompanied as they were at this time by the celebration of the Lord's supper, the "*breaking of* [*the*] *bread*" refers,—from the custom of the master of the feast breaking bread in asking a blessing; see ch. xxvii. 35, where the Eucharist is out of the question. **in prayers**] or, **in the prayers**:—**the appointed times of prayer**: see ver. 46. But it need not altogether exclude *prayer among themselves* as well, provided we do not assume any set times or forms of *Christian worship*, which certainly did not exist as yet. See notes on Rom. xiv. 5; Gal. iv. 10. **43.] every soul**, designating generally *the multitude*,—those who were not joined to the infant church. This is evident by the words "*all that believed*," when the church is again the subject, ver. 44. They were filled with fear, dread, reverential astonishment, at the effect produced by the outpouring of the Spirit. On the anticipatory character of the latter part of the verse, see general remarks at the beginning of this section.

44.] If it surprise us that so large a number should be continually assembled together (for such is certainly the sense of **were together**, not that they were joined by brotherly love, as Calvin)—we must remember that a large portion of the *three thousand* were persons who had come up to Jerusalem for the feast, and would by this time have returned to their homes.

and had all things (in) common] i. e. *no individual property, but one common stock*: see ch. iv. 32. That this was *literally the case* with the infant church at Jerusalem, is too plainly asserted in these passages to admit of a doubt. Some have supposed the expressions to indicate merely a partial community of goods: contrary to

possessions and goods, and [o] parted them to all men, as every man had need. 46 [p] And they, continuing daily with one accord [q] in the temple, and [r] breaking bread [m] *from house to house*, [n] did eat their meat with gladness and singleness of heart, 47 praising God, and [s] having favour with all the people. And [t] the Lord [o] *added to the church daily such as should be saved.*

III. 1 Now Peter and John [p] *went* up [q *together*] [a] into

o Isa. lviii. 7.
p ch. i. 14.
q Luke xxiv. 53. ch. v. 42.
r ch. xx. 7.
s Luke ii. 52. ch. iv. 33. Rom. xiv. 18.
t ch. v. 14: xi. 24.
a ch. ii. 46.

[m] *render*, at home.

[n] *literally*, took their share of food. *But the A. V. is better as an English rendering.*

[o] *read and render*, brought together daily more that were in the way of salvation.

[p] *render*, were going. [q] *omit.*

the express assertion of ch. iv. 32. In order, however, rightly to understand this *community*, we may remark: (1) *It is only found in the church at Jerusalem.* No trace of its existence is discoverable any where else: on the contrary, St. Paul speaks constantly of the rich and the poor, see 1 Tim. vi. 17; Gal. ii. 10; 2 Cor. viii. 13, 15; ix. 6, 7; 1 Cor. xvi. 2: also St. James, ii. 1—5; iv. 13.—And from the practice having at first prevailed at Jerusalem, we may partly perhaps explain the great and constant poverty of that church, Rom. xv. 25, 26; 1 Cor. xvi. 1—3; 2 Cor. viii. ix.; also ch. xi. 30; xxiv. 17.—The non-establishment of this *community* elsewhere may have arisen from the inconveniences which were found to attend it in Jerusalem: see ch. vi. 1. (2) This community of goods was not, even in Jerusalem, enforced by *rule*, as is evident from ch. v. 4 (xii. 12), but, originating in free-will, became perhaps an understood custom, still however in the power of any individual not to comply with. (3) It was not (as Grotius thought) *borrowed from the* sect of the *Essenes*, with whom the Apostles, who certainly must have sanctioned this community, do not appear historically to have had any connexion. But (4) it is much more probable that it arose from a *continuation*, and application to the now increased number of disciples, *of the community in which our Lord and His Apostles had lived* (see John xii. 6; xiii. 29) *before.*—The practice probably did not long continue even at Jerusalem: see Rom. xv. 26, note. **45.**] **possessions** probably mean *landed property*, ch. v. 1—**goods**, any other possession; *moveables*, as distinguished from land. **parted them**, i. e. **their price**; see a similar way of speaking, Matt. xxvi. 9. **46. continuing daily with one accord in the temple**] See Luke xxiv. 53. The words need not mean, though they *may* mean, that they were assembled in Solomon's porch, as in ch. v. 12—but most probably, that they regularly kept the hours of prayer, ch. iii. 1. **at home**] i. e. privately, as contrasted with their public frequenting of the temple: not, '*from house to house*,' as A. V.:—the words *may* bear that meaning (see Luke viii. 1), but we have no trace of such a practice, of holding the *agapæ*, or love-feasts, successively at different houses. —The *breaking of bread* took place at their *house of meeting*, wherever that was: cf. ch. xii. 12. **did eat their meat**] i. e. they **partook of food**: viz. in these *agapæ*, or breakings of bread. **singleness of heart**] The word rendered **singleness** originally implies *freedom from stones or rocks*, and thus *simplicity, evenness, purity.* **47.**] **praising God** does not seem only to refer to *giving thanks at their partaking of food*, but to their general manner of conversation, including the recurrence of special ejaculations and songs of praise by the influence of the Spirit. **more that were in the way of salvation**: compare the Apostle's command, ver. 40:—**those who were being saved.** Nothing is implied by this word, to answer one way or the other the question, whether all these *were finally saved.* It is only asserted, that they were *in the way of salvation* when they were added to the Christian assembly. Doubtless, some of them might have been of the class alluded to Heb. x. 26—29: at least there is nothing in this word to preclude it.

CHAP. III. 1—10.] HEALING OF A LAME MAN BY PETER AT THE GATE OF THE

the temple at the hour of prayer, [b] being the ninth hour. [b] Ps. lv. 17.
2 And a [c] certain man lame from his mother's womb was [c] ch. xiv. 8.
carried, whom they laid daily at the gate of the temple
which is called Beautiful, [d] to ask alms of them that [d] John ix. 8.
entered into the temple; 3 who seeing Peter and John
about to go into the temple asked an alms. 4 And Peter,
fastening his eyes upon him with John, said, Look on us.
5 And he gave heed unto them, expecting to receive some-
thing of them. 6 Then Peter said, Silver and gold have I
none; but such as I have give I thee: [e] In the name of [e] ch. iv. 10.
Jesus Christ of Nazareth, rise up and walk. 7 And he

TEMPLE. **1. the ninth hour**] See ch. x. 3, 30. There were three hours of prayer; those of the morning and evening sacrifice, i. e. the *third* and *ninth* hours, and *noon*. 2.] The word is literally, **was being carried**. They took him at the hours of prayer, and carried him back between times. **the gate .... which is called Beautiful**] The arrangement of the gates of the Temple is, from the notices which we now possess, very uncertain. Three entrances have been fixed on for the "*Beautiful Gate:*" (1) The gate thus described by Josephus: "Nine of the gates were covered with gold and silver, as were also the posts and lintels. But one gate, that outside the temple itself, was of Corinthian brass, and far surpassed the silver and gilt gates in splendour." This gate was also called *Nicanor's gate*, and lay on the Eastern side of the Temple, towards the valley of Kedron. Josephus mentions it again, as "the Eastern gate of the inner enclosure, which is of brass," and gives a remarkable account of its size and weight: adding, that when, before the siege, it was discovered supernaturally opened in the night, "this to unskilled persons seemed a most favourable omen: for they said, that God had opened to them the gate of prosperity." But some find a difficulty in this. The lame man, they say, would not be likely to have been admitted so far into the Temple (but it appears that lepers used to stand at Nicanor's gate): and besides, he would have taken up his station naturally at an *outer* gate, where he might ask alms of *all* who entered. These conditions suit better (2) the gate *Susan;* as does also the circumstance mentioned ver. 11, that the people ran together to *Solomon's porch;* for this gate was on the east side of the court of the Gentiles, and close to Solomon's porch. Another suitable circumstance was, that by this gate the market was held for sheep and cattle and other offerings, and therefore a greater crowd would be attracted. (3) Others again refer the epithet "*Beautiful*" to two gates opening towards the city on the western side. So that the matter must remain in uncertainty.

4. Look on us] Calvin's note is important: "Peter would not have thus spoken without being certain of the design of God; and his words command the man to look for some singular and unusual benefit. Yet we may enquire, whether the Apostles had the power of working miracles when it pleased them. I answer, that their ministration of divine influence did not empower them to attempt any thing of their own will or motive, but the Lord wrought by them when He saw it expedient. Hence it arose, that they healed one, not all without distinction. So that in this, as in other things, they had God's Spirit for their guide and direction. Therefore, before Peter orders the lame man to rise, he cast and fixed his eyes on him. That look was not without the express prompting of God's Spirit. And hence it was that he spoke with such certainty of the coming miracle. The Apostle summoned the lame man by this command to receive the gift of God: he for his part looked for nothing but an alms." **6.**] "There is no doubt, that it was the custom to give alms even to those who were not of the community of the faithful, but Peter then either had nothing about him, going as he was to the temple, or he could not bestow enough to help the poor man's need. Notice the Apostle's moderation in his discharge of so important a stewardship: compare ch. ii. 45; iv. 35." Bengel. But perhaps it is more simple to conclude that Peter spoke here of *his own station and means* in life—'I am no rich man, nor have I silver or gold to give thee.' **7.**] "Thus also did Christ: He often cured by a word, often by an

took him by the right hand, and lifted him up: and immediately his feet and ancle-bones received strength.
f Isa. xxxv. 6. 8 And he [f] leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising
g ch. iv. 16, 21. God. 9 [g] And all the people saw him walking and praising God: 10 and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. 11 And as [r] *the lame man which was healed* held Peter and John, all the people ran together unto them in
i John x. 23. ch. v. 12. the porch [i] that is called Solomon's, greatly wondering. 12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye [s] *at this?* or why look ye [t] *so*] earnestly on us, as though by our own power or
k ch. v. 30. [u] *holiness* we had made this man to walk? 13 [k] The God of Abraham, and of Isaac, and of Jacob, the God of our

[r] *read,* he. [s] *render,* at this man.

[t] *omit: not in the original.*

[u] *render,* godliness, *as the word is always elsewhere rendered in the N. T.*

act; often also He put forth His hand, when the objects were weak in faith,—that the healing might not seem to take place of itself." Chrysostom. **he took him by the right hand . . . his feet and ancle-bones received strength**] Luke, the physician, had made himself acquainted with the peculiar kind of weakness, and described it accordingly. **8.**] **leaping up** describes his first joyous liberation from his weakness: as soon as he felt himself strengthened, he leapt up, for joy. No suppositions need be made, such as that perhaps he was trying the experiment (Chrysostom): or that it was from ignorance how to walk (Bloomfield). His joy is quite sufficient to explain the gesture, and it is better to leave the narrative in its simplicity.

11—26.] THE DISCOURSE OF PETER THEREUPON. **11.**] The lame man was **holding** Peter and John, physically: not spoken of mental adhesion, but of actual holding by the hand or arm, that he might not be separated from them in the crowd, but might testify to all, *who* his benefactors were. **the porch that is called Solomon's**] See John x. 23, note.

12.] **answered,** viz. to their expressions of astonishment implied in the following verse. See a similar usage of "*answered,*" Matt. xi. 25; ch. v. 8. This second discourse of St. Peter may be thus divided: *This is no work of ours, but of God for the glorifying of Jesus,* vv. 12, 13:—*whom ye denied and killed, but God hath raised up,* vv. 13—15:—*through whose name this man is made whole,* ver. 16:—*ye did it in ignorance, but God thereby fulfilled His counsel,* vv. 17, 18. *Exhortation to repent, that ye may be forgiven, and saved by this Jesus Christ at His coming,* vv. 19—21: *whose times have been the subject of prophecy from the first,* ver. 21. *Citations to prove this,* vv. 22—24: *its immediate application to the hearers, as Jews,* vv. 25, 26. There the discourse seems to be broken off, as ch. iv. 1 relates. **why marvel ye**] Their error was not the *wonder* itself,—though even that would shew ignorance and weakness of faith, for it was truly no wonderful thing that had happened, viewed by a believer in Jesus,—but their wondering *at the Apostles,* as if they had done it by their own power. "Thus we see," says Calvin, "that our wonder is wrong, when it stops at human agency." **power,**—such as *magical craft,* or any other supposed means of working miracles: **godliness,** *meritorious efficacy with God,* so as to have obtained this from Him *on our own account.* The distinction is important:—'*holiness,*' of the A. V., is not expressive of the word, which bears in it the idea of *operative cultive* piety, rather than of *inherent character.* **13. The God of Abraham,** &c.] "An appellation more frequent in the Acts than in the other books of the New Testament, and suitable to that

fathers, [1 v *hath*] glorified his w *Son* Jesus; whom ye m delivered up, and n denied him in the presence of Pilate, when he was determined to let him go. 14 But ye denied o the Holy One p and the Just, and desired a murderer to be granted unto you; 15 and killed the Prince of life, q whom God [v *hath*] raised from the dead; r x *whereof* we are witnesses. 16 s And his name through faith in his name [v *hath*] made this man strong, whom ye y *see* and know: yea, the faith which is by him z *hath given* him this perfect soundness in the presence of you all. 17 And now, brethren, I wot that t through ignorance ye did it, as did

1 John vii. 39: xii. 16: xvii. 1.
m Matt. xxvii. 2.
n Matt. xxvii. 20. Mark xv. 11. Luke xxiii. 18, 20, 21. John xviii. 40: xix. 15. ch. xiii. 28.
o Ps. xvi. 10. Mark i. 24. Luke i. 35. ch. ii. 27: iv. 27.
p ch. vii. 52: xxii. 14. Heb. ii. 10: v. 9. 1 John v. 11.
q ch. ii. 24.
r ch. ii. 32.
s Matt. ix. 22.

ch. iv. 10: xiv. 9. t Luke xxiii. 34. John xvi. 3. ch. xiii. 27. 1 Cor. ii. 8. 1 Tim. i. 13.

v *omit.* w *render,* Servant. x *more probably,* of whom: *see note, ch.* ii. 32. y *render,* behold. z *render,* gave.

period of time." Bengel. "See," says Chrysostom, "how he is always connecting God with their ancestors, that he may not seem to be introducing any new doctrine. Before (ch. ii.) he brought in the patriarch David, and now he introduces Abraham." **glorified**] Not, as A. V., '*hath glorified*,' implying, by *thus honouring His Name:* it is the historic past tense, **glorified**, viz. by His exaltation through death—see John xii. 23; xvii. 10.

Not '*His Son*,' but **His Servant**: *servant*, however, in that distinct and Messianic sense which the same expression bears in Isa. xl.—lxvi. The above meaning is adopted by all the best modern Commentators.

in the presence of Pilate, or, perhaps, **to the face of Pilate. when he was determined to let him go**: see Luke xxiii. 20; John xix. 4, 12. **14. the Holy One and the Just**] Not only in the higher and divine sense present to St. Peter's mind, but also by Pilate's *own verdict*, and the testimony of the Jews' consciences. The sentence is full of antitheses: the "Holy *One and the* Just" contrasts with the *moral* impurity of "*a* murderer,"—"*the* Prince *of life*," with the destruction *of life* implied in "*murderer*,"—while "*ye* killed" again stands in remarkable opposition to "*the Prince of* life." This last title given to our Lord implies, as the Vulgate renders it, "*the Author of life*."—It is *possible*, that the words "*Prince of life*" may contain an allusion to the great miracle which was the immediate cause of the enmity of their rulers to Jesus. But of course St. Peter had a higher view in the title than *merely* this. **16.**] The A. V. is right; **through**, or better, **on account of, faith in his name**. The meaning, *for the sake of* (i. e. of awakening in you, and in the lame man himself) *faith in his name*, though grammatically justified, seems against the connexion with the Apostle's profession, "*whereof we are witnesses*," just before. It is evident to my mind, that the faith in His name, here spoken of, is the faith of these witnesses themselves. **His name** (the efficient cause), **by means of**, or **on account of** (our) **faith in his name** (the medium), &c. **yea, the faith which is [wrought] by him**—not 'faith *in* Him;' which is an inadmissible rendering. Peter's own words (1 Pet. i. 21) are remarkably parallel with, and the best interpreters of, this expression: "*who by Him do believe in God that raised Him up from the dead and gave Him glory, so that your faith and hope are in God.*" Some of the Commentators are anxious to bring in *the faith of the lame man himself* in this verse. Certainly it is according to analogy to suppose that *he had such faith*, from and after the words of Peter:—but, as certainly, there is *no allusion to it in this verse*, and the thread of Peter's discourse would be broken by any such. It is the firm belief in His name *on the part of us His witnesses*, of which he is here speaking, as the medium whereby His name (the Power of the great dignity to which He has been exalted, the authorship of life) had in this case worked. **17.**] **now**, introducing a new consideration: see 2 Thess. ii. 6. Here it softens the severer charge of ver. 14: sometimes it intensifies, as ch. xxii. 16; 1 John ii. 28:—especially with "*behold*," ch. xiii. 11; xx. 22. No meaning such as '*now* that the real Messiahship of Him whom ye have slain is come to light' (Meyer) is admissible. **brethren**, still softening his tone, and reminding them of their oneness of blood and covenant with the speaker.

through ignorance] There need be

also your rulers. 18 But [u] those things, which God before had shewed [x] by the mouth of all [a] *his* prophets, that [b] *Christ* should suffer, he hath so fulfilled. 19 [y] Repent ye therefore, and [c] be converted, that your sins may be blotted out, [d] *when the times of refreshing shall come* from the presence of the Lord; 20 and [e] *he shall* send [f] *Jesus Christ*, *which before was preached unto you:* 21 [z] whom the heaven

u Luke xxiv. 44. ch. xxvi. 22.
x Ps. xxii. Isa. l. 6: liii. 5, &c. Dan. ix. 26. 1 Pet. i. 10, 11.
y ch. ii. 38.
z ch. i. 11.

[a] *read,* the. [b] *read,* his Christ. [c] *literally,* turn about.
[d] *render,* that the times of refreshing may come. *See note.*
[e] *render,* that he may.
[f] *read and render,* Christ Jesus, who was before appointed unto you: *or perhaps better,* him who was before appointed your Messiah, even Jesus. *See note.*

no difficulty in the application of the term "*ignorance*" to even the rulers of the Jews. It admits of all degrees—from the unlearned, who were implicitly led by others, and hated Him because others did,—up to the most learned of the scribes, who knew and rightly interpreted the Messianic prophecies, but from moral blindness, or perverted expectations, did not recognize them in our Lord. Even Caiaphas himself, of whom apparently this could least be said, may be brought under it in some measure: *even he* could hardly have delivered over Jesus to Pilate with the *full* consciousness that He was the Messiah, and that he himself was accomplishing prophecy by so doing. *Some degree* of ignorance there must have been in them all. **18. of all the prophets**] See Luke xxiv. 27 and note. There is no hyperbole, nor adaptation to Jewish views. The assertion of the Rabbinical books, "All the prophets together prophesied not but of the days of the Messiah," was *not merely a Jewish view, but the real truth.*—The prophets are here regarded as *one body,* actuated by *one Spirit:* and the sum of God's purpose, shewn by their testimony, is, that HIS CHRIST *should suffer.*

19. that your sins may be blotted out] The faith implied in the command, "Be converted," has for its aim, is necessarily (by God's covenant, see John iii. 15, 18) accompanied by, the wiping out of sin.

that the times of refreshing may come] This passage has been variously rendered and explained. To deal first with the *rendering*:—that of the A. V.,—"*when the times . . . shall come,*"—is entirely unjustifiable, and alien from the meaning of the words. They can have but one sense,—that given in the marginal reading. This being so, *what are* **the times** (for such is the right reading, and not "*times*" only) **of refreshment?** *What is* **refreshment?** Clearly, from the above rendering, *some refreshment, future,* and which *their conversion was to bring about.* But hardly, from what has been said; refreshment *in their own hearts,* arising from their conversion: besides other objections, the following words, *may come* **from the presence of the Lord,** are not likely to have been used in that case. No other meaning, it seems to me, will suit the words, but that **of the times of refreshment,** the great season of joy and rest, which it was understood the coming of the Messiah in His glory was to bring with it. That this should be connected by the Apostle with the conversion of the Jewish people, was not only according to the plain inference from prophecy, but doubtless was one of those *things concerning the kingdom of God,* which he had been taught by his risen Master. The same connexion holds *even now.* If it be objected to this, that thus we have the conversion of the Jews regarded as *bringing about* the great times of refreshment, and those times consequently as *delayed by their non-conversion,* I answer, that, however true this may be in fact, the other is fully borne out by the manner of speaking in Scripture: the same objection might lie against the efficacy of *prayer.* See Gen. xix. 22; xxxii. 26; Mark vi. 5; 2 Thess. ii. 3; 2 Pet. iii. 12.

from the presence of the Lord (*the Father*), who has reserved these *seasons* in His own power. When they arrive, it is by His decree, which goes forth from His presence. Compare the expression "*there went out a decree from Cæsar Augustus,*" in Luke ii. 1. **20.**] **and that he may send** (see above), *literally,*—not figuratively, by the Spirit:—even if the word **send** be nowhere else applied to the second coming of the Lord, there is no reason why it should not be here: the whole

must receive until the times of [a g] *restitution* of all things, [b h] *which* God hath spoken by the mouth of all his holy prophets since the world began. 22 [i *For*] Moses [k *truly*] said [i *unto the fathers*], [c] A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. 25 [d] Ye are

[a] Matt. xvii. 11. [b] Luke i. 70. [c] Deut. xviii. 15, 18, 19. ch. vii. 37. [d] ch. ii. 39. Rom. ix. 4, 8; xv. 8. Gal. iii. 26.

g *better,* restoration, *as strictly corresponding with Matt.* xvii. 11, *where the same expression is used.*

h *render, for perspicuity,* of which times. i *omit.*

k *omit: not in the original.*

ground and standing-point of these two orations of Peter are *peculiar*, and the very mention of the 'times of refreshment' *proceeding forth from the presence of the Father* would naturally lead to the position here assigned to the Son, as one *sent* by the Father. See below, on ver. 26. **who was before appointed**] before appointed, as apparently in ch. xxii. 14 (marginal reading). **unto you**,—as your Messiah. **21. whom the heaven must receive**] The words thus translated admit of a double rendering: (1) '*Whom the heaven must receive.*' (2) '*Who must possess the heaven.*' Of these the former is in my view *decidedly preferable*, both as best suiting the sense, and as being the natural rendering, whereas the other is forced. The reason given by Bengel for rejecting the right rendering, "To be *received*, i. e. *contained, shut into*, the heaven, is a violent interpretation, and seems to imply, that the heaven is *greater than* Christ, and to detract from His exaltation above all heavens," is best answered by himself, "Yet there is a sense, in which it may be said that the heaven *receives* Christ, viz. that it admits Him, as a throne its proper King;" only I would rather understand it *locally*, and recognize a parallel expression with that in ch. i., also *local*, "a cloud *received Him* out of their sight." And so far from seeing in it any derogation from the Majesty of Christ, it seems to me admirably to set it forth: it behoves the *heaven* (which is *his*, obeying his will) to *receive Him* till the time appointed.

until] Not *during*, as the advocates of the *present spiritual sense* of the passage wish to render it, but **until**; see below. The key both to the construction and meaning here, is our Lord's saying, Matt. xvii. 11, "*Elias truly first cometh, and shall* **restore all things.**" From this we see that **the restoration of all things** stands alone: and that **which** *does not belong* to "*all things.*" Next, what is this **restoration**? According to the usage of the word, it cannot be applied to the works of the Spirit in the hearts of men, but must be understood of the *glorious restoration of all things, the* **regeneration** (Matt. xix. 28), which, as Peter here says, is the theme of all the prophets from the beginning.—No objection can be raised to this from the meaning of the word **times**: see ch. vii. 17, and St. Peter's own language, 1 Pet. i. 20, "*in the last times.*"—On the testimony of the prophets, see ver. 18, note.

22.] This citation is a free but faithful paraphrase of the text in Deuteronomy. —That the words, as spoken by Moses, seem to point to the whole line of prophets sent by God, is not any objection to their being applied to Christ, but rather necessitates, and entirely harmonizes with, that application. See the parable Matt. xxi. 33—41. And *none* of the whole prophetic body entirely answered to the words **like unto me**, *but Christ.* The Jews therefore rightly understood it (though not always consistent in this, comp. John i. 21 with vi. 14) of the Messiah. **24.**] See ver. 18, note.—St. Peter's aim is to shew the unanimity of *all the prophets* in *speaking of these times.*—Samuel is named, more as being the *first great prophet after Moses*, than as bearing any part in this testimony. The prophetic period of which

the [l] *children* of the prophets, and of the covenant which God made with [m] our fathers, saying unto Abraham, [e] And in thy seed shall all the kindreds of the earth be blessed. 26 [f] Unto you first God, having raised up his [n] *Son* [[i] *Jesus*], [g] sent him, [o] *to bless* you, [h] in turning away every one of you from [p] *his* iniquities.

IV. [1] And as they spake unto the people, the priests, and the [a] captain of the temple, and the Sadducees, came upon them, 2 [b] being grieved that they taught the people, and preached [q] *through* Jesus the resurrection from the dead. 3 And they laid hands on them, and put them in hold until the next day; for it was now eventide. 4 How-

e Gen. xii. 3: xviii. 18: xxii. 18: xxvi. 4: xxviii. 14. Gal. iii. 8.
f Matt. x. 5: xv. 24. Luke xxiv. 47. ch. xiii. 32, 33, 46.
g ver. 29.
h Matt. i. 21.
a Luke xxii. 4. ch. v. 24.
b Matt. xxii. 23. Acts xxiii. 8.

[i] *omit.*
[l] *render,* sons.
[m] *or,* your.
[n] *render,* Servant.
[o] *render,* blessing.
[p] *read,* your.
[q] *render,* in: *see note.*

David was the chief prophet, *began in Samuel.* See 1 Sam. ii. 10, 35. **these days**] i. e. these days *now present,* not *the times of restoration,* as some understand: which would require "*those* days." '*These days*' are, in fact, *connected with* the times of restoration, as belonging to the same dispensation and leading on to them; and thus the Apostle identifies the *then time* with this preparation for and expectation of those glories: but to make "*these days*" *identical* with the *times of refreshing* and the *times of restitution,* is to make him contradict himself. **25.**] He applies this to *them,* as being inheritors of the promises. They were descendants, according to the flesh, and fellow-partakers, according to the spirit.—For a full comment on this promise made to Abraham, see Gal. iii. 16. **26.**] **first**: implying the offer to the Gentiles (but as yet, in Peter's mind, only *by embracing Judaism*) afterwards: see ch. xiii. 46; Rom. i. 16.—It is strange how Olshausen can suppose that the Spirit in Peter overleapt the bounds of his subsequent prejudice with regard to the admission of the Gentiles:—*he never had any such prejudice,* but only against their admission *uncircumcised,* and *as Gentiles.* **raised up**, not '*from the dead*:' but as in ver. 22. Again, not *His Son,* but **His Servant**: see note, ver. 13.

sent him, indefinite, of the sending in the flesh; it does not apply to the *present time,* but to God's procedure in raising up His Servant Jesus, and His mission and ministry: and is distinct from the *sending* spoken of in ver. 20. This is also shewn by the present participle, **blessing you**, ingeniously, but not quite accurately rendered in the A. V. '*to bless you.*' He came **blessing you** (His coming was an act of blessing)—in (as the conditional element of the blessing) **turning every one from your iniquities**: thus conferring on you the best of blessings. The word **blessing** is chosen in allusion to the terms of the prophecy, ver. 25. The application to the *present time* is made by inference:—'*as that was His object then, so now:*'—but the discourse is unfinished.—It did not come to a final conclusion as in ch. ii. 36, because it was *interrupted by the apprehension of the Apostles.*

CHAP. IV. 1—4.] APPREHENSION AND IMPRISONMENT OF THE TWO APOSTLES.

1.] **the priests**, i. e. *the officiating priests,* as soon as they were released from their duties.—**The captain of the temple** was the chief officer of the Levitical guard of the temple. In 2 Macc. iii. 4, we hear of the **governor of the temple**, who appears to have been the same officer, **the Sadducees**] See note on Matt. iii. 7. Perhaps *they* on this occasion had moved the guard and the priests to notice the matter: for the statement in the next verse of the offence given by preaching the *resurrection,* seems only to refer to *them.* Compare also ch. v. 17. **2.**] **in Jesus**,—not, as A. V., '*through* Jesus,' but **in the person** (or example) **of Jesus**, alleging Him as an example of that which the Sadducees denied: preaching by implication, inasmuch as one resurrection would imply that of all, the resurrection of the dead. We have a similar use of "*in,*" 1 Cor. iv. 6, where "*in us*" means, in the case of myself and Apollos. 'The resurrection *through* Jesus' does not appear on the present occasion to

beit many of them which heard the word believed; and the number of the men was about five thousand.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes, 6 and [c] Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. 7 And when they had set them in the midst, they asked, [d] By what power, or by what name, have ye done this? 8 [e] Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, 9 if we this day be examined of the good deed done to the impotent man, by what means he is made whole; 10 be it known unto you all, and to all the people of Israel, [f] that by the name of Jesus Christ of Nazareth, whom ye crucified, [g] whom God raised from the dead, even by him doth this man stand here before you whole. 11 [h] This is the stone which was set at nought of you builders, which is become the head of the corner. 12 [i] Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

[c] Luke iii. 2. John xi. 49: xviii. 13.

[d] Exod. ii. 14. Matt. xxi. 23. ch. vii. 27.

[e] Luke xii. 11, 12.

[f] ch. iii. 6, 16.

[g] ch. ii. 24.

[h] Ps. cxviii. 22. Isa. xxviii. 16. Matt. xxi. 42.

[i] Matt. i. 21. ch. x. 43. 1 Tim. ii. 5, 6.

13 Now when they [r] *saw* the [s] boldness of Peter and

[r] *render*, beheld.

[s] *literally*, freedom of speech.

have formed part of their preaching.

3.] **it was now eventide**, perhaps, from their adjourning the case till the next day, the *second* evening, beginning with the twelfth hour: see Matt. xiv. 15, and note.

4. **the number of the men**] The Greek word for "*men*" here is that which signifies males as distinguished from females. But it does not appear whether we are to take this strictly as masculine, or more loosely, as if it were the more general term. Meyer thinks the former: Olshausen, that as yet only *men* attached themselves to the church (but see ch. i. 14): De Wette objects to the stricter view, that St. Luke does not so reckon, ch. ii. 4 (see however Luke ix. 14, and cf. the parallel place in Matthew): but leaves it undecided. The laxer use of this stricter term occurs Luke xi. 31, and James i. 20. In ch. v. 14, *men and women both* are mentioned as being added to the Lord.

5—12.] THE APOSTLES EXAMINED BEFORE THE SANHEDRIM. PETER'S SPEECH.

5. **their rulers**, &c.] i. e. the rulers &c. *of the Jews*; a construction frequently used where there can be little chance of mistaking to whom or what the pronoun refers. The rulers, elders, and scribes together make up the *Sanhedrim*, or great council: see Matt. ii. 4; xxvi. 59; ch. v. 21. 6. **at Jerusalem**] Why is this specified? I believe it merely implies that the meeting was not held *in the temple*, but *in the city*. On Annas and Caiaphas, both called high priests, Luke iii. 2,—see note there. 7.] **By** (*literally*, in) **what** (manner of) **power?** of what kind was the enabling cause, the element in which, as its condition, the deed was wrought?—**by** (in, see above) **what** (manner of) **name**, spoken as a word of power: see ch. iii. 6, 16. **this**,—not the *teaching* (as some think),—nor *both the miracle and the teaching* (as others), but the *miracle*: and that only. 8.] **filled with the Holy Ghost**, i. e. specially, for the occasion. 10.] **whom ye crucified, whom God raised**:.. the copula (*and*, or *but*) is omitted, to make the contrast more striking. 11.] See Matt. xxi. 42, note.

13—18.] CONSULTATION AND SENTENCE

John, [j] [t] *and perceived* that they were unlearned and ignorant men, they marvelled; and they [u] *took knowledge of* them, that they [x] *had been* with Jesus. 14 And beholding the man which was healed [k] standing with them, they could say nothing against it. 15 But when they had commanded them to go aside out of the council, they conferred among themselves, 16 saying, [l] What [y] *shall we do* to these men? for that indeed a notable miracle hath been done by them is [m] manifest to all them that dwell in Jerusalem; and we cannot deny it. 17 But that it spread no further among the people, let us [z] straitly threaten them, that they speak henceforth to no man in this name. 18 [n] And they called them, and commanded them not to speak at all nor teach in the name of Jesus. 19 But Peter and John answered and said unto them, [o] Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. 20 [p] For we cannot but speak the things which [q] we [a] *have seen* and heard. 21 So when they had further threatened them, they let them go, finding [b] *nothing* how they might punish them, [r] because of the people: for all men [c] *glorified* God for [s] that which was done. 22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 And being let go, [t] they went to their own company, and reported all that the chief priests and elders had said unto them. 24 And when they heard that, they lifted up

j Matt. xi. 25. 1 Cor. i. 27.
k ch. iii. 11.
l John xi. 47.
m ch. iii. 9, 10.
n ch. v. 40.
o ch. v. 29.
p ch. i. 8; ii. 32.
q ch. xxii. 15. 1 John i. 1, 3.
r Matt. xxi. 26. Luke xx. 6, 19; xxii. 2. ch. v. 26.
s ch. iii. 7, 8.
t ch. xii. 19.

[t] *render*, having also previously known.
[u] *render*, recognized.
[x] *render*, were.
[y] *better*, must we do.
[z] *literally*, threaten them with threats.
[a] *render*, saw.
[b] *better*, no means.
[c] *render*, were glorying.

OF THE SANHEDRIM. 13.] having previously known, i. e. they did not then perceive it for the first time; this is stated as the reason for their wonder: not as the A. V. they recognized them; their astonishment setting them to think, and reminding them that they had seen these men with Jesus:—that they (once) were with Jesus. 18.] in (literally, upon) the name of Jesus; i. e. so as to make *that Name* the *subject* (basis) of their discoursing.

19—22.] THE APOSTLES' ANSWER AND DISMISSAL. 21.] when they had further threatened them;—i. e. with threats superadded to the inhibition of ver. 18. finding no means] The difficulty with the Sanhedrim was, to find any means of punishing them which should not stir up the people. 22.] The circumstance of his being more than forty years old both gave notoriety to his person as having long resorted there, and made the miracle more notable, his malady being more confirmed.

23—31.] PRAYER OF THE CHURCH THEREUPON. 23.] their own company, i. e. the other Apostles, and possibly some others assembled with them. There is nothing in ver. 31 to mark that only

their voice to God with one accord, and said, [d] Lord, [u] thou art God, which hast made heaven, and earth, and the sea, and all that in them is: [25] who by the mouth of [e] *thy servant David* hast [f] *said*, [x] Why did the heathen rage, and the people imagine vain things? [26] The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. [27] For [y] of a truth against [z] thy holy [g] child Jesus, [a] whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were [h] *gathered together*, [28] [b] for to do whatsoever thy hand and thy counsel determined before to be done. [29] And now, Lord, behold their threatenings: and grant unto thy [i] servants, [c] that with all boldness they may speak thy word, [30] by stretching forth thine hand to heal, [d] and that signs and wonders may be done [e] by the name of [f] thy holy [g] *child* Jesus.

[31] And when they had prayed, [g] the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, [h] and they spake the word of

[u] 2 Kings xix. 15.
[x] Ps. ii. 1.
[y] Matt. xxvi. 3. Luke xxii. 2: xxiii. 1, 8.
[z] Luke i. 35.
[a] Luke iv. 18. John x. 36.
[b] ch. ii. 23: iii. 18.
[c] ver. 13, 31. ch. ix. 27: xiii. 46: xiv. 3: xix. 8: xxvi. 26: xxviii. 31. Eph. vi. 19.
[d] ch. ii. 43: v. 12.
[e] ch. iii. 6, 16.
[f] ver. 27.
[g] ch. ii. 2, 4: xvi. 26.
[h] ver. 29.

[d] *This is not "Kyrie," the usual word for* Lord, *as in verses* 26, 29, *but "Despota," signifying* Master.

[e] *read,* our father David thy servant.

[f] *read,* said by the Holy Spirit.

[g] *render,* Servant.

[h] *read,* gathered together in this city.

[i] *This is the word "doulois," signifying* bondservants, *not as in verses* 27, 30.

the Apostles were present on this occasion.

24. they lifted up their voice to God with one accord] i. e. not, as Meyer supposes, literally all speaking together in a known formula of prayer, but led by some *one*, and all assenting; not "*their voices*," but **their voice**: see note on ch. ii. 6. **thou art God, which hast made**] It is an acknowledgment that it was the *same God*, who was now *doing* these things, that had beforetime prophesied them of Christ.

27.] The **for** implies an acknowledgment of the truth of God in the fulfilment of the prophecy: *Thou art the God who hast*, &c., *for* these events have happened accordingly. The clause, **in this city**, which has been excluded from the text on account of its apparent redundance, answers to the clause "*on his holy hill of Zion*," Ps. ii. 6. See also Matt. xxiii. 37; Luke xiii. 33. The parts of this verse correspond accurately to those of the prophecy just quoted. The appellation here given to our Lord is not "*child*," but **Servant**, as before, ch. iii. 26. Jesus, *the Servant* of Jehovah, is the antitype and completion of David, and of all other servants of the Lord: what is said of them only partially and hyperbolically, is said literally and entirely of Him.

28.] There is an ellipsis in the thought between the verb **to do**, and its object **whatsoever**, &c.: "*to do* [as they thought, their own counsel; but really] *whatsoever Thy hand and Thy counsel determined.*" **thy hand and thy counsel**] **thy hand** indicates the *Power*, **thy counsel** the *Wisdom* of God. The Wisdom decreed, the Hand performed. **31.**] As the first outpouring of the Spirit, so this special one in answer to prayer, was testified by an outward and visible sign: but not by the *same* sign,—for that first baptism by the Holy Ghost, the great fulfilment of the promise, was not to be repeated. It was on every ground probable that the token of the especial presence of God would be some phænomenon which would be *recog-*

God with boldness. 32 And the multitude of them that
i ch. v. 12. Rom. xv. 5, 6. 2 Cor. xiii. 11. Phil. i. 27; ii. 2. 1 Pet. iii. 8. believed [i] were of one heart and of one soul: [k] neither
said any of them that ought of the things which he
possessed was his own; but they had all things common.
k ch. ii. 44. l ch. i. 8. m ch. i. 22. 33 And with [l] great power gave the apostles [m k] *witness* of
n ch. ii. 47. the resurrection of the Lord Jesus: and [n] great grace was
upon them all. 34 [1] *Neither* was there any among them
o ch. ii. 45. that lacked: [o] for as many as were possessors of lands or
houses sold them, and brought the prices of the things
p ver. 37. ch. v. 2. that were sold, 35 [p] and laid them down at the apostles'
q ch. ii. 45; vi. 1. feet; [q] and distribution was made unto every man accord-
ing as he had need. 36 And Joses, who by the apostles
was surnamed Barnabas, (which is, being interpreted, The
son of [m] consolation,) a Levite, and of the country of

[k] *render*, their witness.
[l] *render*, For neither.
[m] *better*, exhortation.

nized as such by those present. The idea was not derived from profane sources, as some would have us believe, but from the Scriptures: see Ps. xxix. 8; Isa. ii. 19, 21; xiii. 13; Ezek. xxxviii. 19 (especially); Joel iii. 16; Hagg. ii. 6, 7. **they were all filled** with a fresh and renewed outpouring.

32—37.] THE STATE OF THE CHURCH AT THIS TIME. This passage forms the conclusion of this division of the history, and the transition to ch. v. 32.] "Where faith reigns, it conciliates men's minds so that all will the same thing. For hence comes discord, because we are not ruled by this divine spirit of Christ." Calvin. On the community of goods, see note at ch. ii. 45. We have the view there taken strikingly confirmed here by the expressions used. **No one called** (reckoned) **any thing of his goods** (which were still "*his goods*," not alienated) [**to be**] **his own.** No one *called* his possessions his own: this shews, says Bengel, that he had not altogether in reality renounced the possession of them. 33.] The Apostles were the specially appointed witnesses of the Resurrection, ch. i. 22: and this their testimony they gave *with power*, i. e. with a special gift of the Holy Spirit to enforce and illustrate, to persuade and dispute on, those facts of which their own experience (see ver. 20) informed them. That the Spirit did not inspire them with unbroken uniformity in *matters of fact*, our present Gospels, the remnants to us of this very testimony, sufficiently witness. Nor was this necessary: each man reported what he had heard and seen;—and it was in the *manner* of delivering this report that the great power of the Spirit was shewn. See, on the whole subject, Introduction, ch. i. § 3, 5 ff. **great grace**, i. e. from God: this is better than to understand it "*great favour*," i. e. from the people, which would hardly be so absolutely designated.

34.] **For** gives a proof of God's grace working in them, in that they imparted their goods to the poor: see especially 2 Cor. viii. 7. **the things that were sold**] Literally, **the things which were being sold**:—the process of selling, as regarded the whole church, yet going on, though completed in individual cases. 35. **at the apostles' feet**] This expression is to be literally taken. The Apostles probably sat upon a raised seat, on the step of which, at their feet, the money was laid, in token of reverence. 36.] Barnabas, in Hebrew "*the son of prophecy*,"—and the interpretation has been generally made good by taking the word rendered by the A. V. "*consolation*," in the sense of *exhortation*: see ch. xi. 23. **a Levite**] The Levites might possess land at all times within the precincts of the Levitical cities: such was the case, for example, in Jer. xxxii. 7. At the division of the kingdoms, the priests and Levites all resorted to Rehoboam in Judah (and Benjamin), 2 Chron. xi. 13; from that time probably, but certainly after the captivity, when the Mosaic division of the land was no longer accurately observed, the possession of land by Levites seems to have been allowed. The whole subject is involved in some uncertainty: compare Levit.

Cyprus, 37 [r] having land, sold it, and brought the money, and laid it at the apostles' feet. [r] ver. 34, 35. ch. v. 1, 2.

V. 1 But a certain man named Ananias, with Sapphira his wife, sold a possession, 2 and kept back part of the price, his wife also being privy to it, [a] and brought a certain part, and laid it at the apostles' feet. 3 [b] But Peter said, Ananias, why hath [c] Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. 5 And Ananias hearing [d] these words fell down, and gave up the ghost: and great fear came on

[a] ch. iv. 37.

[b] Num. xxx. 2. Deut. xxiii. 21. Eccles. v. 4.

[c] Luke xxii. 3.

[d] vv. 10, 11.

xxv. 32 ff.; Num. xxxv. 1—8; Deut. xii. 12; xviii. 8, al. **of the country of Cyprus**] For the state of Cyprus at this time, see notes on ch. xi. 19; xiii. 4—7.

CHAP. V. 1—11.] THE HISTORY OF ANANIAS AND SAPPHIRA. This incident, though naturally connected with the end of the last chapter, forms an important independent narrative. 1.] **Ananias** signifies in Hebrew,—*The cloud of God*, or *The mercy of God*. **Sapphira** is probably a Greek name for the precious stone *sapphire*.—The crime of these two is well described by Meyer: 'By the sale of their field, and the bringing in of the money, they in fact professed to give the *whole price* as a gift of brotherly love to the common stock; but their aim was to get for themselves the credit of holy love and zeal by *one portion* of the price, whereas they had selfishly kept back the other portion for themselves. They wished to serve *two* masters, but to appear to serve only *One*.' 3.] The question implies the power of resistance to Satan, and is equivalent to, **Why hast thou allowed Satan to fill, &c.?** 4.] **Whiles it remained, did it not remain** (so literally) **thine own?** i. e. was it not in thine absolute power? **and when sold, was it not** (i. e. the price of it) **in thine own power**, to do with it what seemed good to thee? **why hast thou conceived this thing in thine heart?** literally, **put this thing in thine heart**, Dan. i. 8; Mal. ii. 2. Satan suggested the lie, which Ananias ought to have repelled; instead of that, *he put it in his heart*,—placed it there where the springs of action are, and it passed out into an act. **thou hast not lied unto men, but unto God**] This mode of expression, **not .... but ....** is not always an absolute and exclusive negation and assertion, see Mark ix. 37; John xii. 44. But here it seems to be so, and to imply, 'Thine attempt to deceive was not to deceive *us*, men; but to deceive the Holy Ghost,—God, abiding in His church, and in us its appointed superintendents.' This verse is of weighty doctrinal import, as proving the Deity of the Holy Spirit; unless it be held, that the Holy Spirit whom (ver. 3) Ananias attempted to deceive, and God to whom he lied, are *different*. Bengel says, "This is the meaning: Ananias lied to God and His Spirit, not to men and Peter. Dare, if thou canst, O Socinian, to say, he lied not to the Holy Ghost and to Peter, but to God."

5.] The deaths of Ananias and Sapphira were beyond question *supernaturally inflicted* by Peter, speaking in the power of the Holy Spirit. This is the only honest interpretation of the incident. Many, however, and among them even Neander, attempt to account for them on natural grounds,—from their *horror at detection, and at the solemn words of Peter*. But, in addition to all other objections against this (see on ver. 9),—it would make man and wife *of the same temperament*, which would be very unlikely. We surely need not require any *justification* for this judicial sentence of the Apostle, filling as he did at this time the highest place in the church, and acting under the immediate prompting of the Holy Spirit. If such, however, be sought, we may remember that this was the first attempt made by Satan to obtain, by hypocrisy, a footing among Christ's flock: and that however, for wise reasons, this may since then have been permitted, it was absolutely necessary in the infancy of the church, that such attempt should be at once, and with severity, defeated. Bengel remarks: "That severity of punishment which was inflicted

all them that heard [n] *these things*. 6 And the young men
e John xix. 40. arose, [e] wound him up, and carried him out, and buried
him. 7 And it was about the space of three hours after,
when his wife, not knowing what was done, came in.
8 And Peter answered unto her, Tell me whether ye sold
the land for so much? And she said, Yea, for so much.
9 Then Peter said unto her, How is it that ye have agreed
f ver. 3. Matt. iv. 7. together [f] to tempt the Spirit of the Lord? behold, the
feet of them which have buried thy husband are at the
g ver. 5. door, and shall carry thee out. 10 [g] Then fell she down
straightway at his feet, and yielded up the ghost: and the
young men [o] *came in, and found* her dead, and, carrying
h ver. 5. ch. ii. 43: xix. 17. her forth, buried her by her husband. 11 [h] And great fear
came upon all the church, and upon as many as heard
these things.

[n] *read*, it. [o] *render*, when they came in, found.

on them in the body, *might* perhaps have been spared their souls." **and great fear came . . . .**] "*They that heard these things*" can hardly be those *present*, who not only *heard*, but saw: the remark is anticipatory, and is in fact equivalent to that in ver. 11. **6.**] Were these **young men** a *class in the congregation* accustomed to perform such services,—or merely the younger men, from whom they would naturally be expected? Some maintain the former; some the latter. We can hardly assume, as yet, any such official distinctions in the congregation as would mark off younger men from the *elders*, which latter are first officially mentioned ch. xi. 30. Besides which, we have no such ecclesiastical class as *these younger men*. And the use of a different word in the original, "*the youths*," in ver. 10, as applying to these same persons, seems to decide that they were *merely the younger members* of the church, acting perhaps in accordance with Jewish custom,—perhaps also on some hint given by Peter. **wound him up**] So Ezek. xxix. 5; Tobit xii. 13; Ecclus. xxxviii. 16, **wrapped the body up**,—probably in their own mantles, taken off in preparing to carry him out. The context will not permit any more careful enfolding of the body to be understood.—The speedy burial of the dead, practised among the later Jews, was unknown in earlier times, see Gen. xxiii. It was grounded on Num. xix. 11 ff. The practice was to bury before sunset of the same day. The *immediate* burial in this case adds to the probability that the young men obeyed an intimation from the Apostle. **8.**] **answered unto her**, perhaps *to her salutation*: but more probably to that which he knew to be her intent in entering in before him. **so much**, naming the sum: or perhaps pointing to the money lying at his feet.

9.] To *try the omniscience* of the Spirit then visibly dwelling in the Apostles and the church, was, in the highest sense, *to tempt the Spirit of God*. It was a saying in their hearts 'There is no Holy Spirit:' and certainly approached very closely to a sin against the Holy Ghost. Peter characterizes the sin more solemnly this second time, because by the wife's answer it was now proved to be no *individual lie* of a bad and covetous man, but a *preconcerted scheme* to deceive God. **the feet of them . . . . .**] Not that Peter heard the tread of the young men outside (they were probably barefooted), but it is an expression common in the poetical or lively description of the Hebrews, and indeed of all nations (see Isa. lii. 7; Nah. i. 15; Rom. x. 15); making the member whereby the person acts, the actor. I take the words to mean, that the time was just at hand for their return: see James v. 9. The space of three hours was not too long: they would have to carry the corpse to the burying-ground at a considerable distance from the city, and when there, to dig a grave, and bury it. **shall carry thee out**] This word, spoken *before her death, decisively proves* that death to have been not a *result* merely of her detection, but a judicial infliction.

10.] **when they came in**: not implying that they immediately entered, but leaving room for some interval of time: see above.

12 And [i] by the hands of the apostles were many signs and wonders wrought among the people; [k] and they were all with one accord in Solomon's porch. 13 And [l] of the rest durst no man join himself to them: [m] but the people magnified them. 14 And believers were the more added to the Lord, multitudes both of men and women. 15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, [n] that at the least the shadow of Peter passing by might overshadow some of them. 16 There [p] came also [q] *a* multitude [r out] of the cities round about unto Jerusalem, bringing [o] sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 [p s] *Then* the high priest rose up, and all they that

[i] ch. ii. 43; xiv. 3; xix. 11. Rom. xv. 19. 2 Cor. xii. 12. Heb. ii. 4.
[k] ch. iii. 11; iv. 32.
[l] John ix. 22; xii. 42; xix. 38.
[m] ch. ii. 47; iv. 21.
[n] Matt. ix. 21; xiv. 36. ch. xix. 12.
[o] Mark xvi. 17, 18. John xiv. 12.
[p] ch. iv. 1, 2, 6.

[p] *render*, were coming.
[q] *render*, the.
[r] *omit.*
[s] *render*, But.

12—16.] PROGRESS OF THE FAITH; MIRACULOUS POWER, AND DIGNITY, OF THE APOSTLES. 12.] **they were all**, i. e. the Apostles only, not *all the Christians*. It does not follow, from the word all referring to *all the believers* in ch. ii. 1 (see note there), that it necessarily refers to the same here also. The Apostles are *the subject of the paragraph*: and it is to set forth *their* unanimity and dignity that the description is given. They are represented as distinct from all others, believers and unbelievers (both which I take to be included under the term "*the rest*"): and the Jewish people itself magnified them. The further connexion see on ver. 14. **Solomon's porch**] See ch. iii. 11; John x. 23, note. 13.] **the rest**: i. e. all else, whether believers or not: none dared to *join himself to*, as being one of, or equal to, them: **but** (so far was this from being the case that) **the very multitude magnified them.** 14.] **And** (these clauses are not parenthetical, but continue the description of the dignity of the Apostles) the result of this was, that **believers were the more added to the Lord, multitudes of men and women.** 15.] This verse now takes up afresh the main subject of vv. 12 and 13, the glorification of the apostolic office, **insomuch that** ..... It is connected not only with the multitude magnifying them, but also with ver. 12. **into the streets**] literally, down [the] streets, i. e. *in the line of the streets*. **the shadow of Peter**] As the greatest, in pre-eminence and spiritual energizing, of the Apostles. Now especially was fulfilled to him the promise of Matt. xvi. 18 (see note there):—and even the shadow of the *Rock* (Isa. xxxii. 2; Heb., and E. V., spoken primarily of His divine Master) was sought for. We need find no stumbling-block in the fact of Peter's *shadow* having been believed to be the medium (or, as is surely implied, *having been* the medium) of working miracles. Cannot the 'Creator Spirit' work with any instruments, or with none, as pleases Him? And what is a hand or a voice, more than a shadow, except that the analogy of the ordinary instrument is a greater help to faith in the recipient? Where faith, as apparently here, did not need this help, the less likely medium was adopted.—See, on the whole, ch. xix. 12, and note: and remark that only in the case of our Lord (Luke viii. 46 and parallel places) and His two great Apostles in the New Test., —and of Elisha in the Old Test., have we instances of this *healing virtue in the mere contact with or accessories of the person*. But what a fertile harvest of superstition and imposture has been made to spring out of these scanty examples! 16.] Observe, that the sense is, that 'the multitude, &c., was coming together to Jerusalem, bringing, &c.,—and all such were healed:' viz. when the next incident, which forms a contrast to this waxing prosperity of the Church, happened.

17—42.] IMPRISONMENT, MIRACULOUS LIBERATION, EXAMINATION BEFORE THE SANHEDRIM, AND SCOURGING OF THE APOSTLES. 17. **the high priest**] Annas,—ch. iv. 6, and note on Luke iii. 2. **rose up** is not redundant, but implies

were with him, which is the sect of the Sadducees, and
q Luke xxi. 12. were filled with [t] indignation, 18 [q] and laid their hands on
the apostles, and put them in [u] the common prison.
r ch. xii. 7: xvi. 26. 19 But [r x] *the* angel of the Lord by night opened the prison
doors, and brought them forth, and said, 20 Go, stand and
s John vi. 68: xvii. 3. 1 John v. 11. speak in the temple to the people [s] all the words of this
life. 21 And when they heard that, they entered into the
t ch. iv. 5, 6. temple [y] *early in the morning,* and taught. [t] But the high
priest came, and they that were with him, and called the
council together, and all the senate of the children of
Israel, and sent to the prison to have them brought.
22 But when the officers came, and found them not in the
prison, they returned, and told, 23 saying, The prison
truly found we shut [z] *with all safety,* and the keepers
standing [a *without*] before the doors: but when we had
opened, we found no man within. 24 Now when [b the
u Luke xxii. 4. ch. iv. 1. [c] *high priest* and] [u] the captain of the temple and the chief

[t] *literally,* zeal; *or* jealousy.
[x] *render,* an.
[z] *render,* in all security.
[b] *omitted by most of our oldest authorities.*
[u] *literally,* public custody.
[y] *render,* at the break of day.
[a] *omit.*
[c] *render,* priest.

being excited by the popularity of the Apostles, and on that account commencing a course of action hostile to them. "He thought he ought to be quiet no longer." Bengel. "He was roused to action by what had been done." Chrysostom. To suppose that the High Priest 'rose up' *after a council held* is far-fetched, and against the following words, which point to the kindling zeal of men first stirred up to action. **they that were with him:** (see ch. iv. 13; xix. 38; xxii. 9.)—Not *the members of the Sanhedrim:* but *the friends and kindred* (ch. iv. 6) *of the High Priest:* see ver. 21. **which is the sect of the Sadducees**] **which is** implies more than **who were:**—the movement extended through *the whole sect.* On **the sect of the Sadducees,** see Matt. iii. 7, note. Josephus also shews that the family of Annas, if not he himself, were connected with the sect of the Sadducees. They (see ch. iv. 1, note) were the chief enemies of the Apostles, for teaching *the resurrection.*

20.] **all the words of this life,** an unusual expression, seems to refer to the peculiar nature of the enmity shewn towards them by the Sadducees, for preaching the resurrection unto life: as if it were said, 'all the words of *this* LIFE,' which they call in question. Or perhaps the expression may import, that the religion of Jesus had its issue in *life.* A similar expression, "*the word of this salvation,*" occurs ch. xiii. 26. See also Rom. vii. 24. The deliverance, here granted to all the Apostles, was again vouchsafed to Peter in ch. xii., and is there related more in detail. It is there a minute touch of truth, that he should *mistake for a dream* (ver. 9) what he saw: having lain so long in prison, and his mind naturally dwelling on *this his former* miraculous liberation. 21.] **at the break of day:** see Luke xxiv. 1 margin. **The high priest came** to the ordinary session-chamber in the Temple, on the south side of it, and therefore, if the Apostles were teaching *in Solomon's porch* (ver. 12), not in their immediate vicinity. Perhaps the words, which imply that the summons was not issued till *after the arrival of the High Priest and his friends,* may point to a meeting of the Sanhedrim hurriedly and insufficiently called, for the purpose of 'packing' it against the Apostles. If so, they did not succeed, see ver. 40: perhaps on account of the arrival of some who had been listeners to the Apostles' preaching.

all the senate] Probably the *elders,* including perhaps some who were not members of the Sanhedrim: the well-known foes of Jesus and his doctrine.

priests heard these things, they doubted [d] *of* them, whereunto this would grow. 25 [e] *Then came one* and told them, [f *saying,*] Behold, the men whom ye put in prison are standing in the temple, and teaching the people. 26 Then went the captain with the officers, and brought them without violence, [x] for they feared the people, lest they should have been stoned. 27 And when they had brought them, they set them before the council: and the high priest asked them, 28 saying, [y g] Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, [z] and intend to bring this man's [a] blood upon us. 29 Then Peter and the [f *other*] apostles answered and said, [b] We ought to

x Matt. xxi. 26.

y ch. iv. 18.

z ch. ii. 23, 36; iii. 15; vii. 52.

a Matt. xxiii. 35; xxvii. 25.

b ch. iv. 19.

[d] *render,* concerning.

[e] *render,* And one came.

[f] *omit.*

[g] *Many of our oldest authorities read,* We straitly commanded you that &c., *without a question.*

The expression, **the senate of the children of Israel,** common in the LXX, is perhaps translated from the form of words in which they were summoned. **24.] the priest,** if genuine (and the varieties of reading seem to have arisen from the difficulty it has occasioned), must designate the *High* Priest; not that the word itself can bear the meaning (compare 1 Macc. xv. 1 and 2), but that the *context* points out *the priest* thus designated *to be the High Priest.* On **the captain of the temple,** see note ch. iv. 1. He appears to have been summoned to meet the Sanhedrim, perhaps as the offence had taken place within his jurisdiction. But he was probably one of the *chief priests.* These latter were the *titular High Priests,* partly those who had served the office, partly the presidents of the twenty-four courses, partly the kindred of the High Priest (see Matt. ii. 4). **concerning them]** i. e. '*concerning the Apostles,*' the persons mentioned in ver. 22: not '*these words,*' as would appear at first sight. **whereunto this would grow,** i. e. **to what this would come,** is the correct translation of the original: not, as some have maintained, '*how this had come about:*' nor, '*what was the meaning of this.*' **26.]** The clause, **lest they should have been stoned,** depends upon "*brought them without violence,*" not upon "*for they feared the people.*" **28.]** "They ought to have enquired first, How did ye escape? But as if nothing had happened, they ask them, saying &c." Chrysostom. The same shyness of open allusion to the names or facts connected with Jesus and the spread of his doctrine may be traced in the words "*this name,*" and "*this man's blood,*" and is a strong mark of truth and circumstantiality.—"The High Priest will not name Jesus: Peter names and celebrates Him." Bengel. **to bring this man's blood upon us]** Not meaning that *divine vengeance* would come on them for the murder of Jesus; but with a stress on **us**—that the *people* would be incited to take vengeance on *them,* the Sanhedrim, for that murder. The preceding clause, "*ye have filled Jerusalem with your doctrine,*" shews this to be their thought. Compare the pointed address of Peter to the Sanhedrim, ch. iv. 8—12, and the distinction between them and the people in iv. 21.—This being so, the resemblance between this expression and the imprecation of the people in Matt. xxvii. 25 must not be too closely pressed, though the coincidence is too striking to escape notice. **29.] Peter,** by word of mouth; **the Apostles,** as a body, by *assent,* implied in *his own utterance* and *their silence.* There is no occasion to insert "*other,*" as done in the A. V.—This defence of Peter divides itself into the propositions of an ordinary syllogism—(1) *The statement of the general truth that we must obey God rather than men;* (2) *The reduction of the present circumstances under that general truth,* as being the work of the God of their Fathers—shewn in his having raised and glorified Jesus, for a definite purpose, to give, &c.—(3) *The*

obey God rather than men. 30 [c] The God of our fathers raised up Jesus, whom ye slew and [d] hanged on a tree. 31 [c] Him hath God exalted with his right hand [[h] *to be*] [f] a Prince and [g] a Saviour, [h] for to give repentance to Israel, and forgiveness of sins. 32 And [i] we are his witnesses of these [i] things; and so is also the Holy Ghost, [k] whom God hath given to them that obey him. 33 [l] When

c ch. iii. 13, 15: xxii. 14.
d ch. x. 39: xiii. 29. Gal. iii. 13. 1 Pet. ii. 24.
e ch. ii. 33, 36. Phil. ii. 9. Heb. ii. 10: xii. 2.
f ch. iii. 15.
g Matt. i. 21.
h Luke xxiv. 47. ch. iii. 26: xiii. 38. Eph. i. 7. Col. i. 14.
i John xv. 26, 27. k ch. ii. 4: x. 44. l ch. ii. 37: vii. 51.

h *omit.* i *literally,* words: *see note.*

identification of themselves with the course *of action marked out by the duty of obeying God rather than men* . . . in that they were bearing witness to God's work, under the inspiration of the Holy Spirit given them as men obedient to God.—The whole is a *perfect model of concise and ready eloquence, and of unanswerable logical coherence;* and a notable fulfilment of the promise "it shall be given you in that hour what ye shall speak" (Matt. x. 19).

We ought to obey] Much stronger than their former saying in ch. iv. 19, "*whether it be right . . . to hearken unto you more than unto God, judge ye,*"—as their conduct, in *persisting after prohibition,* had been more marked and determined. That was a mere '*listening to*' the proposition then made to them: this, a course of deliberate action, chosen and entered on.

to obey God—opposed to the words **your doctrine** of the High Priest; and to his designation of our Lord as **this man**. In the background, there would be the command of the angel, ver. 20: but it is not alleged: the great duty of preaching the Gospel of Christ is kept on its highest grounds. **30. The God of our fathers**] Thus binding on Christ and his work to the *covenant* whereof all present were partakers. **ye**, emphatic: answering to the emphatic "*upon* **us**" of the High Priest. **on a tree (or, beam of wood)**] Compare the similar contrast in ch. iii. 14, 15. The manner of death is described thus barely and ignominiously, to waken compunction in the hearers, to whom the expression was well known as entailing curse and disgrace on the victim.

31.] **with** (not *to*) **his right hand**, as in ch. ii. 33, where see note. The great aim here, as there, is to set forth God as the DOER of all this. **a Prince and a Saviour**, not, '*to be* a Prince and a Saviour:' but the words are the predicate of Him—**as a Prince and a Saviour**. **a Prince**] as in ch. iii. 15, which see. **and a Saviour**] Jesus was to be King and Captain of Israel, and *also their Saviour*. The two offices, though inseparably connected in fact, had each its separate meaning in Peter's speech: *a Prince*—to whom you owe obedience—*a Saviour*, by whom you must be saved from your sins. **for to give**, in his *Kingly* prerogative; **repentance and remission of sins**, to lead to salvation by him as a *Saviour*.—The key to this part of the speech is Luke xxiv. 47—49, where we have, in our Lord's command to them, the same conjunction of *repentance and remission of sins*,—and immediately follows, as here, "*ye are witnesses of these things,*" appointing them to that office which they were now discharging,—and, parallel with the mention of the Holy Ghost in our text, there follows there, "*And behold, I send the promise of my Father upon you.*" By conjoining the Holy Ghost, as a witness, with themselves,—they claim and assert the promise of John xv. 26, 27: see also the apostolic letter of ch. xv. 28. When we remember, how much of the apostolic testimony was given in *writing*, as well as by word of mouth, this declaration of Peter becomes an important element for judging of the nature of that testimony also. See a very similar conjunction, 1 John v. 9.—*They* were God's witnesses, in the things which they had seen and heard as men: the *Holy Ghost in them* was God's Witness, in purifying and enlarging by His inspiration that their testimony to facts, and in unfolding, from (and as inseparable from) these witnessed facts,—*the things which eye hath not seen nor ear heard.* And *in the Scripture* THESE SAME TESTIMONIES are conjoined; *that of the Apostles,* holy men under the guidance and reminiscence of the Holy Spirit, faithfully and honestly reporting those things which fall under human observation: and *that of God the Spirit Himself,* testifying, through them, those loftier things which no human experience can assure, nor human imagination compass. **32. things**] literally, **words**: meaning, **histories, things expressed in words**: see note on Luke i. 4. **to them that obey him**] He does

they heard that, they were cut to the heart, and took counsel to slay them. 34 j *Then stood there* up one in the council, a Pharisee, named [m] Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; 35 and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. 36 For before these days rose up Theudas, boasting himself to be somebody;

[m] ch. xxii. 3.

j *render*, But there stood.

not say, "*to us*," which might make an unreal distinction between the Apostles and the then believers, and an implied exclusion of the hearers from this gift,—but generally, to *all* that *obey Him*, by this word recalling the opening of the speech, and binding all together. So that the sense of the whole is, 'We are acting in obedience to God, and for the everlasting good of our common Israel: and otherwise we cannot do.' And a solemn invitation is implied. '*Be ye obedient likewise.*' It is remarkable that a similar word, "*were obedient to the faith*," is used of the multitude of converted priests, ch. vi. 7.

33.] **When they heard that, they were cut asunder** (so literally: i. e. in heart).

34.] **Gamaliel** (see Num. i. 10; ii. 20)—is generally, and not without probability, assumed to be identical with the celebrated Rabban Gamaliel, also entitled "*the old man*," one of the seven, to whom, among their Rabbis, the Jews give this title Rabban, a wise and enlightened Pharisee, the son of Rabban Symeon (traditionally the Symeon of Luke ii. 25) and grandson of the famous Hillel. His name often appears in the Talmud, as an utterer of sayings quoted as authorities. He died eighteen years before the destruction of the city. He was the preceptor of St. Paul (ch. xxii. 3). Ecclesiastical tradition makes him become a Christian, and be baptized by Peter and John, and in the Clementine Recognitions, he is stated to have been at this time a Christian, but secretly. The Jewish accounts do not agree, which make him die a Pharisee, with much more probability. Nor is the least trace of a Christian leaning to be found in his speech: see below on ver. 39. And considering that he was a Pharisee, opposing the prevalent faction of Sadducceism in a matter where the Resurrection was called in question,—and a wise and enlightened man opposing furious and unreasoning zealots,—considering also, that when the *anti-pharisaical* element of Christianity was brought out in the acts and sayings of Stephen, his pupil Saul was found the foremost persecutor,—we should, I think, be slow to suspect him of any favouring of the Apostles *as followers of Jesus*. (See particulars respecting Gamaliel collected in Conybeare and Howson's St. Paul, edn. 2, vol. i. p. 69, f.) He does not here appear as the president of the Sanhedrim, but only as a member. **to put the apostles forth**, i. e. to cause them to withdraw. They are recalled in ver. 40.

35.] The words **as touching these men** may be joined either with **take heed to yourselves**, or with **what ye intend to do**. The latter would give the more usual construction: and seems the more probable of the two. 36.] A great chronological difficulty arises here. Josephus relates, that when Cuspius Fadus was Procurator of Judæa, an impostor named Theudas persuaded a very great multitude to break up their households and follow him to the Jordan, in expectation that he would divide the river for them to go over. He then relates how Fadus sent a squadron of horse against him, killing many of his followers, and taking many prisoners, and bringing his head to Jerusalem. But this was in the reign of Claudius, not before the year A.D. 44: and consequently at least twelve years after this speech of Gamaliel's. On this difficulty I will remark, that we are plainly *in no position* (setting all other considerations aside) to charge St. Luke with having put into the mouth of Gamaliel words which he could not have uttered. For Josephus himself, speaking of a time which would accord very well with that referred to by Gamaliel, viz. the time when Archelaus went to Rome to be confirmed in the kingdom, says, "Meantime numerous seditional movements took place among the Jews, many men feeding their own ambition by the enmity of the Jews against the Romans, and breaking out in acts of war." And among these there may well have been an impostor of this name. But all attempts to identify Theudas with any other leader of outbreaks

to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and [k] *brought* to nought. 37 After this man rose up Judas of Galilee in the days of the [l] *taxing*, and drew away [m *much*] people after him: he also perished; and all, [n even] as many as obeyed him, were dispersed. 38 And now I say unto you, Refrain from these men, and let them alone; [n] for if this counsel or this work be of men, it will come to nought; 39 [o] but if it [o] *be* of God, ye cannot overthrow it; lest haply ye be found [p] *even* [p] *to fight against God.* 40 And to him they

h Prov. xxi. 30. Isa. viii. 10. Matt. xv. 13.
o Luke xxi. 15. 1 Cor. i. 25.
p ch. vii. 51: ix. 5: xxiii. 9.

[k] *render*, came.
[l] *render*, enrolment.
[m] *omitted by our oldest authorities.*
[n] *omit.*
[o] *render*, is: *see note.*
[p] *render*, to fight against God also.

mentioned by Josephus have failed to convince any one except their propounders. See them quoted in my Greek Test. The assumption of Josephus having *misplaced his Theudas* is perhaps improbable; but *by no means impossible*, in an historian *teeming with inaccuracies*. All we can say is, that such impostors were too frequent, for any one to be able to say that there was not one of this name, which was by no means uncommon, at the time specified. It is exceedingly improbable, considering the time and circumstances of the writing of the Acts, and the evident supervision of them by St. Paul, the pupil of Gamaliel, that a gross historical mistake should have been here put into his mouth.

about four hundred hardly agrees with Josephus's words above, "*a very great multitude*," which may mean even more, *the greatest part of the multitude*: and this confirms the idea that different events are pointed at in the two accounts. But the Jewish historian speaks very widely about such matters: see note on ch. xxi. 38. 37.] The decided words, **after this man**, fix beyond doubt the place here assigned to Theudas. The revolt of Judas, and the occasion of his revolt are related by Josephus. It arose on the mission of Quirinus to enrol the inhabitants of Judæa. They took it quietly at first, but afterwards rose in revolt under Judas as their leader. He says he was a Gaulonite, from a city named Gamala, and in returning to the mention of him as the founder of the fourth sect among the Jews, he calls him "*Judas of Galilee.*" From the above citation it is plain that this **enrolment** was that so called beyond all others, under Quirinus: see Luke ii. 2 and note. His revolt took a theocratic character, his followers maintaining, as Josephus tells us, *that God was the only ruler and master*. His end is not related by Josephus.

were dispersed] Strictly accurate — for they still existed, and at last became active and notorious again, under Menahem, son of Judas the Galilæan, as Josephus also relates. 38.] **if it be of men . . . if it is of God**: implying by the first, perhaps, the manifold devices of human imposture and wickedness, any of which it might be, and all of which would equally come to nought,— and, on the other hand, the solemnity and fixedness of the divine purpose by the *indicative* mood, which are also intimated by the *present* tense, **ye cannot**.—Or perhaps the indicative mood is used in the second place, because that is the *case assumed*, and on which the advice is founded. At all events, the distinction ought to be prescribed, which it is not in our A. V. **this counsel**] The whole plan—**the scheme**, of which this **work**, the fact under your present cognizance, forms a part. 39.] He warns them, lest they be found opponents not only to *them*, but *also* to God:—'*even*,' in A. V., does not give the sense.—As regards Gamaliel's advice, we may remark that it was founded on a view of the issues of events, agreeing with the fatalism of the Pharisees: that it betokens *no leaning towards Christianity*, nor indeed very much even of worldly wisdom; — but serves to shew how low the supreme council of the Jews had sunk both in their theology and their political sagacity, if such a fallacious *laissez-aller* view of matters was the counsel of the wisest among them. It seems certainly, on a closer view, as if they accepted, from fear of the people (see ver. 26), this oppor-

agreed: and when they had [q] called the apostles, [r] and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. 41 And they [q] *departed* from the presence of the council, [[s r] *rejoicing*] [s] *that* they were counted worthy to suffer shame for [t] *his name*. 42 And daily [t] in the temple, and [u] *in every house*, [u] they ceased not to teach and preach Jesus [x] *Christ*.

VI. 1 [y] *And* in [z] *those* days, [a] when the number of the disciples was [a] *multiplied*, there arose a murmuring of the [b b] *Grecians* against the Hebrews, because their widows were neglected [c] in the daily ministration. 2 Then the twelve called the multitude of the disciples unto them, and said,

q ch. iv. 18.
r Matt. x. 17: xxiii. 34. Mark xiii. 9.
s Matt. v. 12. Rom. v. 3. 2 Cor. xii. 10. Phil. i. 29. Heb. x. 34. James i. 2. 1 Pet. iv. 13, 16.
t ch. ii. 46.
u ch. iv. 20, 29.
a ch. ii. 41; iv. 4; v. 14. ver. 7.
b b ch. ix. 29; xi. 20.
c ch. iv. 35.

q *render,* departed rejoicing.
r *omit.*
s *render,* because.
t *render,* the Name.
u *render,* in the houses: *see ch.* ii. 46.
x *render,* the Christ: *i. e.* as the Christ.
y *render,* But.
z *render,* these.
a *render,* multiplying.
b *render,* Grecian Jews, *or* Hellenists.

tunity of compromising the matter, which Gamaliel had designedly afforded them.

40. when they had . . . . beaten them] See Deut. xxv. 2,—for disobedience to their command. **41. the Name**] Not "*his Name*," as A.V., nor "*this Name*" (as others), but **the Name**, *par excellence*, viz. of Christ. So the term "*the Name*" is used Levit. xxiv. 11. 16. **42.**] On **in the houses** see note, ch. ii. 46.

CHAP. VI. 1—7.] ELECTION OF SEVEN PERSONS TO SUPERINTEND THE DISTRIBUTION OF ALMS. **1.**] **But**, in contrast to the former entire unity of the church: introducing that great and important chapter in her history, of *Judaizing divisions*, which from this time onward disquieted her. **in these days**] See ch. i. 15:—but not necessarily as there, 'within a very few days:' the expression is quite indefinite. Some time must have elapsed since ch. iv. 32. The **Hellenists** were the *Grecian Jews:* not only those who were *themselves* proselytes, nor only those who *came of families* once proselytized,—but all who, on account of origin or habitation, *spoke Greek* as their ordinary language, and used ordinarily the LXX version.—The *Hebrews* were the *pure Jews*, not necessarily *resident in Palestine* (for example, St. Paul, who was "an Hebrew, descended from Hebrews," Phil. iii. 5. See also 2 Cor. xi. 22),—nor necessarily of *unmixed Jewish descent*, else the words of St. Paul just cited would hardly have conveyed an additional distinction,—but rather distinguished by *language*, as speaking the Syro-Chaldaic, and using the Hebrew Scriptures.

were neglected] literally, **overlooked**. The use of this appropriate word shews, I think, that Olshausen's supposition, that the term, **their widows**, implies *all their poor*, is not correct. Those poor who could attend for themselves and represent their case, were served: but the *widows*, who required more searching out at their own houses, were overlooked. And this because the Apostles, who certainly before this had the charge of the duty of distribution, being already too much occupied in the ministry of the Word to attend personally to it, had entrusted it apparently to some deputies among the *Hebrews*, who had committed this oversight. It has been shewn by Biscoe, that the Hellenistic Jews were held in low estimation by the Hebrews.

in the daily ministration] Some have argued from this, that there must have been 'deacons' before: and that those now elected (see below on their names) were only for the service of the Hellenistic Jews. But I should rather believe that the Apostles had as yet, by themselves or by non-official deputies, performed the duty. The **ministration** spoken of was the daily distribution of food: see on ver. 2.

2.] **the multitude of the disciples**, —i.e. 'the *whole number* of disciples in Jerusalem:' summoning a general meeting of the church. How many they were in

d Exod. xviii. 17. e Deut. i. 13. ch. i. 21: xvi. 2. 1 Tim. iii. 7. f ch. ii. 42. g ch. xi. 24. h ch. viii. 5, 26: xxi. 8. i Rev. ii. 6, 15.

[d] It is not [c] *reason* that we should leave the word of God, and serve tables. [3] Wherefore, brethren, [e] look ye out among you seven men of honest report, full of the [d] *Holy Ghost* and wisdom, whom we [e] *may* appoint over this business. [4] But we [f] will give ourselves continually to prayer, and to the ministry of the word.

[5] And the saying pleased the whole multitude: and they chose Stephen, [g] a man full of faith and of the Holy Ghost, and [h] Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and [i] Nicolas a proselyte of Antioch:

[c] *render*, our pleasure.

[d] *Most of our ancient authorities read*, Spirit. [e] *read*, will.

number at the time, is not said. Clearly the 120 names of ch. i. 15 cannot be meant.

It is not our pleasure] Not, *it is not reasonable*, as Beza, Calvin, and the A. V. The meaning of the original word is always as above. **leave the word of God**] For to this it would come, if the Apostles were to enquire into, and do justice in, every case of asserted neglect.

serve tables] It is a question, whether this expression import the service of distributing money—or that of apportioning the daily public meals. The latter seems to me most probable, both on account of the word "*daily*" above, and of the usage of the word *ministration*. That both kinds of tables may be meant, is possible: but hardly probable. **3. look ye out**] The similarity to Gen. xli. 33 may be noticed, and seems to shew that the **look ye out** of the A. V. is the right rendering.

seven men] Some have supposed a reference to the number of nations of which the Hellenistic Jews would perhaps be composed: some, to 7000, to which number the believers would by this time amount: some, to the mystic number seven, so common in Jewish writings:—but the best remark is Lightfoot's:—'why seven were to be chosen, let him say, who has boldness to make the guess.' — Some present consideration of convenience probably regulated the number.

over this business (or **duty**)] The *duty* (see above) was, not that of ministering to the Hellenistic Jews only, but that of superintending the whole distribution.

4.] **the ministry of the word**, in opposition to the ministry, or serving, of tables. "This is the noblest portion of the work, which no bishop can delegate to another, as being himself occupied in more important matters." Calvin. **5.**] **full of faith**,—not in the lower sense of 'truthfulness,'—but in the higher of **faith**, the root of all Christian virtues: see ch. xi. 24.—Of these seven, Stephen and Philip (ch. viii. 5, 26, 40; xxi. 8) only are elsewhere mentioned. On the idea of Nicolas having founded the heretical sect of the Nicolaitans, Rev. ii. 6, 15, see note there. From his being called a **proselyte of Antioch**, some have argued that *he only* was a proselyte, and none of the rest: some that *all* were proselytes,—but the rest, of Jerusalem. But neither inference seems justified: rather I should say that the addition simply imports that he became better known than the rest, from the very circumstance perhaps of Antioch having been afterwards so important a spot in the Christian history (ch. xi. 19, note).—These names are *all Greek*: but we cannot thence infer that the seven were all Hellenistic Jews: the Apostles Philip and Andrew bore Greek names, but were certainly not Hellenists. There does appear however, in the case of these two Apostles, to have been a connexion with Greeks of some sort, see John xii. 20—22. Possibly, though *Hebrews*, they may not have been *descended from Hebrews* (see above on ver. 1), but sprung from intermarriage with Hellenists. And so these seven may have been partly Hebrews, though their names seem to indicate, and their office would appear to require, that they were connected with Hellenists, and not likely to overlook or disparage them. The title of '*deacons*' is nowhere applied to these seven in Scripture, nor does the word occur in the Acts at all. In 1 Tim. iii. 8 ff. there is no absolute identification of the duties of deacons with those allotted to these seven, but at the same time nothing to imply that they were different. The universal consent of all Christian writers in regarding this as the institution of the office of deacons should

6 whom they set before the apostles: and [k] when they had prayed, [l] they laid their hands on them. 7 And [m] the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great [f] *company* [n] of the priests were obedient to the faith.

8 And Stephen, full of [g] *faith* and power, did great wonders and miracles among the people. 9 [h] *Then* there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alex-

[k] ch. i. 24.
[l] ch. viii. 17; ix. 17; xiii. 3. 1 Tim. iv. 14; v. 22. 2 Tim. i. 6.
[m] ch. xii. 24; xix. 20. Col. i. 6.
[n] John xii. 42.

[f] *render*, multitude. [g] *read*, grace. [h] *render*, But.

not be overlooked: but at the same time we must be careful not to imagine that we have here the institution of the *ecclesiastical order* so named. The distinctness of the two is stated by Chrysostom plainly, whose opinion is that these are not to be confounded with any ecclesiastical order, but were merely appointed for the purpose then in hand. So also Œcumenius. But that the subsequent office of deacon was founded upon this appointment, is very probable. The only one of these seven who appears in the subsequent history (ch. xxi. 8) is called "*Philip the Evangelist*," probably from the success granted him as recorded in ch. viii. 12. In these early days titles sprung out of realities, and were not yet mere hierarchical classifications. 6.] **they had**, viz. the Apostles. Their office of giving themselves to *prayer* is here specially exercised.—The *laying on of hands*, the earliest mention of which is connected with *blessing only* (Gen. xlviii. 14), was prescribed to Moses as the form of conferring office on Joshua, Num. xxvii. 18, and from that time was used on such occasions by the Jews. From its adoption by the Apostles, it has ever been the practice of the Christian church in *ordaining*, or *setting apart* her ministers. It was also used by the Apostles on those who, having been baptized, were to be fully endowed with the gifts of the Holy Spirit: see ch. viii. 17; xix. 6, and Heb. vi. 2.

7.] **And**, i. e. on this measure being completed; as would be the case, seeing that these seven were not only servants of tables, but men full of the Holy Ghost and of wisdom:—and we soon hear of the part which Stephen bore in the work. **a great multitude of the priests**] The number of priests who returned from Babylon, Ezra ii. 36—39, was 4289: and the number would probably have much increased since then. No evasion of the historian's assertion is to be attempted, as has been done by some Commentators.—At this time was probably the *culminating point of popularity of the church at Jerusalem*. As yet, all seemed going on prosperously for the conversion of Israel. The multitude honoured the Apostles: the advice of Gamaliel had moderated the opposition of the Sanhedrim: the priests were gradually being won over. But God's designs were far different. At this period another great element in the testimony of the church is brought out, in the person of Stephen,—its *protest against Pharisaism*. This arrays against it that powerful and zealous sect, and henceforward it finds neither favour nor tolerance with either of the parties among the Jews, but increasing and bitter enmity from them both.

8—CH. VII. 60.] THE ACCUSATION, DEFENCE, AND MARTYRDOM OF STEPHEN.

8.] This is the first instance of any, *not an Apostle*, working signs and wonders. The power was perhaps conferred by the laying on of the Apostles' hands; though, that having been for a special purpose merely, and the working miracles being a fulfilment of the promise, Mark xvi. 17, 18, to *believers*, I should rather refer the power to the *eminence of Stephen's faith*.

full of grace, i. e. **divine grace** (not 'favour with the people'): the effects of which, the miracles, were called *gifts of Grace* (*charismata*, from *charis*, grace).

9.] The word **Libertines** is rightly explained by Chrysostom to mean, the *freedmen* of the Romans. Philo speaks of a large district of Rome beyond the Tiber as inhabited by Jews, who were mostly freedmen that had originally been brought in captivity to Italy. Tacitus relates under A.D. 19, that a decree of the senate passed, to banish to Sardinia four thousand libertines or freedmen, who were infected with Jewish and Egyptian superstitions, and the rest were ordered either to abjure their religion or to leave Italy. In this Josephus agrees, relating a story as one of its causes, in which Ida, a freedwoman, was

andrians, and of them of Cilicia and of Asia, disputing
o Luke xxi. 15. ch. v. 39. see Exod. iv. 12. Isa. liv. 17. with Stephen. 10 And o they were not able to resist the wisdom and the spirit by which he spake. 11 p Then they
p 1 Kings xxi. 10, 13. Matt. xxvi. 59, 60. suborned men, i *which said,* We have heard him speak blasphemous words against Moses and [k *against*] God. 12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, 13 and set up false witnesses, i *which said,* This man ceaseth not to speak blasphemous words
q ch. xxv. 8. against l this holy place, and the law: 14 q for we have
r Dan. ix. 26. heard him say, that this Jesus of Nazareth shall r destroy this place, and shall change the customs which Moses delivered us. 15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

i *render,* to say. k *omit.*

l *Many ancient authorities read,* the holy place.

the agent of the mischief. Here then we have abundant reason for numbers of these Jews of libertine race having come to Jerusalem, being among *the rest,* who were ordered to quit Italy: and what place so likely a refuge for Jews as Jerusalem?—Those who find a difficulty in this interpretation suppose them to have been inhabitants of Libertum, a town in *proper* or *proconsular* Africa, from which we find a bishop of Libertum sitting in the synod of Carthage in 411. But none of their suppositions will bear examination, and the best interpretation is the usual one —that they were the descendants of Jewish freedmen at Rome, who had been expelled by Tiberius.—There is no difficulty in their having had a synagogue of their own: for there were 460 or 480 synagogues at Jerusalem. **Cyrenians**] See ch. ii. 10, note. **Alexandrians**] Two of the five regions of Alexandria were inhabited by Jews. It was also the seat of the learning and philosophy of the Grecian Jews, which was now at its height. This metropolis of the Hellenists would certainly have a synagogue in Jerusalem. I understand *three* distinct synagogues to be meant, notwithstanding the somewhat equivocal construction,—and the words "*which is called*" only to apply to the unusual term "*Libertines.*" **Cilicia** was at this time a Roman province, the capital being the free city of Tarsus, see note on ch. ix. 11. —**Asia,**—not exactly as in ch. ii. 9, where it is distinguished from Phrygia,—here and usually in the Acts implies *proconsular Asia,* a large and important Roman province, including Mysia, Lydia, Caria, and Phrygia—known also as "*Asia this side of the Taurus.*" **11.**] Neander well remarks that this false charge, coupled with the character of Stephen's apologetic speech, shews the *real character of his arguments with his opponents*:—that he seems to have been the first who plainly set forth the transitory nature of the law and temple, as compared with the permanence of the latter and better covenant, thus being in a remarkable manner the forerunner of St. Paul. **12.**] **the people,** *first,*—that by means of the popular feeling they might act upon the **elders and scribes,** the members of the Sanhedrim. **came upon him**] The same persons,—acting now by the authority of the Sanhedrim; Saul, among *those from Cilicia,* being, as is afterwards (ch. vii. 58) implied, among the foremost,—**came upon him, and seized him.** **13. false witnesses**] The *falsehood* of their witness consisted, as in the similar case of our Lord, in taking Stephen's words out of their context, and *misrepresenting* what perhaps in so many words he *had actually said.* **this holy place**] The *temple:* see Matt. xxiv. 15; ch. xxi. 28. **15.**] It is a question with regard to this verse, Does it relate any *supernatural appearance, glorifying the face of Stephen,*—or merely describe the calm and holy aspect with which he stood before the council? The majority of commentators suppose the latter: and certainly the foregoing description of

VII. [1] [m] *Then said the high priest,* Are these things so?
[2] And he said, [a n] *Men, brethren,* and fathers, hearken; [a ch. xxii. 1.]
The God of glory appeared unto our father Abraham,

[m] *render,* But the high priest said.
[n] *render,* Brethren: *see ch.* i. 16.

Stephen would lead us to infer, that there was something remarkably striking in his appearance and demeanour, which overawed his adversaries. But both from the plain language of our text, well understood among the Jews to signify supernatural brightness, and from the fact that in St. Luke's own narrative we have supernatural brightness associated with angelic appearances more than once (see Luke ii. 9; ch. xii. 7), I should be inclined to think that the face of the martyr was *lighted up with a divine radiance.* That the effect on those present was not such as to prevent the examination proceeding, is no argument against this view: in the very mildness of the question of the High Priest which follows, I see the trace of some unusual incident exercising an influence over him. Chrysostom explains well the effect on the council: "God seems to me to have made him beautiful to look at, perhaps to prepare the way for his speech, and that he might immediately strike them with his look. For there is, yea there is, in faces full of spiritual grace that which is lovely to those that love them, and strikes awe and fear into those that hate them. Or perhaps the Evangelist mentions it to account for their tolerating his speech. For what answer does the High Priest make? Do you see, how mildly and unreproachfully he puts his question?"

CHAP. VII. 1.] On the High Priest's question, see Chrysostom just quoted.—It is parallel with Matt. xxvi. 62, but singularly distinguished from that question by its mildness: see above. 2—53.] STEPHEN'S DEFENCE. In order to understand this wonderful and somewhat difficult speech, it will be well to bear in mind, (1) that the *general character* of it is *apologetic,* referring to the charge made against him: but (2) that in this apology, forgetting himself in the vast subject which he is vindicating, he every where mixes in the polemic and didactic element. A general synopsis of it may be thus given: (1) He shews (*apologetically*) that, so far from dishonouring Moses or God, he believes, and holds in mind, God's dealings with Abraham and Moses, and grounds upon them his preaching; that, so far from *dishonouring* the temple, he bears in mind its history and the sayings of the prophets respecting it; and he is proceeding,—when (interrupted by their murmurs—or inattention? but see note, ver. 51) he bursts forth into a holy vehemence of invective against their rejection of God, which provokes his tumultuary expulsion from the council, and execution. (2) But simultaneously and parallel with this *apologetic* procedure, he also proceeds *didactically,* shewing them that a future Prophet was pointed out by Moses as the final Lawgiver of God's people,—that the Most High had revealed His spiritual and heavenly nature by the prophets, and did not dwell in temples made with hands. And (3) even more remarkably still does the *polemic* element run through the speech. "*It is not I, but* YOU, *who from the first times till now have rejected and spoken against God.*" And this element, just appearing ver. 9, and again more plainly vv. 25—28, and again more pointedly still in ver. 35, becomes dominant in vv. 39—44, and finally prevails, to the exclusion of the apologetic and didactic, in vv. 51—53.—That other connected purposes have been discovered in the speech, as, for example, that so ably followed out by Chrysostom, of shewing that the covenant and promises were *before the law,* and sacrifice and the law *before the temple,* —is to be attributed to the wonderful depth of words uttered like these under the immediate inspiration of the Holy Spirit, presenting to us, from whichever side they are viewed, new and inimitable hues of heavenly wisdom. Many of these will be brought out as we advance.—The question, *from what probable source St. Luke derived his report of this speech,* so peculiar in its character and citations as to bear, even to the most prejudiced, decisive evidence of authenticity, can be only conjecturally answered: but in this case the conjecture can hardly be wrong. I have discussed the point in the Introduction to the Acts, ch. i. § 2. 12 (a). **2. Brethren** (men who are brethren), **and fathers**] So Paul, ch. xxii. 1, before a mixed assembly of Jews. The **brethren** would embrace all: the **fathers** would be a title of respect to the members of the Sanhedrim, in *this case,* but hardly in ch. xxii. 1. **The God of glory**] Not equivalent to *the glorious God,* but **the God of** (i. e. who possesses and manifests Himself by) **glory,** viz. the

when he was in Mesopotamia, before he dwelt in Charran,
b Gen. xii. 1. 3 and said unto him, [b] Get thee out of thy country, and
from thy kindred, and come into the land which I shall
c Gen. xi. 31: xii. 4, 5. shew thee. 4 Then [c] came he out of the land of the
Chaldæans, and dwelt in Charran: and from thence, when
his father was dead, [o] *he* removed him into this land,
d Gen. xii. 7: xiii. 15: xv. 3, 18: xvii. 8: xxvi. 3. wherein ye now dwell. 5 And he gave him none in-
heritance in it, no, not so much as to set his foot on, [d] [p] *yet*

[o] *better, for perspicuity,* God. [p] *render,* and.

Shechinah, or divine appearance, see Exod. xxiv. 16, 17, and ver. 55.—The words **our father** decide nothing as to Stephen's genuine Hebrew extraction. Any Jew would thus speak. **before he dwelt in Charran**] This was the Jewish tradition, though not asserted in Genesis. Thus Philo, having paraphrased the divine command, says, "For this reason Abraham is said to have made his first move from the land of the Chaldæans to that of the Charræans." But he accurately distinguishes between the *divine command*, which he obeyed in leaving Chaldæa, and the *vision* afterwards, adding a reason after his manner, why God could not be seen nor apprehended by him while he was yet a Chaldæan and an astrologer. The fact of his having left Ur by *some divine intimation* is plainly stated in Gen. xv. 7, and referred to in Neh. ix. 7. It was surely both natural and allowable to express this first command in the well-known words of the second. **Charran**] So the LXX for Haran, Gen. xi. 31, &c.; 4 Kings xix. 12; Ezek. xxvii. 23. It is in Mesopotamia, and is celebrated in Roman history as Carrhæ, where happened the defeat and slaughter of Crassus by the Parthians. It lay on an ancient road, in a large plain surrounded by mountains; it was still a great city in the days of the Arabian caliphs.

4. when his father was dead] In Gen. xi. 26, we read that Terah lived 70 years and begot Abram, Nahor, and Haran; in xi. 32, that Terah lived 205 years, and died in Haran; and in xii. 4, that Abram was 75 years old when he left Haran. Since then 70 added to 75 makes 145, Terah must have lived about 60 years in Haran after Abram's departure.—It seems evident, that the Jewish chronology, which Stephen follows, was at fault here, owing to the circumstance of Terah's death *being mentioned* Gen. xi. 32, *before* the command to Abram to leave Haran;—it not having been observed that the mention is *anticipatory*. And this is confirmed by Philo having fallen into the same mistake, and stated the removal of Abraham from Haran, in almost these same words, to have been *after his father's death*. It is observable that the Samaritan Pentateuch, in Gen. xi. 32, for 205, reads 145, which has most probably been an alteration to remove the apparent inconsistency.—The subterfuge of understanding the *spiritual death* of Terah, who is, as a further hypothesis, supposed to have *relapsed into idolatry* at Haran, appears to have originated with the Rabbis, on discovering that their tradition was at variance with the sacred chronology. They have not been without followers in modern Christendom. See in my Greek Testament instances of unworthy treatment of the assertion in the text in order to evade the difficulty. The way in which it has been met by some commentators, viz. that we have no right to assume that Abram was born when Terah was 70, but may regard him as the *youngest* son, would leave us in this equally unsatisfactory position:—Terah, *in the course of nature*, begets his son Abram at 130 (205 minus 75): yet this very son Abram regards it as incredible that he himself should beget a son at 99 (Gen. xvii. 1, 17); and on the fact of the birth of Isaac being *out of the course of nature*, most important Scriptural arguments and consequences are founded; cf. iv. 17—21; Heb. xi. 11, 12. We may fairly leave these commentators with their new difficulty: only remarking for our instruction, how sure those are to plunge into hopeless confusion, who, from motives however good, once begin to handle the word of God deceitfully.

God removed him] In these words Stephen clearly recognizes the *second command*, to migrate from Haran to Canaan: and as clearly therefore made no *mistake* in ver. 2, but applied the expressed words of the second command to the first injunction.

5. gave him none inheritance in it] There is no occasion here to wrest our text in order to produce accordance with the

he promised that he would give it to him for a possession, and to his seed after him, when [q *as yet*] he had no child.
6 And God spake on this wise, [c] That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil [f] four hundred years. 7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and [g r] *serve* me in this place. 8 [h] And he gave him the covenant of circumcision: [i] and so Abraham begat Isaac, and circumcised him the eighth day; [k] and Isaac begat Jacob; and [l] Jacob begat the twelve patriarchs.
9 [m] And the patriarchs, moved with envy, sold Joseph into Egypt: [n s] *but* God was with him, 10 and delivered him out of all his afflictions, [o] and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. 11 [p] Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.
12 [q] But when Jacob heard that there was corn in Egypt, he sent out our fathers first, 13 [r] and at the second time Joseph was made known to his brethren: and Joseph's kindred was made known unto Pharaoh. 14 [s] Then sent Joseph, and called his father Jacob to him, and [t] all his kindred, threescore and fifteen souls. 15 [u] So Jacob went

c Gen. xv. 13, 16.
f Exod. xii. 40. Gal. iii. 17.
g Exod. iii. 12.
h Gen. xvii. 9, 10, 11.
i Gen. xxi. 2, 3, 4.
k Gen. xxv. 26.
l Gen. xxix. 31, &c.: xxx. 5, &c.: xxxv. 18, 23.
m Gen. xxxvii. 4, 11, 28. Ps. cv. 17.
n Gen. xxxix. 2, 21, 23.
o Gen. xli. 37: xlii. 6.
p Gen. xli. 54.
q Gen. xlii. 1.
r Gen. xlv. 4, 16.
s Gen. xlv. 9, 27.
t Gen. xlvi. 27. Deut. x. 22.
u Gen. xlvi. 5.

* q *not expressed in the original.* r *render,* worship.
s *render,* and.

history. The field which Abraham bought for the burial of his dead surely did not come under the description of *an inheritance,* nor give him any standing as a possessor in the land. **6, 7.**] A free citation from the LXX, with the words, "*and they shall worship me in this place,*" adapted and added from Exod. iii. 12. The shifts of some commentators to avoid this plain fact are not worth recounting: but again, the student who would not handle the word of God deceitfully should be here and every where on his guard against them.—The round number, 400 years, given here and in Genesis, is *further specified* Exod. xii. 40, as 430. (See Gal. iii. 17, and note.)

7.] **said God** is inserted by Stephen in passing from the narrative form ("*his seed*") into the direct ("*I will judge*").

8.] On the institution of circumcision, it is called a "*covenant,*" Gen. xvii. 10, and the immediate promise of that covenant is contained in the same chapter, ver. 8. **so,** i. e. 'in this new covenant state;'—or, 'in fulfilment of the promise of *seed* implied in the above words.' In this word **so** lies hid the germ of the subsequent teaching of the Holy Spirit by St. Paul, Gal. iii. **9.**] Here we have the first hint of the rebellious spirit in Israel, which the progress of the history brings out. **10.**] Observe the simple coupling of the clauses by **and,** as characteristic of this speech. **favour and wisdom**] favour, so that he was *acceptable* to Pharaoh (see reff.): and wisdom, so that Pharaoh consulted him, and followed his suggestion, especially in the important case recorded Gen. xli. 38. **he made him**] viz. Pharaoh: a change of subject. **14. threescore and fifteen souls**] In the Hebrew text, Gen. xlvi. 27; Exod. i. 5; Deut. x. 22, *seventy* souls are reckoned, viz. sixty-six born of Jacob, Jacob himself, Joseph, and his two sons born in Egypt. So also Josephus. But the LXX, whom Stephen

w Gen. xlix. 33. Exod. i. 6.
x Exod. xiii. 19. Josh. xxiv. 32.
y Gen. xxiii. 16: xxxiii. 19.
z Gen. xv. 13. ver. 6.
a Exod. i. 7, 8, 9. Ps. cv. 24, 25.
b Exod. i. 22.
c Exod. ii. 2.
d Heb. xi. 23.
e Exod. ii. 3—10.

down into Egypt, [w] and died, he, and our fathers, 16 and [x] were carried over into Sychem, and laid in [y] the sepulchre that Abraham bought for a sum of money of the sons of Emmor [t *the father*] of Sychem. 17 But [u] *when* [z] the time of the promise drew nigh, which God [x] *had sworn* to Abraham, [a] the people grew and multiplied in Egypt, 18 till another king arose, which knew not Joseph. 19 The same dealt subtilly with our kindred, and evil entreated our fathers, [b] so that they cast out their young children, to the end they might not live. 20 [c] In which time Moses was born, and [d] was [y] exceeding fair, and nourished up in his father's house three months: 21 and [e] when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. 22 And Moses was [z] *learned* in all the

[t] *not expressed in the original.*
[u] *render,* according as.
[x] *render,* swore.
[y] *literally,* fair unto God: *see note.*
[z] *render, for perspicuity,* instructed: *see note.*

follows, insert in Gen. xlvi. 20 an account of the children and grandchildren of Manasseh and Ephraim, five in number: and in ver. 27 read thus: "*And the sons of Joseph, who were born to him in the land of Egypt, were nine souls. All the souls of the house of Jacob, which entered with Jacob into Egypt, were seventy-five:*"—reckoning, as it appears, curiously enough, among the sons of Joseph, *Joseph himself,* and *his wife Asenath;* for these are required to make up the *nine,* according to their ver. 20. And similarly in Exod. i. 5, and in some copies in Deut. x. 22. With regard to the various attempts to solve the difficulty, see in my Greek Testament.

16.] **were carried over,** viz. *he and our fathers,* not the latter only,—as some commentators have suggested, to evade part of the difficulty of the verse.—The facts, as related in the Old Testament, were these: Jacob, dying in Egypt, was (Gen. i. 13) taken into the land of Canaan, and buried in the cave of Macpelah, before Mamre (on the rest of the verse see below): Joseph, dying also in Egypt, was taken in a coffin (Gen. l. 26) at the Exodus (Exod. xiii. 19), and finally buried (Josh. xxiv. 32) at Shechem. Of the burial of the other patriarchs the sacred text says nothing, but rather by the specification in Exod. xiii. 19, leaves it to be inferred that they were buried in Egypt. Josephus, Antt. ii. 8. 2, relates that they were taken and buried in *Hebron,* and adds, "of whom the graves are shewn even to my time in the fortress Hebron, of very beautiful marble, and sumptuously wrought." The Rabbinical traditions report them to have been buried in *Sychem:* and Jerome, relating the pilgrimages of Paula to the sacred places, says, "She passed by Sychem, and turning aside there saw the sepulchre of the twelve patriarchs." These traditions probably Stephen followed; and, in haste or inadvertence, classed *Jacob* with the rest. **that Abraham bought**] The burying-place which Abraham bought was not at *Sychem,* but (Gen. xxiii. 3—20) at *Hebron,* and was bought of *Ephron the Hittite.* It was *Jacob* who (Gen. xxxiii. 19) bought a field where he had pitched his tent, near *Sychem,* of the *children of Hamor,* Shechem's father: and no mention is made of its being *for a burying-place.* The two incidents are certainly here *confused;* and no ingenuity of the commentators has ever devised an escape from the inference. I have mentioned a few such attempts in my Greek Testament. **17.**] **according as,** i. e. 'in proportion as;' not "*when,*" as A. V. **20. fair unto God** (so literally)] The expression here seems borrowed from tradition: Josephus calls the infant Moses "*a child of divine beauty.*" Philo says, "The child at its very birth presented an appearance of beauty greater than that of ordinary men." **22.**] The word "*learned,*" in our A. V. here, is used in its older meaning of "*taught,*" as in the Prayer-book version of the Ps. cxix. 66, "Learn me true understanding and knowledge." This meaning having now become obsolete, the word here is misun-

wisdom of the Egyptians, and was [f] mighty in words and in deeds. * 23 [g] And when he was full forty years old, it came into his heart to visit his brethren the [a] *children* of Israel. 24 And seeing one [[b] *of them*] suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: 25 for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. 26 [h] And the next day he shewed himself unto them as they strove, and [[c] *would have*] set them at [d] one again, saying, [[c] *Sirs,*] ye are [e] brethren; why do ye wrong one to another? 27 But he that did his neighbour wrong thrust him away, saying, [i] Who made thee a ruler and a judge over us? 28 Wilt thou kill me, as thou diddest the Egyptian yesterday? 29 [k] Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. 30 [l] And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel [[c] *of the Lord*] in a

[f] Luke xxiv. 19.
[g] Exod. ii. 11, 12.
[h] Exod. ii. 13.
[i] see Luke xii. 14. ch. iv. 7.
[k] Exod. ii. 15, 22: iv. 20: xviii. 3, 4.
[l] Exod. iii. 2.

[a] *render,* sons.
[b] *not in the original.*
[c] *omit.*
[d] *literally,* peace.
[e] *literally,* men brethren.

derstood to mean *learnéd,* i. e. *erudite, accomplished.* It should therefore be altered into "instructed." That Moses was instructed in the wisdom of the Egyptians, is not found in the Old Testament, but derived from tradition, and following as a matter of course from his adopted station as the son of Pharaoh's daughter. This *wisdom of the Egyptians,* celebrated by so many ancient writers, consisted mainly in natural philosophy, medicine, and mathematics,—and its teachers were the priests.

mighty in words] So Josephus calls Moses *admirably persuasive in haranguing multitudes,* but late in his course, during the journey through the wilderness:—when the divine Spirit, as the book of Deuteronomy abundantly testifies, had turned his 'slowness of speech' into the most fervid eloquence. That he was so thus early, during his Egyptian course, was probably reported by tradition, but hardly seems to agree with Exod. iv. 10—16. **23. full forty years old**] The text of Exod. ii. 11 has only "*when Moses was grown.*" The exact age was traditional. **24.**] **the Egyptian,** from the history being so universally known, that the agent of the wrong would be readily supplied. **25.**] Here we have again the *resistance to the Holy Spirit* hinted: see ver. 51, and note on ver. 2. **26.**] **unto them,** *two of them,* taken as representing his brethren the children of Israel. Not, "**he** *would have* **set them at peace,**" as our A. V.: this explanation is not needed:—the act, *on Moses' part,* was complete; but, **he set them at peace.** **27.**] The *further progress of resistance to the Spirit* on the part of Israel. **29. Madian** (or -am)] Winer supposes *this Madian* to have been a *nomad* detachment of the more settled Midianites,—which at that time was encamped in the neighbourhood of Sinai and Horeb. For Jethro, Moses' father-in-law, is not found there in Exod. xviii. 1 ff., but comes to visit Moses from a distance. See also Num. x. 29 ff. **two sons**] Exod. ii. 22; iv. 20; xviii. 3. **30. when forty years were expired**] This follows from the tradition of ver. 23, combined with Exod. vii. 7. The Rabbinical books said that "Moses lived in Pharaoh's palace forty years, and in Midian forty years, and then ministered to Israel forty years." **mount Sina**] *Horeb,* Exod. iii. 1. But both were points of the same mountain range, and the names were convertibly used. In Exod., Levit., and Num., the law is said to have been given from *Sinai;* in Deut. from *Horeb.* 'The desert of Mount Sina' is the desert in which Mt. S. is situated. So

flame of fire in a bush. 31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the
m Matt. xxii. 32. Heb. xi. 16. Lord came unto him, 32 saying, m I am the God of thy fathers, the God of Abraham, and [e *the God of*] Isaac, and [e *the God of*] Jacob. Then Moses trembled, and durst not behold.
n Exod. iii. 5. Josh. v. 15. 33 n Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.
o Exod. iii. 7. 34 o I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. 35 This Moses whom they refused, saying, Who made thee a ruler and a judge? f *the same* g *did God send* [h *to be*] a ruler and a deliverer p by the hand
p Exod. xiv. 19. Num. xx. 16. q Exod. xii. 41: xxxiii. 1. r Exod. vii. viii. ix. x. xi. xiv. Ps. cv. 27. Exod. xiv. 21, 27, 28, 29. t Exod. xvi. 1, 35. u Deut. xviii. 15, 18. ch. iii. 22. x Matt. xvii. 5. y Exod. xix. 3, 17. of the angel which appeared to him in the bush. 36 q f *He* brought them out, i *after that he had* r *shewed* wonders and signs in the land of Egypt, s and in the Red Sea, t and in the wilderness forty years. 37 This is that Moses, which said unto the k *children* of Israel, u A prophet shall the Lord your God raise up unto you of your brethren, like unto me[; x l him shall ye hear]. 38 y This is he, that

e *omit.*
f *better,* This Moses.
g *read,* hath God sent.
h *not in the original.*
i *render,* shewing.
k *render,* sons.
l *omitted by many ancient authorities.*

'the Peak of Derbyshire,' originally no doubt some single hill, has come to mean the whole district in which that hill is situated. **an angel**] Here, as continually in the Old Testament, the angel bears the authority and presence of God Himself: which angel, since God *giveth not His glory to another,* must have been the *great Angel of the covenant,* the "*Angel of the Face*" of Isa. lxiii. 9, "*the Angel of His Presence,*"—the SON OF GOD. See below on ver. 53.—Stier remarks, that this *second* appearance of God, *to Moses* (see ver. 2), introduces the *legal* dispensation, as the *first, to Abraham,* the *patriarchal.*

32.] The order of Exod. iii. 6, is here somewhat varied. The command to put off the shoe was given *on the approach* of Moses, and before these words were spoken. **33.**] See Josh. v. 15. Putting off the sandals was a *mark of reverence.* The priests performed all their ministrations *barefooted.* The Arabs to this day continue the practice: they always enter their mosques barefooted. **34. I have seen, I have seen** (literally, **seeing I saw**)] This is the emphatic way of expression in the Hebrew. **35.**] The words, **this Moses,** are repeated emphatically again and again, to impress on them God's choice of one whom they rejected. **whom they refused,** ver. 27. The rejecter of Moses there is regarded as the *representative of the nation:* see note on ver. 26. In this express mention of the rejection of Moses by the Jews, and his election and mission by God, the parallel of Jesus Christ is no doubt in Stephen's mind, and the inference intended to be drawn, that *it does not follow that* GOD REJECTS *those whom* THEY REJECTED.—The difficulty of **hath God sent** has caused it to be altered into the historic tense, "*did God send.*" But the perfect tense sets forth not only the fact of God's sending Moses *then,* but the endurance of his mission till now—**him hath God sent**: with a still closer reference than before, to Him whom God had *now* exalted as the true *Ruler and Deliverer,* see ch. v. 31. **37.**] See ch. iii. 22, notes. Our text has probably been altered to agree verbally with the former citation.

was in the [m] *church* in the wilderness with [z] the angel which spake to him in the mount Sina, and with our fathers: [a] who received the [n] *lively* [b] oracles to give unto us: [39] to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, [40] [c] saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. [41] [d] And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. [42] Then [e] God turned, and gave them up to worship [f] the host of heaven; as it is written in the book of the prophets, [g] O ye house of Israel, have ye offered to me slain beasts and sacrifices [[o] *by the space of*] forty years in

z Isa. lxiii. 9. Gal. iii. 19. Heb. ii. 2.
a Exod. xxi. 1. Deut. v. 27, 31: xxxiii. 4. John i. 17.
b Rom. iii. 2.
c Exod. xxxii. 1.
d Deut. ix. 16. Ps. cvi. 19.
e Ps. lxxxi. 12. Ezek. xx. 25, 39. Rom. i. 24. 2 Thess. ii. 11.
f Deut. iv. 19: xvii. 3. 2 Kings xvii. 16: xxi. 3. Jer. xix. 13.
g Amos v. 25, 26.

[m] *literally*, assembly. [n] *render*, living.

[o] *not in the original.*

38.] That Moses conversed with both the Angel of the covenant and our fathers, implies that he was the *mediator between them*, as indeed the words, **who received the living oracles**, more plainly declare.

The word rendered **the church** means, probably, **the assembly** held (Exod. xix.) for the promulgation of the law at Mt. Sinai, not '*the Church*' generally. Dr. Wordsworth observes on the meaning which the words "*the Church in the wilderness*" carry for the student of Christian prophecy, Rev. xii. 1—6. **living oracles**, see reff. not '*life-giving*:' still less to be understood 'given *vivâ voce*.'

39.] Another instance, brought home again by the words **our fathers**, of *rejection of God's appointed messenger and servant.*

they turned back in their hearts to Egypt: not '*they wished to return to Egypt*,' of which in Exod. xxxii. there is no trace (but later, in Num. xiv. 4), and which would hardly suit the term **to go before us**; but 'they apostatized in heart to the Egyptian idolatries.' The very title by which Aaron proclaims his idol, is, 'These be thy gods, O Israel, which *brought thee up out of* the land of Egypt,' Exod. xxxii. 4. See also Neh. ix. 18.

40. gods to go before us] As God had done in the pillar of the cloud and fire. The plural is not put for the singular, but is used categorically: not perhaps without implying also, that the only two religions were, the worship of Jehovah, and that of *idols*, a multitude. The plural is used by Aaron, see above.—In the opprobrious term, **this Moses**, may be implied, as Meyer suggests, 'who was the strong opponent of idolatry.' **41. they made a calf**] apparently in imitation of Apis, a bull worshipped at Memphis as the living symbol of Osiris. The *ox* was a common symbolic form of idols in the East; it was one of the cherubic forms, Ezek. i. 10; and the most recent discoveries at Nineveh have brought to light colossal bulls. Sir Gardiner Wilkinson thinks the golden calves of Israel to have been imitations of Mnevis, a bull kept at Heliopolis as a living symbol of the sun. Jeroboam afterwards set up golden calves at Bethel and Dan, and with the same proclamation: see 1 Kings xii. 28. **42. God turned**] i. e. God, who had hitherto watched over them for good, *now provoked by their rebellion, changed*, and delivered them up to their own ways. **gave them up**—not '*suffered them*:' all these explainings away of the strong expressions of Scripture belong to the rationalistic school of interpreters (which is not modern merely; even Chrysostom has here "*He permitted them*"): it was a *judicial delivering up*, not a mere letting alone, see Rom. i. 24, 26, 28. **to worship the host of heaven**] This fact is not mentioned in the Pentateuch, but may refer to the worship of Baal. In after-times we have frequent traces of star worship: see 2 Kings xvii. 16; xxi. 3, 5; xxiii. 4, 5; Jer. xix. 13; Zeph. i. 5. See also Deut. iv. 19; xvii. 3; Job xxxi. 26. **The book of the prophets**, regarded as a whole, contained this prophecy. The citation is from the LXX. I should take the question here as a re-

the wilderness? 43 Yea, ye took up the tabernacle of Moloch, and the star of [p] your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. 44 Our fathers had the tabernacle of witness in the wilderness, as he [[q] *had*] appointed, [r] *speaking* unto Moses, [h] that he should make it according to the fashion that he had seen. 45 [i] Which also our fathers [s] *that came after* brought in with [t] *Jesus* [u] *into the possession* of the Gentiles, [k] whom God drave out before the face of our fathers, unto the days of David; 46 [l] who found favour before God, and [m] [x] *desired* to find a taber-

h Exod. xxv. 40; xxvi. 30. Heb. viii. 5.
i Josh. iii. 14.
k Neh. ix. 24. Ps. xliv. 2; lxxviii. 55. ch. xiii. 19.
l 1 Sam. xvi. 1. 2 Sam. vii. 1. Ps. lxxxix. 19. ch. xiii. 22.
m 1 Kings viii. 17. 1 Chron. xxii. 7. Ps. cxxxii. 4, 5.

[p] *Many ancient authorities read,* the god.
[q] *omit.*
[r] *render,* who spake.
[s] *render,* inheriting.
[t] *render,* Joshua.
[u] *render,* at their taking possession.
[x] *render,* asked permission.

proach, implying that God does not receive as offered to Him, sacrifices in which He has been made to share with idols:—**it is not true that ye offered to Me** (but no stress on Me) **sacrifices**, &c.: 'I regard it as never having happened.' **43.**] The answer by God himself: **Yea, ye took up**, i. e. **carried about with you**, (not *My* tabernacle as your sole or chief holy place, but) **the tabernacle** (literally the portable tent for the image. We read of the *sacred tent* in the Carthaginian camp) **of Moloch** &c. Stephen was *not the sole* dishonourer, *if a dishonourer*, of the holy place—their fathers had done it before. **Moloch**] So the LXX: the Heb. has **Malchem**, '*of your king*.' Moloch was the Phœnician Saturn: his image was of brass with the head of an ox, and outstretched arms of a man, hollow; and human sacrifices (of children) were offered, by laying them in these arms and heating the image by a fire kindled within. The rigid prohibitions of the worship of Moloch (Lev. xviii. 21; xx. 2—5) were openly transgressed by Ahaz, 2 Kings xvi. 3; by Manasseh, ib. xxi. 6; see also xxiii. 10; Jer. vii. 31; xxxii. 35. In the kingdom of Israel this abomination had been long practised, see 2 Kings xvii. 17; Ezek. xxiii. 37. We find traces of it at Carthage among the Phœnicians, among the Cretans and Rhodians, and the Assyrian colonists at Sepharvaim, 2 Kings xvii. 31. **the star of your god Remphan**] For this word, Rephan or Remphan, the Hebrew has "*Chiun*:" but what the meaning of either this or Remphan (the word is very variously read in our MSS. Rempham, Rompha, Rofa, Reffa, Rephan, &c.) is, we have nothing but conjecture to inform us. The most likely opinion has been that of Kircher, who maintains it to be a Coptic word, signifying *the planet Saturn*, and answering to the Arabic 'Kewan.' The prophecy, both in the LXX and Hebrew, has **Damascus**. But the *fulfilment* of the prophecy would make it very natural to substitute that name which had become inseparably associated with the captivity. **44. the tabernacle of witness**] In opposition to the *tabernacle* just mentioned: but also in pursuance of one of the great aims of the speech, *to shew that holiness is not confined to locality or building*. This part of his subject Stephen now enters on more particularly.—The words, "*the tabernacle of witness*," are the LXX rendering of the word in Num. xvi. 18, 19 &c., which the A. V. renders 'the tabernacle of the assembly,' or 'congregation.' **the fashion**] This is another contrast: it is the same word as that rendered "figures" in ver. 43. **45. inheriting**, succeeding to its custody and privileges. **at** (or 'in') **their taking possession**] The term is used of that final and settled possession which Israel took of the land, not of that transitory possession from which the Gentiles or nations were driven out. The martyr combines rapidly a considerable period, during which this taking possession and this expulsion was taking place (for it was not complete till the time of David) in order to arrive at the next great event of his history, *the substitution of the temple of Solomon for the tabernacle*. **46. asked permission**] See 2 Sam. vii. 2 ff., in which this request is made through Nathan the prophet, and

nacle for the God of Jacob. 47 n But Solomon built him an house. 48 Howbeit o the most High dwelleth not in y *temples* made with hands; as saith the prophet, 49 p Heaven is my throne, and earth is z my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? 50 a *Hath not my hand made* all these things? 51 Ye q stiffnecked and r uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. 52 s Which of the prophets b *have not your fathers persecuted?* and they c *have slain* them which shewed before of the coming of t the Just One; of whom ye have been now the betrayers and mur-

n 1 Kings vi. 1: viii. 20. 1 Chron. xvii. 12. 2 Chron. iii. 1.
o 1 Kings viii. 27. 2 Chron. ii. 6: vi. 18. ch. xvii. 24.
p Isa. lxvi. 1, 2. Matt. v. 34, 35: xxiii. 22.
q Exod. xxxii. 9: xxxiii. 3. Isa. xlviii. 4.
r Lev. xxvi. 41. Deut. x. 16. Jer. iv. 4: vi. 10: ix. 26. Ezek. xliv. 9.
s 2 Chron. xxxvi. 16. Matt. xxi. 35: xxiii. 34, 37. 1 Thess. ii. 15.
t ch. iii. 14.

y *read,* things. z *literally,* the footstool of my feet.
a *render,* Did not my hand make.
b *render,* did not your fathers persecute. c *render,* slew.

at first conceded by Nathan, though afterwards, on a revelation made from God, denied:—not '*desired*,' as A. V. The vow (a species of prayer) here referred to, is defined by the expression "*find a tabernacle*," to be that mentioned Ps. cxxxii.

48.] But, though Solomon built Him an house, *we are not to suppose, for all that, that He is confined to earthly spots.*

as saith the prophet] We have in substance the same declaration by Solomon himself at the dedication of his temple, 1 Kings viii. 27; see also the beautiful prayer of David, 1 Chron. xxix. 10—19. The citation is freely from the LXX.—The student will not fail to be interested in observing the apparent reference to this declaration in Stephen's apology, by St. Paul, ch. xvii. 24.

51.] I do not think there is any occasion to suppose an *interruption from the audience* to have occasioned this outbreak of holy indignation. At each separate recital (vv. 9, 25, 35, 39 ff.) he has dwelt, with continually increasing fervour, on the *rebellions against and rejections of God by His people.* He has now brought down the history to the establishment of the temple worship. From Solomon's time to his own, he saw but a succession of apostasies, idolatries, rejection of God's prophets:—a dark and loathsome catalogue, terminated by the betrayal and murder of the Just One Himself. It is not at all beyond probability, to believe that the zeal of his fervent spirit was, by the view of this, the filling up of the measure of their iniquities, kindled into a flame of inspired invective. I find that this is also Neander's view, in opposition to the generality of Commentators, as also that of Prof. Hackett, in his commentary on the Acts: and I cannot but think it far the most probable. "Henceforward he is borne along by vehemence in his discourse. His approaching death gave him great boldness of speech: for of this I believe him to have been fully aware." Chrysostom.

stiffnecked and uncircumcised] Words and figures familiar to the prophets in speaking of the rebellious Israel: see, besides the references, Deut. ix. 6, 13; Neh. ix. 16:—Deut. x. 16; xxx. 6. See also Rom. ii. 29.

and ears] I should hardly think of any allusion to Ps. xl. 6,—because the LXX have rendered 'mine ears hast thou opened' by "*a body hast thou prepared me.*"

ye do always resist the Holy Ghost] Apparently a reference to Isa. lxiii. 10. The instances as yet had been confined to *their fathers:* now he has arrived at their own times. The *two* are taken up again in the next verse.

52. **Which of the prophets**] See Matt. xxiii. 34 ff.: 2 Chron. xxxvi. 16: where the same general expressions are used of their persecuting the prophets. Such sayings are not to be pressed to the letter, but represent the uniform attitude of disobedience and hostility which they assumed to the messengers of God. See also the parable, Matt. xxi. 35.

them which shewed before of the coming of the Just One] *The office of all the prophets,* see ch. iii. 18. The assertion is repeated, to connect them, by this title, with Him, whom they announced.

the Just One] This name was used by the Jews to designate the Messiah. See note on James v. 6.

betrayers] By Judas's treachery, of which the Sanhedrists had been the accomplices;

derers: 53 u d *who have received* the law e *by the disposition* of angels, and have not kept it. 54 x When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. 55 But he, y being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56 and said, z f *Behold, I see* the heavens opened, and the a Son of man standing on the right hand of God. 57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, 58 and b cast him out of the city, c and stoned him: and d the

u Exod. xx. 1. Gal. iii. 19. Heb. ii. 2.
x ch. v. 33.
y ch. vi. 5.
z Ezek. i. 1. Matt. iii. 16. ch. x. 11.
a Dan. vii. 13.
b 1 Kings xxi. 13. Luke iv. 29. Heb. xiii. 12.
c Lev. xxiv. 16.
d Deut. xiii. 9, 10; xvii. 7. ch. viii. 1; xxii. 20.

d *render,* men who received.
e *render,* at the injunction.
f *render,* Lo, I behold.

Matt. xxvi. 14—16:—**murderers**, by the hands of the Romans; ch. ii. 23, note.

53. at the injunction of angels] Many explanations have been given of these words. An enumeration and description of them may be seen in my Greek Testament. The key to the right understanding of them seems to be the similar expression in Gal. iii. 19, "*the law . . . . ordained by* [means of] *angels.*" The law was *given* by God, but *announced* by angels. The people received God's law then, **at the injunction of angels.** **54.**] **were cut to the heart**, see ch. v. 33, note. **55.**] Certainly, in so far as the vision of Stephen was *supernatural*, it was not *necessary* that the *material heavens should have been visible* to him: but from the words *looked up stedfastly* into [the] **heaven**, it would seem that they *were*. We are not told *where* the Sanhedrim were assembled. It does not seem as if they were convened in the ordinary session room: it may have been in one of the courts of the temple, which would give room for more than the members of the Sanhedrim to be present, as seems to have been the case.

standing] A reason why the glorified Saviour was seen *standing* and not *sitting*, has been pleasingly given by Chrysostom, "Why *standing* and not *sitting?* that He may shew His attitude of help to the martyr. For of the Father also it is said, 'Arise, O God.'" See also the collect for St. Stephen's day. But not perhaps correctly: for 'help' does not seem here to be the applicable idea, but the *confirmation of his faith* by the ecstatic vision of the Saviour's glory at God's right hand.—I should be rather disposed to think that there was reference in the vision to that in Zech. iii. 1, where Zechariah sees "*Joshua* [*Jesus*] *the High Priest standing before the angel of the Lord.*" Stephen, under accusation of blaspheming the *earthly temple*, is granted a sight of the *heavenly temple;* being cited before the *Sadducee High Priest*, who believed neither angel nor spirit, he is vouchsafed a vision of the *heavenly* HIGH PRIEST, standing and ministering at the Throne, amidst the angels and just men made perfect. **56.**] This is the only time that our Lord is by human lips called the SON OF MAN after His Ascension (Rev. i. 13; xiv. 14, are not instances). And *why here?* I believe for this reason. Stephen, full of the Holy Ghost, speaking *now* not of himself at all (ver. 55), but entirely by the utterance of the Spirit, repeats the *very words*, Matt. xxvi. 64, in which Jesus Himself, *before this council*, had foretold His glorification; —and assures them that that exaltation of the SON of MAN, which they should hereafter witness to their dismay, was *already begun and actual.* **58. cast him out of the city**] See Levit. xxiv. 14. The Rabbinical books say, "The place of stoning was outside the city: for all walled cities were considered to correspond to the camp of Israel." Compare also Heb. xiii. 12, 13. **and stoned him**] An anticipation of the fact, the details of which follow. Stoning was the punishment of blaspheming, Levit. xxiv. 16. The question whether this was a legal proceeding on sentence, or a tumultuary one, is not easy to answer. It would appear from John xviii. 31, that the Jews had not legally the power of putting any man to death (see note there). Certainly, from the narrative before us, and from the fact of a bloody persecution having taken place soon after it, it seems that the Jews did, by connivance of, or in the absence of the Procurator, administer summary punishments of

witnesses laid down their clothes at a young man's feet, whose name was Saul. 59 And they stoned Stephen, [e] [g] *calling upon God,* and saying, Lord Jesus, [f] receive my spirit. 60 And he [g] kneeled down, and cried with a loud voice, [h] Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

VIII. [1] And [a] Saul was consenting unto his death. And [h] *at that time* there was a great persecution against the church which was at Jerusalem; and [b] they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. [2] And devout men carried

[e] ch. ix. 14.
[f] Ps. xxxi. 5. Luke xxiii. 46.
[g] ch. ix. 40: xx. 36: xxi. 5.
[h] Matt. v. 44. Luke vi. 28: xxiii. 34.
[a] ch. vii. 58: xxii. 20.
[b] ch. xi. 19.

[g] *better,* praying: *it is literally,* invoking: *no word such as* "God" *is expressed.*

[h] *literally,* in that day.

this kind. But here no sentence is recorded: and perhaps the very violence and fanatical character of the execution might constitute it, not an encroachment on the power of the Procurator, as it would have been if strictly in form of law, but a mere outbreak, and as such it might be allowed to pass unnoticed. That they observed the forms of *their own law,* in the place and manner of the stoning, is no objection to this view. **the witnesses**] See Deut. xvii. 7, where it is enacted that the hands of the witnesses were to be first on the criminal to put him to death, and afterward the hands of all the people.

they laid down their clothes] They disencumbered themselves of their loose outer garments, that they might be light and unimpeded in the throwing of the stones. They laid them at Saul's feet that he might keep them in safety. Such notices are deeply interesting, when we recollect by *whom* they were in all probability carefully inserted. See ch. xxii. 19, 20, and note on ch. xxvi. 10:—from which it appears that Saul can certainly not have been less than *thirty* at this time. He was a member of the Sanhedrim, and soon after was despatched on an important mission with their authority. **59.**] All attempts to escape from this being a direct prayer to the Saviour are vain, as I have shewn in my Greek Testament. **receive my spirit**] The same prayer in substance had been made by our Lord on the Cross (Luke xxiii. 46) to His Father. To *Him* was now committed the key of David. Similarly, the young man Saul, in after years: "*I am persuaded that he is able to keep that which I have committed to him against that day.*" 2 Tim. i. 12. **60. lay not this sin to their charge**] This again was somewhat similar (though not exactly, see note there) to our Lord's prayer, Luke xxiii. 34. **he fell asleep**] Not a Christian expression only: there are Jewish examples: and we have some even in Greek heathen poetry. But it became *the usual* Christian *term* for death. Its use here, when the circumstances, and the actors in them, are remembered, is singularly touching, from the contrast.

CHAP. VIII. 1—4.] PERSECUTION OF THE CHURCH BY SAUL, CONSEQUENT ON THE DEATH OF STEPHEN. **1. consenting**] The same Greek word is rendered "*allow*" in Luke xi. 48: "*have pleasure*" in Rom. i. 32. Compare St. Paul's own confession, ch. xxvi. 9—11. From this time, the narrative takes up Saul, and, at first with considerable interruptions (ch. viii. x. xi. xii.), but after ch. xiii. 1 entirely, follows his history.

in that day, can hardly mean, as some would render it, on *that very day,* viz. when Stephen was stoned. For what follows, "*they were all scattered abroad*" . . . cannot have happened on the same day, but would take some little time. We have the same expression used indefinitely, Luke vi. 23; John xiv. 20; xvi. 23, 26. In Luke xvii. 31, it has direct reference to a *day* just mentioned. **all**] Not perhaps *literally,*—or some of them soon returned: see ch. ix. 26—30. It may describe the *general* dispersion, without meaning that every individual fled. **Samaria**] Connected with ver. 4: this word is not without importance, as introducing the *next step in the dissemination of the Gospel,* according to our Lord's command in ch. i. 8. **except the apostles**] Perhaps,

Stephen to his burial, and [c] made great lamentation over him. 3 As for Saul, [d] he made havock of the church, entering into every house, and [i] haling men and women committed them to prison. 4 [k] *Therefore* [e] they that were scattered abroad went every where preaching the word. 5 [l] *Then* [f] Philip went down to the city of Samaria, and preached Christ unto them. 6 And the [m] *people* with one accord gave heed unto those things which Philip spake, [n] *hearing and seeing* the miracles which he did. 7 For [g] [o] unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken

[c] Gen. xxiii. 2: 1. 10. 2 Sam. iii. 31.
[d] ch. vii. 58: ix. 1, 13, 21: xxii. 4: xxvi. 10, 11. 1 Cor. xv. 9. Gal. i. 13. Phil. iii. 6. 1 Tim. i. 13.
[e] Matt. x. 23. ch. xi. 19.
[f] ch. vi. 5.
[g] Mark xvi. 17.

[i] *i.e.* dragging.
[k] *render*, So then.
[l] *render*, And.
[m] *render*, multitudes.
[n] *render*, when they heard them, and saw.
[o] *see note.*

from their exalted position of veneration by the people, the persecution did not extend to them: perhaps they remained, as possessed of superior firmness and devotion. But this latter reason is hardly applicable, after the command of our Lord 'When they persecute you in one city, flee to another.' Matt. x. 23. Stier refers their remaining to an intimation of the Spirit, to stay and strengthen those who were left. Mr. Humphry cites an ancient tradition, mentioned by Clement of Alexandria, and by Eusebius from the Apocryphal work called the Preaching of Peter, that the Apostles were ordered by our Lord to remain at Jerusalem twelve years. But this could not be the case, as we have Peter and John going down to Samaria, ver. 14.

2. devout men] Whether Jews or Christians, is not certain. Ananias is so called, ch. xxii. 12, and he was a Christian. Olshausen thinks that, if they had been Christians, the term "*brethren*" would have been used: but this does not seem by any means certain: we can hardly reason so minutely from the diction of one section in the narrative to that of another, especially in the case of a section so distinct and peculiar as this one. Besides, "*brethren*" in this very general sense does not occur till ch. ix. 30. Probably they were pious Jews, not yet converts, but hearers and admirers of Stephen. **3. made havock of**] The word so rendered is properly used of wild beasts, or of hostile armies, devastating and ravaging.

4—12.] PREACHING OF THE GOSPEL IN SAMARIA BY PHILIP. **4.**] So then resumes the subject dropped at the end of ver. 1, and determines this verse to be the opening of a new section, not the close of the former. **preaching the word**] Here first we become acquainted with the missionary language so frequent in the rest of the book: and we have **the word**, an abbreviated expression very familiar among Christians when the book was written, for the fuller one which must have prevailed at first, "*the word of God.*" **5. Philip**] *The deacon:* not *one of the Twelve:* this is precluded by vv. 1 and 14. And it is probable, that the persecution should have been directed especially against the colleagues of Stephen. Philip is mentioned again as *the Evangelist*,—probably from his having been the first recorded who preached (*evangelized*) the word,—in ch. xxi. 8,—as married, and having four daughters, virgins, who prophesied. **the city of Samaria**] Verbatim as John iv. 5, in which case it is specified as being Sychar (Sichem). As the words stand here, seeing that *Samaria* (vv. 9, 14; ch. ix. 31; xv. 3) signifies the *district*, I should be inclined to believe that Sychem is here also intended. It was a place of rising importance, and in after-times eclipsed the fame of its neighbour Samaria, which latter had been, on its presentation by Augustus to Herod the Great, re-fortified and called Sebaste. It still, however, bore the name of Samaria. **them**] The inhabitants, implied in the word *city*. **6. gave heed . . .**] If this place was Sychem, the narrative in John iv. will fully account for the readiness with which these people received '*the proclamation of the Christ.*'

7.] According to the reading in the genuine text, which is too strongly upheld by manuscript authority to be rejected for the easier ordinary one, the literal rendering is as follows: **For in the case of many who**

with palsies, and that were lame, were healed. 8 And there was great joy in that city. 9 But there was a certain man, called Simon, which p *beforetime* in the same city, h q *used* sorcery, and r *bewitched* the people of Samaria, h ch. xiii. 6. i giving out that himself was some great one: 10 to whom i ch. v. 36. they all gave heed, from the least to the greatest, saying, This man is s the great power of God. 11 And to him

p *render*, was beforetime. q *render*, using.

r *render*, bewitching. *See note, ver.* 11.

s *literally, in all our oldest MSS.*, the power of God which is called great.

had unclean spirits, they crying out with a loud voice, came out. The A.V., though founded on a different reading, comes to the same. **9. Simon**] Neander, in the course of some excellent remarks on this whole history (see further on ver. 14), identifies, and I believe with reason, this Simon with one mentioned as living from ten to twenty years after this by Josephus, and as having been employed by the procurator Felix to tempt Drusilla to leave her husband, and live with him. Simon is there called "a Jew, born in Cyprus, and held to be a magician." The only difficulty seems to be, that Simon is stated by Justin Martyr, himself a Samaritan, to have been "a Samaritan, from a village called Gitton." But it has struck me that either Justin, or perhaps more probably Josephus, may have confounded Ghittim with Chittim, i. e. Citium in Cyprus. The account in Josephus is quite in character with what we here read of Simon: not inconsistent with ver. 24, which appears to have been uttered under terror occasioned by the solemn denunciation of Peter.—Justin goes on to relate that he was worshipped as a God at Rome in the time of Claudius Cæsar, on account of his magical powers, and had a statue on the island in the Tiber, inscribed 'Simoni Deo Sancto' (to Simon the Holy God). Singularly enough, in the year 1574, a stone was found in the Tiber (or *standing on the island in the year* 1662, according to Smith's Dictionary of Biography and Mythology), with the inscription SEMONI SANCO DEO FIDIO SACRVM, i. e. sacred to the god *Semo Sancus*, the Sabine Hercules;—which makes it probable that Justin may have been misled.—The history of Simon is full of legend and fable. He is said to have studied at Alexandria, and to have originally been, with the heresiarch Dositheus, a disciple of John the Baptist. Of Dositheus he became first the disciple, and then the successor. Origen makes Dositheus also a Samaritan. His own especial followers (Simoniani) had dwindled so much in the time of Origen, that he says there were at that day hardly thirty in the world. There are reports also of subsequent controversies between Simon Magus and Peter, of which the scene is laid at Cæsarea. According to some, he met with his death at Rome, having, during an encounter with Peter, raised himself into the air by the aid of evil spirits, and being precipitated thence at the prayer of Peter and Paul. I saw in the church of S. Francesca Romana, in the forum, a stone with two dents in it, and this inscription: "On this stone rested the knees of S. Peter, when the dæmons carried Simon Magus through the air."—The fathers generally regard him as the founder of Gnosticism: this may be in some sense true: but, from the very little authentic information we possess, it is impossible to ascertain how far he was identified with their tenets. Origen distinctly denies that his followers were Christians in any sense. **using sorcery**] viz. by exercising magic arts, such as then were very common in the East and found wide acceptance; impostors taking advantage of the very general expectation of a Deliverer at this time, to set themselves up by means of such trickeries as 'some great ones.' We have other examples in Elymas (ch. xiii.); Apollonius of Tyana; and somewhat later, Alexander of Abonoteichos: see these latter in Smith's Dictionary of Biography and Mythology. **some great one**] Probably not in such definite terms as his followers later are represented by Jerome as putting into his mouth: "I am the Word of God . . . I am the Paraclete, I am Almighty, I am all that is in God." **10. the great power of God**] Literally, according to the best MS. authorities, **the power of God**

they had regard, because that of long time [t] *he had bewitched them with sorceries.* 12 But when they believed
k ch. i. 3. Philip preaching [u *the things*] [k] concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. 13 [x] *Then Simon himself believed also:* and when he was baptized, he continued with Philip, and wondered, beholding the [y] *miracles and signs* which were done. 14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of

[t] *render,* they had been bewitched by his sorceries.
[u] *omit.* [x] *render,* And Simon himself also believed.
[y] *render,* signs and great miracles.

which is called great. Neander and Meyer think that they must have referred to the Word, the creating and governing manifestation of God, so much spoken of in the Alexandrine philosophy, and must have regarded Simon as an incarnation of the *Word;* so that their erroneous belief would form some preparation for the great truth of an incarnate Messiah, preached by Philip. But to this De Wette well replies, that we can hardly suppose the Alexandrine philosophy to have been so familiar to the mass of the people; and refers the expression to their popular belief of a *great angel,* who might, as the angels were called by the Samaritans *the powers of God,* be designated by these remarkable words. 11.] The rendering "*he had bewitched them*" is grammatically wrong. The word rendered "*bewitched*" (which is perhaps the best translation here) is "*amazed*" in Matt. xii. 23,—"*astonished*" in Mark v. 42, Luke xxiv. 22 &c.

13.] "Simon saw his followers dropping off, and was himself astounded at the miracles wrought by Philip: he therefore thought it best himself also to acknowledge this superior power. He attached himself to Philip, and was baptized like the rest: but we are not, as the sequel shews, to understand that the preaching of the Gospel had made any impression on his heart, but that he accounted for what he saw in his own fashion. He was convinced, from the works which Philip did, that he was *in league with some powerful spirit:* he viewed baptism as the initiation into communion with that spirit, and expected that he should be able to make use of the higher power thus gained for his own purposes, and unite this new magical power to his own. All were baptized who professed belief in Jesus as the Messiah: there was therefore no reason for rejecting Simon, considering besides, that from the nature of the case he would for the time have given up his magical practices." Neander. "It is plain," says Calvin, "from this example of Simon, that the grace which is figured in Baptism is not conferred on all indifferently. It is a dogma of the Papists, that unless a man place the bar of mortal sin in the way, all receive, with the outward sign, the verity and effect of the Sacraments. Thus they attribute a magical force to the Sacraments, making them profitable without faith: But it is for us to know, that we are offered by God in the Sacraments whatever the promises annexed to them contain, and this in no empty words merely, provided we are led by faith to Christ, and seek from Him what the Sacraments promise. For though the reception of Baptism was of no profit to him, as the matter stood, yet if his conversion had followed afterwards, as some think it did, in that case its profit was not extinguished nor abolished. For it often happens that it is a long time before the Spirit of God works, and causes the Sacraments to begin to prove their efficacy."

14—25.] MISSION OF PETER AND JOHN TO SAMARIA. A question arises on this procedure of the Apostles:—whether it was as a matter of course, that the newly baptized should, by the laying on of hands subsequently, receive the Holy Ghost,—or whether there was in the case of these Samaritans any thing peculiar, which caused the Apostles to go down to them and perform this act. (1) The only analogous case is ch. xix. 5, 6: in using which we must observe that there it is distinctly asserted that the *miraculous* gifts of the Spirit followed the laying on of Paul's hands; and that by the expression "*when Simon saw*" in ver. 18, which must be taken literally, the same is implied here. And

God, they sent unto them Peter and John: 15 who, when

on this point the remarks of Calvin are too important to be omitted: "Here a question arises. He says that they were *only baptized* in the name of the Lord Jesus, and consequently were not yet partakers of the Spirit. But either Baptism has no virtue and grace at all; or it has whatever efficacy it possesses from the Holy Spirit. In Baptism we are washed from sins: but Paul shews that this washing is the work of the Holy Ghost (Tit. iii. 5). The water of Baptism is the symbol of Christ's blood: but Peter says that it is the Spirit by whom we are washed in the blood of Christ. In Baptism our old man is crucified that we may be raised into newness of life (Rom. vi. 6): whence is all this but by sanctification of the Spirit? So that Baptism will have nothing left, if it be dissociated from the Spirit. Therefore it must not be denied, that the Samaritans, who had duly put on Christ in Baptism, had been also invested with the Spirit (Gal. iii. 27). And indeed Luke here speaks, not of the ordinary grace of the Spirit by which God regenerates us as sons to Himself, but of those special gifts with which it was the Lord's will to endow some persons in the beginning of the Gospel for the furnishing of the Kingdom of Christ." And a little after: "The Papists, in their wish to extol their fictitious Confirmation, do not hesitate to go even so far as to utter this sacrilegious diction, that those are only half Christians, on whom hands have not yet been laid. It is intolerable that they should have fixed on the Church as a perpetual law, what was a mere temporal symbol . . . for even they themselves are obliged to confess, that the Church was only for a time adorned with those gifts. Whence it follows that the imposition of hands which the Apostles here performed, came to an end when its effect ceased." The English church, in retaining the rite of Confirmation, *has not grounded it on any institution by the Apostles*, but merely declared the laying on of hands on the candidates, to certify them (by this sign) of God's favour and goodness towards them, to be '*after the example* of the holy Apostles.' Nor is there any trace in the office, of the *conferring of the Holy Ghost* by confirmation;—but a distinct recognition of the *former reception* of the Holy Spirit (at Baptism), and a prayer for the increase of His influence, proportioned to the maturer life now opening on the newly confirmed. (2) If then we have here *no institution of a perpetual ordinance*, something peculiar to the case before us must have prompted this journey. And here again we have a question: Was that moving cause in the Samaritans, or in Philip? I believe the true answer to the question will be found by combining both. Our Lord's command (ch. i. 8) had removed all doubt as to Samaria being a legitimate field for preaching, and Samaritan converts being admissible. (So also with regard to Gentile converts,—see ch. x., notes: but, as the church at this time believed, they must be *circumcised*, which the Samaritans already were,—and *keep the law*, which after their manner the Samaritans did.) The sudden appearance, however, of a body of baptized believers in Samaria, by the agency of one who was *not one of the Apostles*,—while it would excite in them every feeling of thankfulness and joy, would require their presence and power, as Apostles, to perform their especial part as the divinely appointed Founders of the Church. Add to this, that the Samaritans appear to have been credulous, and easily moved to attach themselves to individuals, whether it were Simon, or Philip; which might make the Apostles desirous to be present in person, and examine, and strengthen their faith. Another reason may have been not without its influence; the Jewish church at Jerusalem would naturally for the most part be alienated in mind from this new body of believers. The hatred between Jews and Samaritans was excessive and unrelenting. It would therefore be in the highest degree important that it should be shewn to the church at Jerusalem, that these Samaritans, by the agency of the same Apostles, were partakers of the same visibly testified gifts of the one Spirit. The use of this argument, which was afterwards applied by Peter in the case of the Gentiles, unexpected even by himself, ch. xi. 17,—was probably no small part of the purpose of this journey to Samaria.

14. Peter and John] Perhaps *two*, in accordance with their having been sent out *two and two* on their first missionary journey (Mark vi. 7): so Paul and Barnabas afterwards (ch. xiii. 2): and the same principle seems to have been adhered to even when these last separated: Paul chose Silas, Barnabas took Mark.—PETER,—because to him belonged, in this early part of the gospel, in a remarkable manner, the first establishing of the church; it was the fulfilment of the promise "*upon this rock I will build my church.*" It was he who had (in common with all the Apostles, it is true, but in this early period more

they were come down, prayed for them, [l] that they might receive the Holy Ghost: [16] for [m] as yet he was fallen upon none of them: only [n] they [z] *were* baptized [a] in [o] the name of the Lord Jesus. [17] Then [p] laid they their hands on them, and they received the Holy Ghost. [18] [b] *And* when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, [19] saying, Give me also this power, that on whomsoever I lay [c] *hands*, he may receive the Holy Ghost. [20] But Peter said unto him, Thy money perish with thee, because [q] thou [d] *hast thought that* [r] *the gift of God may be purchased* with money. [21] Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. [22] Repent therefore of this thy wickedness, and

l ch. ii. 38.
m ch. xix. 2.
n Matt. xxviii. 19. ch. ii. 38.
o ch. x. 48: xix. 5.
p ch. vi. 6: xix. 6. Heb. vi. 2.
q Matt. x. 8. see 2 Kings v. 16.
r ch. ii. 38: x. 45: xi. 17.

[z] *render*, had been.
[a] *literally*, into.
[b] *render*, But.
[c] *render*, my hands.
[d] *render*, thoughtest to acquire the gift of God.

especially committed to him) the keys of the kingdom of heaven,—who opened the door to the 3000 on the day of Pentecost,—now (as a formal and ratifying act) to the Samaritans,—and in ch. x. to the Gentiles. So far, is plain truth of Scripture history. The monstrous fiction begins, when to Peter is attributed a fixed diocese and successors, and to those successors a delegated power more like that ascribed to Simon Magus than that promised to Peter. —This is the last time that JOHN appears in the Acts. He is only once more mentioned in the New Testament (except in the Revelation), viz. as having been present in Jerusalem at Paul's visit, Gal. ii. 9.

15. prayed for them] So laying on of hands is preceded by prayer, ch. vi. 6; xiii. 3. **18. when Simon saw**] Its effects were therefore *visible* (see above), and consequently the effect of the laying on of the Apostles' hands was not the *inward* but the *outward miraculous* gifts of the Spirit. **he offered them money**] De Wette excellently remarks, 'He regarded the capability of imparting the Holy Spirit, —*rightly*, as *something conferred*, as a *derived power* (see Matt. x. 1), but *wrongly*, as one to be obtained by an *external method*, without an *inward disposition*: and, since in external commerce every thing may be had for gold, *he wanted to buy it*. This is the essence of the sin of *Simony*, which is intimately connected with unbelief in the power and signification of the Spirit, and with materialism.'—Clearly, from the narrative, Simon himself *did not receive the Spirit by the laying on of hands*. His nefarious attempt to treat with the Apostles was *before he himself had been presented to them for this purpose*.* **20.**] The solemn denunciation of Peter, like the declaration of Paul, 1 Cor. vi. 13, has reference to the perishableness of all worldly good, and of those with it, whose chief end is the use of it (see Col. ii. 22). 'Thy gold and thou are equally on the way to corruption:' *thy gold*, as its nature is: *thou with it*, as having no higher life than thy natural corrupt one: as being bound in the *bond of iniquity*. The *expression of the same Peter*, 1 Pet. i. 7, "*gold that perisheth*," is remarkably parallel with this (see too 1 Pet. i. 18). **thou thoughtest**] not '*thou hast thought*,' as A. V. The historic force of the tense is to be kept here: the Apostle uses it as looking forward to the day of his destruction, 'Let thy lot be destruction, and that because thou thoughtest,' &c. **to acquire**, not passive, as A. V., ungrammatically.

21. neither part nor lot] The two words are apparently synonymous: the first being literal, the second figurative, but not without reference perhaps to the *inheritance* of the kingdom of God, the *incorruptible inheritance*, 1 Pet. i. 4. **this matter**] i. e. **the matter now spoken of**,—'to which I now allude.' **thy heart is not right**, —sincere, single-meaning,—**in God's presence**, 'as God sees it:' i. e. 'seen as it really is, by God, is not in earnest in its

pray [e] God, [s] if perhaps the thought of thine heart [f] *may* be forgiven thee. 23 For I perceive that thou art in [t] the gall of bitterness, and in the bond of iniquity. 24 Then answered Simon, and said, [u] Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 [g] *And* they, when they had testified and preached the word of the Lord, [h] *returned* to Jerusalem, and [i] *preached* the gospel in many villages of the Samaritans. 26 [k] *And the* angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, [l] which is desert. 27 And he arose

[s] Dan. iv. 27. 2 Tim. ii. 25.
[t] Heb. xii. 15.
[u] Gen. xx. 7, 17. Exod. viii. 8. Num. xxi. 7. 1 Kings xiii. 6. Job xlii. 8. James v. 16.

[e] *read,* the Lord.
[f] *render,* shall.
[g] *render,* So then.
[h] *read,* were returning . . . . and preaching &c.
[i] *literally,* evangelizing many villages.
[k] *render,* But an.
[l] *literally,* this [way] is desert.

seeking after the gospel, but seeks it with unworthy ends in view.' **22. if perhaps**] The uncertainty refers, not to the doubt whether Simon would repent or not (see below): but as to whether or not his sin may not have come under the awful category of those unpardonable ones specified by our Lord, Matt. xii. 31, to which words this sentence seems to have a tacit reference. Peter does not *pronounce* his sin *to have been such,* but throws in this doubt, to increase the motive to repent, and the earnestness of his repentance. This verse is important, taken in connexion with John xx. 23, as shewing *how completely the Apostles themselves referred the forgiveness of sins to, and left it in, the sovereign power of God, and not to their own delegated power of absolution.*

23.] **For** gives the reason, not why it would be *difficult for forgiveness to take place,* but why *he had such extreme need of repentance and prayer,* as being tied and bound by the chain of sin. **the gall of bitterness**] See Deut. xxix. 18; Lam. iii. 15,—'the gall which is the very seat and essence of bitterness'—**a very gall of bitterness.** The poison of serpents was considered to be seated in their gall: so "*the gall of asps is within him,*" Job xx. 14. **24.**] Simon speaks here much as Pharaoh, Exod. (viii. 28; ix. 28) x. 17, —who yet hardened his heart afterwards. It is observable also that he wishes merely for the *averting of the punishment.* The words, "that none of these things which ye have spoken come upon me," seem remarkably to set forth the mere terror of the carnal man, without any idea of the me becoming *another man* in thoughts and aims.

25—40.] CONVERSION OF THE ÆTHIOPIAN EUNUCH BY PHILIP'S TEACHING.

25.] **So then** indicates (*see note on ver.* 4) that the paragraph should begin here, not at ver. 26 as commonly. **villages of the Samaritans**] It is interesting to recall Luke ix. 52, where on their entering into a *village of the Samaritans, the same John* wishes to call down fire from heaven, and consume them. The gradual sowing of the seed further and further from Jerusalem is advancing: not only is this eunuch to carry it to a far distant land, but Philip is sent to a desert road, away from town or village, to seek him. The imperfect tenses, "*were returning &c.,*" are significant. They were on their way back to Jerusalem, and were evangelizing the Samaritan villages, when the angel spake to Philip. **26.**] An angel, *visibly appearing:* not in a dream,—which is not, as some suppose, implied by the command to *arise.* The ministration of angels introduces and brings about several occurrences in the beginning of the church, see ch. v. 19; x. 3; xii. 7 (xxvii. 23). The appearance seems to have taken place in Samaria, after the departure of Peter and John. He would reach the place appointed by a shorter way than through Jerusalem: he would probably follow the high road (of the itineraries, see map in Conybeare and Howson's St. Paul) as far as Gophna, and thence strike across the country south-westward to join, at some point to which he would be guided, the road leading from Jerusalem to Gaza. GAZA] The south-

x Zeph. iii. 10. and went: and, behold, x a man of Ethiopia, an eunuch of great authority under Candacé queen of the Ethiopians,
y John xii. 20. who had the charge of all her treasure, and y had come to Jerusalem for to worship, 28 was returning, and sitting in his chariot read Esaias the prophet. 29 m *Then* the Spirit said unto Philip, Go near, and join thyself to this chariot.

m *render*, And.

ernmost city of Canaan (Gen. x. 19), in the portion of Judah (Josh. xv. 47), but soon taken from that tribe by the Philistines, and always spoken of as a Philistian city (1 Sam. vi. 17; 2 Kings xviii. 8; Amos i. 6—8; Zeph. iii. 4; Zech. ix. 5). In Jer. xlvii. 1, we have 'before Pharaoh (Necho?) smote Gaza,'—implying that at one time it was under Egypt. Alexander the Great took it after a siege of five months, but did not destroy it, for we find it a strong place in the subsequent Syrian wars, see 1 Macc. ix. 52; xi. 61 f.; xiii. 43; xiv. 7; xv. 28; xvi. 1.—It was destroyed by the Jewish king Alexander Jannæus (96 A.C.), after a siege of a year, but rebuilt again by the Roman general Gabinius,—afterwards given by Augustus to Herod, and finally after his death attached to the province of Syria. Mela, in the time of Claudius, calls it 'a vast city, and strongly fortified,' with which agree Eusebius and Jerome. At present it is a large town by the same name, with from 15,000 to 16,000 inhabitants. The above chronological notices shew that it cannot have been "*desert*" at this time: see below. **this is desert**] The words, I believe, of the *angel*, not of St. Luke. There appear to have been two (if not more) ways from Jerusalem to Gaza. But Robinson found, besides, an ancient road leading *direct* from Jerusalem to Gaza, through the *Wadi Musurr*, and over the Beit Jibrin, which certainly *at present* is "*desert*," without towns or villages. Thus the words will refer to *the way*: and denote, **the way of which I speak to thee is desert.** See in my Greek Test. further proofs of the inapplicability of the epithet "*desert*" to Gaza. 27. **an eunuch**] The very general use of eunuchs in the East for filling offices of confidence, and the fact that this man was minister to a female sovereign, makes it probable that he was literally an eunuch. If not so, the word would hardly have been expressed. No difficulty arises from Deut. xxiii. 1, for no inference can be drawn from the history further than that he may have been a proselyte of the gate, in whose case the prohibition would not apply.—Nay, the whole occurrence seems to have had one design, connected with this fact. The walls of partition were one after another being thrown down: the Samaritans were already in full possession of the Gospel: it was next to be shewn that none of those physical incapacities which excluded from the congregation of the Lord under the old covenant, formed any bar to Christian baptism and the inheritance among believers; and thus the way gradually to be paved for the great and as yet incomprehensible truth of Gal. iii. 28.

Candace (pronounced Candăcé, not Candăcé)] As *Pharaoh* among the Egyptians was the customary name of kings, so Candăcé of the queens among the Æthiopians in upper Egypt, who dwelt in the island of Meroe, where Pliny relates that a queen reigned named Candace, and adds, "which name has now for many years passed from one queen to another." **had come to Jerusalem for to worship . . .**] This did not only Jews and proselytes, but also those pious Gentiles who adhered to Judaism,—the proselytes of the gate, see John xii. 20. Eusebius, taking for granted that this eunuch was a Gentile, calls him "the firstfruits of the Gentiles throughout the world." There were (see below, ch. xi. 21) cases of Gentile conversion before that of Cornelius; and the stress of the narrative in ch. x. consists in the miscellaneous admission of all the Gentile company of Cornelius, and their official reception into the church by that Apostle to whom was especially given the power. We may remark, that if even the plain revelation by which the reception of Cornelius and his company was commanded failed finally to convince Peter, so that long after this he vacillated (Gal. ii. 11, 12), it is no argument for the eunuch not being a Gentile, that his conversion and baptism did not remove the prejudices of the Jewish Christians. 28. **read Esaias**] aloud, see next ver. Schöttgen quotes from the Rabbis: "He who journeyeth and hath no companion, let him study the Law."—He probably read in the LXX, the use of which was almost universal in Egypt. 29.] This is the first mention of that *inner prompting* of the Spirit, referred to again,

30 And Philip ran thither to him, and heard him [n] *read* the prophet Esaias, and said, [o] *Understandest* thou what thou readest? 31 And he said, [p] How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. 32 The place of the scripture which he read was this, [z] He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so [q] opened he not his mouth: 33 in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? 35 Then Philip opened his mouth, [a] and began at the same scripture, and preached unto him Jesus. 36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; [b] what doth hinder me to be baptized? [37 [r] *And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of*

z Isa. liii. 7, 8.

a Luke xxiv. 27. ch. xviii. 28.

b ch. x. 47.

[n] *render*, reading. [o] *render*, Yea, but understandest.
[p] *literally*, For how can I . . [q] *render*, openeth.
[r] *omit, with* all *our most ancient authorities.*

probably ch. xiii. 2, but certainly ch. x. 19; xvi. 6, 7. Chrysostom understands the words of *the appearance of an angel*, but the text hardly allows it. **30.**] **Yea, but . . . .**: i. e. "It is well, thou art well employed: but . . . .?" The form of the question assumes, modestly, that he *did not* understand what he was reading.

31.] **For** (see margin) gives the reason of the negative which is understood. The answer expresses at once humility and docility. **32.**] Perhaps it is best to render, **The contents of the** (passage of) **Scripture which he was reading were as follows.** **33.**] This stands in the Hebrew 'He was taken away by distress and judgment' (so in the margin of the A. V.): i. e. as Lowth, 'by an oppressive judgment.'

his generation] i. e. **the age in which he shall live**—'the wickedness of his contemporaries.' The fathers, and Bede and some modern Commentators, explain '*His generation*' of His eternal Sonship and His miraculous Incarnation. But the Hebrew does not seem to bear this out.

34. answered] *to the passage of Scripture*, considered as the question proposed: not, to the question in ver. 30. We can hardly suppose any immediate reference in the words **some other man**, to Christ. **36. a certain water**] Traditions about the situation of this spring are found in some ancient notes to Jerome. It is said to be near a place named Bethsur. Eusebius states it to be twenty miles south of Jerusalem in the direction of Hebron: and so it is set down in the ancient itineraries. Pocock found there a fountain built over, and a village called Betur on the left. Fabri describes the fountain as the head of a considerable brook, and found near it the ruins of a Christian church. There is no improbability in the tradition, except that, even supposing a way going across from Hebron straight to Gaza to be called *desert*, this would not be on that portion of it, but on the high road. **what doth hinder me to be baptized?**] There is no reason for supposing Philip to have preached to him the necessity of baptism: his own acquaintance with Jewish practices, and perhaps his knowledge of the progress of the new faith in Jerusalem, would account for the proposition. **37.**] The authorities against this verse are too strong to permit its insertion. It appears to have been one of those remarkable additions to the text of the Acts, common

God.] 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, [c] the Spirit of the Lord caught away Philip, [s] *that* the eunuch saw him no more: [t] *and* he went on his way rejoicing. 40 But Philip was found at Azotus: and passing through he [u] *preached in* all the cities, till he came to Cæsarea.

c 1 Kings xviii. 12. 2 Kings ii. 16. Ezek. iii. 12, 14.

IX. 1 And [a] Saul, yet breathing [x *out*] threatenings and slaughter against the disciples of the Lord, went unto the high priest, 2 and desired of him letters to Damascus

a ch. viii. 3. Gal. i. 13. 1 Tim. i. 13.

[s] *render*, and. [t] *render*, for.
[u] *literally*, evangelized. [x] *omit: see note.*

in some of even our earliest MSS., few of which, however, have found their way into the revised text. This insertion is found as early as Irenæus (Century II.), who quotes it. It appears to have been made to suit the formularies of the baptismal liturgies, it being considered strange that the eunuch should have been baptized without some such confession. **38. he** (viz. the eunuch) **commanded**] Some of our MSS., whose text apparently Jerome followed, read here, '*the Spirit fell on the eunuch, and an angel of the Lord caught away Philip.*' This is curious, and has probably arisen from a desire to conform the results of the eunuch's baptism to the usual method of the divine procedure, and the snatching away of Philip to his commission, ver. 26. But the Spirit did not fall on the Samaritans after baptism by Philip.—The text clearly relates a supernatural disappearance of Philip: compare 2 Kings ii. 16; no interpretation of his being suddenly hurried away by the prompting of the Spirit, will satisfy the analogy of the above-cited passage, and of (see below) a parallel one in St. Luke's own Gospel. **39. saw him no more**] Not 'never saw him from that day,' though (see below) that meaning may be indirectly included:—but as in Luke xxiv. 31, "*He vanished from their sight,*" and as in the strictly parallel words of 2 Kings ii. 12, "*he saw him no more,*"—after the going up of Elijah. These last words in my view decide the question, that the departure of Philip was miraculous. **for he went on his way**] This refers to *what follows*:—Philip was found at Azotus: if the eunuch had gone *that way*, he might have met with him again: but he did not, for he went from the fountain *on his own way*, which did not lead through Azotus. There has been some strange inadvertence in this verse on the part of the translators of the A. V. The Greek has plainly, **and the eunuch saw him no more, for he went on his way rejoicing**: and there is no variety of reading. **40.**] The term "*was found*" again appears to refer to 4 Kings ii. ver. 17.—**Azotus** or **Ashdod** (Josh. xiii. 3; 1 Sam. v. 5 al.) was one of the five principal cities of the Philistines, never, though nominally in Judah, thoroughly subjugated by the Jews:—it was taken by Tartan the Assyrian general (Isa. xx. 1),—again by Psammetichus, Jer. xxv. 20,—again by Judas Maccabæus (1 Macc. v. 68) and Jonathan (1 Macc. x. 84), and by the latter destroyed;—rebuilt by Gabinius, and belonged to the kingdom of Herod, who left it in his will to his sister Salome. At present, it is a small village, retaining the name Esdud, but there are no remains. **all the cities**] viz. Ekron, Jamnia, Joppa, Apollonia, on the direct road: or, if he deviated somewhat for the purpose, Lydda also (which seems implied ch. ix. 32). **Cæsarea**] See note, ch. x. 1.

Chap. IX. 1—30.] **Conversion of Saul.** **1.**] The narrative is taken up from ch. viii. 3, but probably with some interval, sufficient perhaps to cover the events of ch. viii. We should perhaps hardly render the original word here, as the A. V., "breathing *out*," — but **breathing**; his 'spirit,' inhaled or exhaled, being **threatenings and slaughter.** **the high priest**] See table in Introduction to Acts;—it would be Theophilus,—brother and successor to Jonathan, who succeeded Caiaphas. **2. letters**] of authorization: written by the high priest (in this case, but not always, president of the Sanhedrim) in the name of *the whole estate of*

to the synagogues, that if he found any of [b] y *this* way, whether they were men or women, he might bring them bound unto Jerusalem. [3] And [c] as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: [4] and he fell to the earth, and heard a voice saying unto him, Saul, Saul, [d] why persecutest thou me? [5] And he said, Who art thou, Lord?

[b] see ch. xix. 9, 23.

[c] ch. xxii. 6: xxvi. 12. 1 Cor. xv. 8.

[d] Matt. xxv. 40.

y *render*, the.

the elders, ch. xxii. 5. **to Damascus**] DAMASCUS is probably the oldest existing city in the world. We read of it in Abraham's time (Gen. xiv. 15; xv. 2): then no more till David subdued it (2 Sam. viii. 6): it became independent again under Solomon (1 Kings xi. 24 ff.), and from that time was the residence of the kings of Syria (1 Kings xv. 18; xx. 1 ff.), who were long at war with Israel and Judah, and at last were permitted to prevail considerably over Israel (2 Kings x. 32; Amos i. 3, 4) and to exact tribute from Judah (2 Kings xii. 17, 18, see also 2 Kings xiii. 3, 22, 25). Damascus was recovered to Israel by Jeroboam II. (about 825 A.C. 2 Kings xiv. 28). Not long after we find Rezin, king of Syria, in league with Pekah, king of Israel, against Ahaz (2 Kings xv. 37). Ahaz invited to his assistance Tiglath-pileser, king of Assyria, who took Damascus and slew Rezin, and led the people captive (2 Kings xvi. 5—9; Isa. viii. 4). From this time we find it subject to Assyria (Isa. ix. 11; x. 9; xvii. 1), then to Babylon (2 Kings xxiv. 2; Jer. xxxv. 11),—Persia, the Syrian Seleucidæ (1 Macc. xi. 62; xii. 32),—and from the time of Pompey (64 A.C.), to the Romans, and attached to the province of Syria. Many Jews were settled there, and the majority of the wives of the citizens were proselytes. — On its subjection to Aretas, see below, ver. 24, note. It was later the residence of the Ommiad Caliphs, and the metropolis of the Mahommedan world. At present it is a large city, with 250,000 inhabitants, nearly 70,000 of whom are Christians.—It is situated most beautifully, in a large and well-watered plain, on the river Chrysorrhoas (Barrada), which divides into many streams (see 2 Kings v. 12), and fertilizes the plain:—and is bounded on all sides by the desert. See a vivid description of Damascus in Conybeare and Howson's Life of St. Paul, vol. i. pp. 104—108. **to the synagogues**] i. e. to the *presidents* of the synagogues, who would acknowledge the orders of the Sanhedrim, and could, under the authority of the Ethnarch, carry them out. **of the way**] Not 'of *this* way,' A. V., which rendering should be kept for the places where the pronoun is *expressed*, as ch. xxii. 4,—but **of the way**, viz. of 'salvation,' ch. xvi. 17, or 'of the Lord,' ch. xviii. 25. The expression 'THE WAY' had evidently become a well-known one among Christians (see in this edition ch. xix. 9, 23; xxii. 4; xxiv. 14, 22); and it only was necessary to prefix the pronoun when *strangers* were addressed.—The special journey to Damascus presupposes the existence of Christians there, and in some numbers. This would be accounted for by the return of many who may have been converted at the Pentecostal effusion of the Spirit, and perhaps also by some of the fugitives from the persecution having settled there. This latter is rendered probable by Ananias's words, "*I have heard* **from many** *of this man*," ver. 13. **3.**] The journey from Jerusalem was probably made on the Roman road, i. e. that of the Itineraries, by Neapolis (Sichem) and Scythopolis, crossing the Jordan, south of the lake Tiberias,—Gadara, and so to Damascus. Or he might have joined,—either the Petra road, by Jericho and Heshbon, and so by Botsrah to Damascus,—or the Egyptian caravan-track, which passes to the north of the lake of Tiberias, and near Cæsarea Philippi. In either case the journey would occupy from five to six days, the distance being 130 to 150 miles. **there shined round about him . . .**] It was (ch. xxii. 6) *about noonday*; and from ch. xxvi. 13, the light was *above the brightness of the sun*. These details at once cut away all ground from the absurd rationalistic attempt to explain away the appearance as having been *lightning*. Unquestionably, the inference is, that it was a bright noon, and the full splendour of the Oriental sun was shining.—His companions saw the light, and were also cast to the ground; ch. xxvi. 13, 14; xxii. 9: see below on ver. 7. **4. a voice saying unto him**] *in the Hebrew language*, ch. xxvi. 14. **why persecutest thou me?**] A remarkable illustration of Matt. xxv. 45. No stress should be laid on **me**; but the very

And [z] *the Lord* said, I am Jesus whom thou persecutest[a]: *it is hard for thee to kick against the pricks.* e Luke iii. 10. ch. ii. 37: xvi. 30. [6] *And he trembling and astonished said, Lord,* [c] *what wilt thou have me to do? And the Lord said unto him*]. [b] *Arise,* and go into the city, and it shall be told thee what thou must do. [7] And f the men which journeyed with him stood speechless, hearing [c] *a* voice, but seeing no man. f Dan. x. 7. see ch. xxii. 9: xxvi. 13. [8] And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. [9] And he was three days without sight, and neither did eat nor drink. [10] And

[z] *read,* he.

[a] *omit, with all our Greek MSS. It has been inserted here from ch.* xxvi. 14 *and* xxii. 10.

[b] *read,* But arise.

[c] *render,* the.

lack of emphasis, assuming the awful fact, gives more solemnity to the question.

5.] That Saul *saw,* as well as heard, Him who spoke with him, is certain from Ananias's speech, ver. 17, and ch. xxii. 14,—that of Barnabas, ver. 27,—from ch. xxvi. 16 ("*I* [have] *appeared unto thee*"), and from the references by Paul himself to his having seen the Lord, 1 Cor. ix. 1; xv. 8. These last I unhesitatingly refer to this occasion, and not to any subsequent one, when he saw the Lord *in a trance,* ch. xxii. 17. Such appearances could hardly form the subject of the testimony of an eye-witness which should rank with that of the other apostles: this, on the contrary, was no *trance,* but the *real bodily appearance of the risen Jesus;* so that it might be adduced as the ground of testimony to His Resurrection.—On the words excluded from our text, as having been interpolated from ch. xxvi. 14, and xxii. 10, see note at xxvi. 14. It is natural that the account of the *historian* should be less precise than that of the *person concerned, relating his own history.* In ch. xxvi. 15—18, very much more is related to have been said by the Lord: but perhaps he there, as he omits the subsequent particulars, includes the revelations made to him during the three days, and in the message of Ananias.

7.] In ch. xxii. 9, we read, "*They that were with me saw indeed the light, and were afraid: but they heard not the voice of him that spake to me.*" Two accounts seemingly (and certainly, in the *letter*) discrepant; but exceedingly instructive when their *spirit* is compared,—the *fact* being this: that the companions of Saul saw and were struck to the ground by the light, but saw *no person*:—that they stood (I should acknowledge the discrepancy here, and recognize the more accurate detail of ch. xxvi. 14, that they *fell to the ground*) mute, hearing the sound of the voice, but not the words spoken and their meaning. Compare John xii. 29, note. Two classes of readers only will stumble at this difference of the forms of narration; those who from enmity to the faith are striving to create or magnify discrepancies,—and those who, by the suicidal theory of verbal inspiration, are effectually doing the work of the former. The devout and intelligent student of Scripture will see in such examples a convincing proof of the simple truth of the narrative,—the absence of all endeavour to pare away apparent inconsistencies or revise them into conformity,—the *bonâ fide* work of holy truthful men, bearing each his testimony to things seen and heard under the guidance, not of the spirit of bondage, but of that Spirit of whom it is said, "*where the Spirit of the Lord is, there is liberty.*"—I should not too hastily determine that this account *has not come from Saul himself,* on account of the above differences: they are no more than might arise in narrations at different times by the same person.

8.] **When his eyes were opened** (it would seem that he had closed them on the first disappearance of the vision), **he saw no one.** He explains it, ch. xxii. 11, "*when I could not see for the glory of that light.*" He had seen, what those with him had not seen, the glorious Person of the Lord Jesus. See below on ver. 18.

9. **he neither did eat nor drink**] There is no occasion to soften these words; the

there was a certain disciple at Damascus, [g] named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. [11] And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, [h] of Tarsus: for, behold, he prayeth, [12] and hath seen [[d] in a vision] a man named Ananias coming in, and putting his hand on him, that he might receive his sight. [13] Then Ananias answered, Lord, I have heard [e] *by* many of this man, [i] how much evil he hath done to thy saints at Jerusalem: [14] and here he hath authority from the chief priests to bind all [k] that call on thy name. [15] But the

[g] ch. xxii. 12.

[h] ch. xxi. 39: xxii. 3.

[i] ver. 1.

[k] ver. 21. ch. vii. 59: xxii. 16. 1 Cor. i. 2. 2 Tim. ii. 22.

[d] *omitted by some ancient authorities.* [e] *render,* from.

effect produced on him by the *heavenly vision* (ch. xxvi. 19), aided by his own deeply penitent and remorseful state of mind, rendered him indifferent to all sustenance whatever. **10.**] Paul adds, ch. xxii. 12, with particularity, as defending himself before the *Jews*, that Ananias was "*a devout man according to the law, having a good report of all the Jews which dwelt there:*" saying nothing of the command received by him, *nor that he was a disciple.* In ch. xxvi., speaking before the Roman governor, *he does not mention him.* —Mr. Howson remarks on the close analogy between the divine procedure by visions here, and in ch. x. Here, Ananias is prepared for his work, and Saul for the reception of him as a messenger, each by a vision: and similarly Peter and Cornelius in ch. x. I may add, that in ch. viii., where the preparation of heart was already found in the eunuch, *Philip only* was supernaturally prepared for the interview.

11.] "We are allowed to bear in mind that the thoroughfares of Eastern cities do not change, and to believe that the 'straight street,' which still extends through Damascus in long perspective from the eastern gate, is the street where Ananias spoke to Saul." (Conybeare and Howson, p. 115.)

the house of Judas] The houses of Ananias and Judas are still shewn to travellers. Doubtless they (or at least the former) would long be remembered and pointed out by Christians; but, in the long degradation of Christianity in the East, most of such identities must have been lost; and imposture is so easy, that it is hardly possible to cherish the thought that the spots now pointed out can be the true ones. And so of all cases, where we have not unalterable or unaltered data to go on. Still, true as this is, we have sometimes proofs and illustrations unexpectedly appearing, as research goes on, which identify as authentic, sites long pointed out by tradition. So that our way seems to be, to seek for all such elucidations, and meantime to suspend our judgment: but never to lose sight of, nor to treat contemptuously at first sight, a local belief. **of Tarsus**] The first place where he is so specified.—TARSUS was the capital of the province of Cilicia, a large and populous city in a fruitful plain on the river Cydnus, which flowed through the midst of it, with a swift stream of remarkably cold water. Strabo speaks most highly of its eminence in schools of philosophy; and says that they excelled those even of Athens and Alexandria. He enumerates many learned men who had sprung from it. It was a "*free city*," i. e. one which, though under Rome, lived under its own laws and chose its own magistrates. This *freedom* was granted to it by Antony: and much later we find it a Roman *colony*. It is now a town with about 20,000 inhabitants, and is described as being a den of poverty, filth, and ruins. There are many remains of the old town.

behold, he prayeth] This word would set before Ananias, more powerfully than any other, the state of Saul.

12. a man named Ananias] A man, whose name in the same vision he knew to be Ananias. The sight of the man and the knowledge of his name were both granted him in his vision. **13. thy saints**] This is the first time that this afterwards well-known appellation occurs as applied to the believers in Christ. **14.**] It could hardly fail to have been notified to the Christians at Damascus by their brethren at Jerusalem, that Saul was on his

Lord said unto him, Go thy way: [1] for [f] *he* is [g] a chosen vessel unto me, to bear my name before [h] *the* [m] *Gentiles*, [n] and kings, and the children of Israel: [16] for [o] I will shew him how great things he must suffer for my name's sake. [17] [p] And Ananias went his way, and entered into the house: and [q] putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and [r] be filled with the Holy Ghost. [18] And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. [19] And when he had received meat, he was strengthened. [s] [i] *Then was Saul* certain days with the disciples which were at Damascus. [20] And straightway he preached [k] *Christ* in the synagogues, [t] that he is the Son

1 ch. xiii. 2: xxii. 21: xxvi. 17. Rom. i. 1. 1 Cor. xv. 10. Gal. i. 15. Eph. iii 7, 8. 1 Tim. ii. 7. 2 Tim. i. 11.
m Rom. i. 5: xi. 13. Gal. ii. 7, 8.
n ch. xxv. 22, 23: xxvi. 1, &c.
o ch. xx. 23: xxi. 11. 2 Cor. xi. 23.
p ch. xxii. 12, 13.
q ch. viii. 17.
r ch. ii. 4: iv. 31: viii. 17: xiii. 52.
s ch. xxvi. 20.
t ch. viii. 37.

[f] *render*, this man.
[g] *literally*, a vessel of choice, *or*, of election.
[h] *render*, nations.
[i] *read and render*, And he was.
[k] *read*, Jesus.

way to persecute them. **15. a vessel of choice**] i. e. a chosen vessel: as we say, 'the man of his choice.' St. Paul often uses this word *vessel* in a similar meaning, see 2 Cor. iv. 7; 1 Thess. iv. 4; 2 Tim. ii. 21; and especially Rom. ix. 22, 23, &c., where it is used in illustrating God's sovereign power in election. **to bear**, perhaps in reference to the metaphor in **vessel**. **nations**] i. e. the Gentiles. This would hardly be understood at the time: it was afterwards on a remarkable occasion repeated to Paul by the Lord in a vision (see ch. xxii. 21), and was regarded by him as the specific command which gave the direction to his ministry, see Gal. ii. 7, 8. **kings**] Agrippa, and probably Nero. **16. I will shew him . . .**] The fulfilment of this is testified by Paul himself, ch. xx. 23, 25: see also xxi. 11.

17. and be filled with the Holy Ghost] I can hardly think that these words imply that the Lord had said to Ananias more than is above related: I would rather view them as a natural inference from what was said in ver. 15.—In ch. xxii. 14, where the command to Ananias is omitted, *his* speech contains much of the reason given in the command here. It is remarkable *again* how Paul, speaking there to an infuriated Jewish mob, gives the words spoken just that form which would best gain him a favourable hearing with them,—for example, "*the God of our fathers*,"—"*to see that Just One*," "*all men*," avoiding as yet the hateful word "*Gentiles*." He there too gives, "*Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord*," as part of the exhortation of Ananias. **18. as it had been scales**] The recovery of sight is plainly related as miraculous, the consequence of the divinely-appointed laying on of the hands of Ananias. And this scaly substance which fell from his eyes was thrown off in the process of the instantaneous healing. **was baptized**] It has been well remarked by Olshausen, that great honour was here placed upon the sacrament of baptism, inasmuch as not even Saul, who had seen the Lord in special revelation and was an elect vessel, was permitted to dispense with this, the Lord's appointed way of admission into His Church.

19. certain days] A few days; of quiet, and becoming acquainted with those as brethren, whom he came to persecute as infidels: but not to learn from them the gospel (for this he did not receive from man, neither was he taught it, Gal. i. 12), nor was the time longer than to admit of **straightway** being used, ver. 20,—and indeed the same word is used of the whole space (including his *preaching* in our vv. 20, 21) preceding the journey to Arabia, in Gal. i. 16. See below. **20. he preached Jesus**] The alteration to "*Christ*" has probably, as Meyer suggests, been made from doctrinal considerations, to fix on "**the Son of God**:" the theological sense,—

of God. 21 But all that heard him were amazed, and said; [u] Is not this he that [l] *destroyed them which called on this name in Jerusalem,* and [m] *came* hither for that intent, that he might bring them bound unto the chief priests? 22 But Saul increased the more in strength, [x] and confounded the Jews which dwelt at Damascus, proving that this is [n] *very* Christ. 23 And after that many days were fulfilled, [y] the Jews took counsel to kill him: 24 [z] but their laying await was known [o] of Saul. And they watched

[u] ch. viii. 3. ver. 1. Gal. i. 13, 23.

[x] ch. xviii. 28.

[y] ch. xxiii. 12: xxv. 3. 2 Cor. xi. 26.

[z] 2 Cor. xi. 32.

[l] *render,* destroyed in Jerusalem them that called on this name.
[m] *render,* had come.
[n] *render,* the.
[o] *better,* to, *or* by.

that Christ is the Son of God—instead of that which it now bears,—that *Jesus is the Son of God,* i. e. that Jesus of Nazareth, *as a matter of fact,* is the Son of God, i. e. the Messiah expected under that appellation. 21.] **had come hither,** implying the abandonment of the purpose.

22.] I regard the expression **Saul increased the more in strength,** as the *only words beneath which can lie concealed the journey to Arabia.* Paul mentions this journey (Gal. i. 17) with no obscure hint that to it was to be assigned the reception by him, in full measure, of the Gospel which he preached. And such a reception would certainly give rise to the great accession of power here recorded. I am the more disposed to allot that journey this place, from the following considerations. The omission of any mention of it here can arise only from one of two causes: (1) whether Paul himself were the source of the narrative, or some other narrator,—*the intentional passing over of it, as belonging more to his personal history* (which it was his express purpose to relate in Gal. i.) *than to that of his ministry:* (2) on the supposition of Paul not having been the source of the narrative,—*the narrator having not been aware of it.* In either case, this expression seems to me one very likely to have been used:—(1) if the omission was *intentional,*—to record a remarkable accession of power to Saul's ministry, without particularizing whence or how it came: (2) if it was *unintentional,*—as a simple record of that which was observed in him, but of which the course was to the narrator unknown. **confounded the Jews which dwelt at Damascus**] Chrysostom strikingly says, "Being learned in their law, he stopped their mouths and suffered them not to speak: they thought that they had got rid of such arguments in getting rid of Stephen, and behold, they found another arguer more powerful than Stephen."

23. **many days**] *In* Damascus, see above on ver. 19. The whole time, from his conversion to his journey to Jerusalem, was three years, Gal. i. 18. **took counsel to kill him**] "The Jews again have recourse to the logic of force. They no longer seek for suborned men, and false accusers and false witnesses." Chrysostom.

24.] In 2 Cor. xi. 32, St. Paul writes, "*In Damascus the governor under Arĕtas the king kept the city of the Damascenes with a garrison, desirous to apprehend me.*" A somewhat difficult chronological question arises respecting the subordination of Damascus to this Arĕtas. The city, under Augustus and Tiberius, was attached to the province of Syria: and we have coins of Damascus of both these emperors, and again of Nero and his successors. But we have none of Caligula and Claudius; and the following circumstances seem to point to a change in the rulership of Damascus at the death of Tiberius. There had been for some time war between Aretas, king of Arabia Nabatæa (whose capital was Petra), and Herod Antipas, on account of the divorce by Herod of Aretas' daughter at the instance of Herodias, and on account of some disputes about their frontiers. A battle was fought, and Herod's army entirely destroyed. On this Antipas, who was a favourite with Tiberius, sent to Rome for help: and Vitellius, the governor of Syria, was commissioned to march against Aretas, and take him, dead or alive. While on his march, he heard at Jerusalem of the death of Tiberius (March 16, A.D. 37), and no longer being able to carry out his intended war, on account of the change of the supreme power from Tiberius to Caligula, abandoned his march, and sent

p *the gates* day and night to kill him. 25 q *Then* the disciples took him by night, and a let him down by the wall in a basket. 26 And b when r *Saul* was come to Jerusalem, he assayed to join himself to the disciples: s *but* they were all afraid of him, and believed not that he was a disciple. 27 c But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, d and how he had preached boldly at Damascus in the name of Jesus. 28 And e he was with them coming in and going out at Jerusalem. 29 And he spake boldly in the name of the Lord [t Jesus], and disputed against the f u *Grecians:*

a so Josh. ii. 15. 1 Sam. xix. 12.
b ch. xxii. 17. Gal. i. 17, 18.
c ch. iv. 36; xiii. 2.
d ver. 20, 22.
e Gal. i. 18.
f ch. vi. 1; xi. 20.

p *read,* even the gates.
q *render,* But.
r *read,* he.
s *render,* And.
t *omitted by many of our ancient authorities.*
u *render,* Grecian Jews.

his army into their winter-quarters, himself returning to Antioch. This change of the supreme power brought about a great change in the situation of Antipas and his enemy. Antipas was soon (A.D. 39) banished to Lyons, and his kingdom given to Agrippa, his foe (Antt. xviii. 7. 2), who had been living in habits of intimacy with the new emperor. It would be natural that Aretas, who had been grossly injured by Antipas, should, by this change of affairs, be received into favour; and the more so, as there was an old grudge between Vitellius and Antipas, of which Josephus says, he concealed his anger until the reign of Caligula, when he followed it up. Now in the year 38 Caligula made several changes in the East, granting Ituræa to Soæmus, Lesser Armenia and parts of Arabia to Cotys, the territory of Cotys to Rhæmetalces,—and to Polemon, the son of Polemon, his father's government. These facts, coupled with that of no Damascene coins of Caligula and Claudius existing (which might be fortuitous, but acquires force when thus combined), make it probable that about this time Damascus, which belonged to the predecessors of Aretas, was granted to Aretas by Caligula. This would at once solve the difficulty. The other suppositions,—that the Ethnarch was only visiting the city (as if he could then have guarded the city to prevent Paul's escape),—or that Aretas had seized Damascus on Vitellius giving up the expedition against him (as if a Roman governor of a province would, while waiting for orders from a new emperor, quietly allow one of its chief cities to be taken from him),—are in the highest degree improbable. 25.] Further particularized by the addition of "*through a window,*" 2 Cor. xi. 33. Such windows in the walls of cities are common in the East: see Josh. ii. 15: and an engraving of part of the present wall of Damascus in Conybeare and Howson's Life of St. Paul, i. p. 124.

in a basket] The word here is the same as in Matt. xv. 37, where see note. 26.] He went to Jerusalem *immediately:* the purpose of this journey was to become acquainted with Peter, Gal. i. 18: a resolution probably taken during the conspiracy of the Jews against him at Damascus, and in furtherance of his announced mission to the Gentiles: that, by conference with the Apostles, his sphere of work might be agreed on. And this purpose his escape enabled him to effect. 27.] It is very probable that Barnabas and Saul may have been personally known to each other in youth. "Cyprus is only a few hours' sail from Cilicia. The schools of Tarsus may naturally have attracted one who, though a Levite, was a Hellenist: and there the friendship may have begun, which lasted through many vicissitudes, till it was rudely interrupted in the dispute at Antioch (ch. xv. 39)." Conybeare and Howson, edn. 2, i. p. 127.

brought him to the apostles] Only to Peter, and James the Lord's brother, Gal. i. 18, 19. Probably there were no other Apostles there at the time: if there were, it is hardly conceivable that Saul should not have seen them. On his second visit, he saw John also (Gal. ii. 9). Perhaps he never saw in the flesh any other of the Apostles after his conversion.

29. **the Grecian Jews**] See ch. vi. 1 and note. This he did, partly, we may infer,

g but they x went about to slay him. 30 Which when the g ver. 23. 2 Cor. xi. 26.
brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 h y *Then had the churches rest* throughout all Judæa h see ch. viii. 1.
and Galilee and Samaria, z *and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost,* z *were multiplied.*

32 And it came to pass, as Peter passed throughout all a [*quarters*], he came down also to the saints which dwelt

x *i. e.* attempted. y *read and render,* So then the church had peace.
z *read and render,* being built up and going onward in the fear of the Lord, and was multiplied by the exhortation of the Holy Spirit.
a *not in the original: perhaps it rather means,* all the believers; *see note.*

to avoid the extreme and violent opposition which he would immediately encounter from the Jews themselves,—but partly also, it may well be believed, because he himself in the synagogues of the Hellenists had opposed Stephen formerly. **30. Which when the brethren knew . . . .**] There was also another reason. He was praying in the temple, and saw the Lord in a vision, who commanded him to depart, for they would not receive his testimony:—and sent him from thence to the Gentiles: see ch. xxii. 17—21 and notes. His stay in Jerusalem at this visit was fifteen days, Gal. i. 18. **to Cæsarea**] From the whole cast of the sentence, and the words **brought him down** and **sent him forth**, we should infer this to be Cæsarea Stratonis (see on ch. x. 1), even if this were not determined by the word *Cæsarea* used absolutely, which always applies to this city, and not to Cæsarea Philippi (which some believe to be meant: see Matt. xvi. 13 and note). From Gal. i. 21, it would appear that Saul about this time *traversed Syria* (on his way to Tarsus?). If so, he probably went by sea to Seleucia, and thence to Antioch. The expression **sent him forth**, looks more like a 'sending off' by sea, than a mere 'sending forward' by land. They sent him **towards**, 'for,' Tarsus. He was not idle there, but certainly preached the Gospel, and in all probability was the founder of the churches alluded to ch. xv. 23 and 41.

31.] FLOURISHING STATE OF THE CHURCH IN PALESTINE AT THIS TIME. Commencement of new section: compare note, ch. xi. 19. The reading **church**, instead of "*churches*," can hardly (as Meyer) be an alteration to suit the idea of *the unity of the church*,—as in that case we should have similar alterations in ch. xv. 41; xvi. 5, where *no variations are found in the chief MSS.* More probably, it has been altered here to conform it to those places. This description probably embraces most of the time since the conversion of Saul. De Wette observes, that the attention of the Jews was, during much of this time, distracted from the Christians, by the attempt of Caligula to set up his image in the temple at Jerusalem, related by Josephus. **being built up**, or *edified*: see Matt. xvi. 18. It probably refers to both external and internal strength and accession of grace. St. Paul commonly uses it of *spiritual* building up: see 1 Cor. viii. 1; x. 23; xiv. 4, 17; 1 Thess. v. 11. **and was multiplied by the exhortation of** (i. e. inspired by) **the Holy Spirit**] This is the only rendering which suits the usage of the words. See on the others which have been given, in my Greek Testament.

32—35.] HEALING OF ÆNĔAS AT LYDDA BY PETER. This and the following miracle form the introduction to the very important portion of Peter's history which follows in ch. x.,—by bringing him and his work before us again.

32. as Peter passed throughout all . . .] These words are aptly introduced by the notice in ver. 31, which shews that Peter's journey was not an escape from persecution, but undertaken at a time of peace, and for the purpose of visiting the churches.—The word **all**, to which no substantive is supplied in the original, may be neuter, 'all parts:' but it is probably masculine, and "all the saints" or "all the brethren" are understood. As I have implied on ver. 31, this journey of Peter's is not necessarily consecutive on the events of vv. 1—30. But an alternative presents itself here; either it took place *before the*

716

at Lydda. 33 And there he found a certain man named Æněas, which had kept his bed eight years, and was sick of the palsy. 34 And Peter said unto him, Æněas,
k ch. iii. 6, 16: iv. 10. k b *Jesus Christ* maketh thee whole: arise, and make thy bed. And he arose immediately. 35 And all that dwelt
l 1 Chron. v. 16. at Lydda and l Saron saw him, and m turned to the Lord.
m ch. xi. 21. 36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this
n 1 Tim. ii. 10. Tit. iii. 8. woman was full n of good works and almsdeeds which she did. 37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid
o ch. i. 13. her in o an upper chamber. 38 And forasmuch as Lydda

b *render here,* Jesus the Christ.

arrival of Saul in Jerusalem, or *after his departure:* for Peter *was there during his visit* (Gal. i. 18). It seems most likely that it was *before his arrival.* For (1) it is St. Luke's manner in this first part of the Acts, where he is carrying on several histories together, to follow the one in hand as far as some resting-point, and then go back and take up another: see ch. viii. 2 thus taken up from ver. 1: ver. 4 going back to the dispersion:—ch. ix. 1 taken up from viii. 3:—xi. 19, from viii. 4 again:—and (2) the journey of Peter to visit the churches which were now resting after the persecution would hardly be delayed so long as three whole years. So that it is most natural to place this section, viz. ch. ix. 32—xi. 18 (for all this is continuous), *before the visit of Saul to Jerusalem,* and during his stay at Damascus or in Arabia. See further on xi. 19.

Lydda] Called *Lod,* Neh. vii. 37.—A large village near Joppa (ver. 38), on the Mediterranean, just one day's journey from Jerusalem. It afterwards became the important town of Diospolis. **33. Æněas**] Whether a believer or not, does not appear; from Peter's visit being to the *saints,* it would seem that he was: but perhaps the indefinite term, **a certain man,** may imply the contrary, as also Peter's words, announcing a free and unexpected gift from One whom he knew not. **35. all that dwelt in L. and S. saw him;—which also** (this is the literal rendering, and is equivalent to **and they**) **turned to the Lord**] A general conversion of the inhabitants to the faith followed. **Saron**] Perhaps not a village, but the celebrated plain of that name [Sharon], extending along the coast from Cæsarea to Joppa, see Isa. xxxiii. 9; xxxv. 2; lxv. 10; Cant. ii. 1; 1 Chron. xxvii. 29. Mariti mentions a village Saren between Lydda and Arsuf (see Josh. xii. 18, marg. A. V.): but more recent travellers do not notice it.

36—43.] RAISING OF TABITHA FROM THE DEAD. **36. at Joppa**] Joppa was a very ancient Philistian city, on the frontier of Dan, but not belonging to that tribe, Josh. xix. 46; on the coast (ch. x. 6), with a celebrated but not very secure harbour: (see 2 Chron. ii. 16; Ezra iii. 7; Jonah i. 3; 1 Macc. xiv. 5; 2 Macc. xii. 3)—situated in a plain (1 Macc. x. 75—77) near Lydda (ver. 38), at the end of the mountain road connecting Jerusalem with the sea. The Maccabean generals, Jonathan and Simon, took it from the Syrians and fortified it (1 Macc. x. 74—76; xiv. 5, 34). Pompey joined it to the province of Syria, but Cæsar restored it to Hyrcanus, and it afterwards formed part of the kingdom of Herod and of Archelaus, after whose deposition it reverted to the province of Syria, to which it belonged at the time of our narrative. It was destroyed by Caius Cestius; but rebuilt, and became a nest of Jewish pirates, in consequence of which Vespasian levelled it with the ground, and built a fort there, which soon became the nucleus of a new town. It is now called Jaffa, and has about 7000 inhabitants, half of whom are Christians. **Tabitha**] This name, in Aramaic, answers to Dorcas, in Greek, signifying a *gazelle.* It appears also in the Rabbinical books as a female name: the gazelle being in the East a favourite type of beauty. See Song of Sol. ii. 9, 17; iv. 5; vii. 3. Lightfoot remarks, that she was probably a Hellenist (i. e. a Grecian Jewess), and thus was known by both

was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. 39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. 40 But Peter [p] put them all forth, and [q] kneeled down, and prayed; and turning him to the body [r] said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. 41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. 42 And it was known throughout all Joppa; [s] and many believed in the Lord. 43 And it came to pass, that he tarried many days in Joppa with one [t] Simon a tanner.

[p] Matt. ix. 25. [q] ch. vii. 60. [r] Mark v. 41. 42. John xi. 43.

[s] John xi. 45: xii. 11.

[t] ch. x. 6.

X. 1 There was a certain man in Cæsarea called Corne-

names. 39. **all the widows**] The widows of the place, for whom she made these garments. **made**] i. e. used to make (i. e. weave): not '*had made*.'

40. **put them all forth**] After the example of his divine Master, see Luke viii. 54. 43. **a tanner**] From the extracts in Wetstein and Schöttgen, it appears that the Jews regarded the occupation of a tanner as a half-unclean one. In this case it would shew, as De Wette observes, that the *stricter* Jewish practices were already disregarded by the Apostle.' It also would shew, in how little honour he and his office were held by the Jews at Cæsarea.

CHAP. X. 1—48.] CONVERSION (BY SPECIAL DIVINE PREARRANGEMENT) AND BAPTISM OF THE GENTILE CORNELIUS AND HIS PARTY. We may remark, that the conversion of the Gentiles was *no new idea* to Jews or Christians, but that it had been universally regarded as to take place *by their reception into Judaism*. Of late, however, since the Ascension, we see the truth that the Gospel was to be a Gospel of the *uncircumcision*, beginning to be recognized by some. Stephen, carrying out the principles of his own apology, could hardly have failed to recognize it: and the Cyprian and Cyrenæan missionaries of ch. xi. 20 preached the word *to the Grecians* (not the *Grecian Jews*) *certainly before the conversion of Cornelius*. This state of things might have given rise to a permanent schism in the infant church. The Hellenists, and perhaps Saul, with his definite mission to the Gentiles, might have formed one party, and the Hebrews, with Peter at their head, the other. But, as Neander admirably observes, 'The pernicious influence with which, from the first, the self-seeking and one-sided prejudices of human nature threatened the divine work, was counteracted by the superior influence of the Holy Spirit, which did not allow the differences of men to reach such a point of antagonism, but enabled them to retain unity in variety. We recognize the preventing wisdom of God,—which, while giving scope to the free agency of man, knows how to interpose His immediate revelation just at the moment when it is requisite for the success of the divine work,—by noticing, that when the Apostles needed this wider development of their Christian knowledge for the exercise of their vocation, and when the lack of it would have been exceedingly detrimental, —*at that very moment*, by a remarkable coincidence of inward revelation with a chain of outward circumstances, the illumination hitherto wanting was imparted to them.' 1. **Cæsarea**] As this town bears an important part in early Christian history, it will be well to give here a full account of it. CÆSAREA ("*of Palestine*," called "*by the sea*" [as we say, "*super mare*"] in several places in Josephus, or *Stratonis* [see below],—distinguished from Cæsarea *Philippi*, see note Matt. xvi. 13) is between Joppa and Dora, 68 Roman miles from Jerusalem according to the Jerusalem Itinerary, 75 according to Jo-

lius, a centurion of the band called the Italian band,
a ver. 22. ch. viii. 2: xxii. 12. 2 a a devout man, and one that b feared God with all his
b ver. 35. house, which gave much alms to the people, and prayed
c ver. 30. ch. xi. 13. to God alway. 3 c He saw in a vision evidently about the
ninth hour of the day an angel of God coming in to him,
and saying unto him, Cornelius. 4 And when he c *looked*
on him, he was afraid, and said, What is it, Lord? And
he said unto him, Thy prayers and thine alms are come
up for a memorial before God. 5 And now send men to
Joppa, and call for one Simon, whose surname is Peter: 6 he

c *render, as in ch.* i. 10, looked stedfastly.

sephus,—36 miles from Ptolemais (a day's journey, Acts xxi. 8),—30 from Joppa;—one of the largest towns in Palestine, with an excellent haven, built by Herod the Great, and called Sebastos (Augustus) in honour of Cæsar. It was, even before the destruction of Jerusalem, the seat of the Roman Procurators (see ch. xxiii. 23 ff.; xxiv. 27; xxv. 1), and is called by Tacitus the *capital of Judæa*. It was chiefly inhabited by Gentiles, but there were also many thousand Jewish inhabitants. It was built by Herod the Great. Beforetime there was only a fort there, called the tower of Strato. It was fortified, provided with a haven (see ch. ix. 30; xviii. 22), and in honour of Cæsar Augustus named Cæsarea, more fully Cæsarea Sebasté. Vespasian made it a Roman colony. Abulfeda speaks of it as in ruins in his time (A.D. 1300). At present there are a few ruins only, and some fishers' huts.

a centurion] The subordinate officer commanding the sixth part of a cohort, or half a maniple. **of the band called the Italian band**] i. e. of a *cohort levied in Italy, not in Syria*. **2. a devout man, and one that feared God**] i. e. he had abandoned polytheism, and was a worshipper of the true God: whether a proselyte of the gate, or not, seems uncertain. That he *may* have been such, there is nothing in the narrative to preclude: nor does Meyer's objection apply, that it is not probable that, among the many thousand converts, no Greek proselyte had yet been admitted by baptism into the church. Many such cases may have occurred, and some no doubt had: but the object of this providential interference seems to have been, to give *solemn sanction* to such reception, by the agency of him who was both the chief of the Apostles, and the strong upholder of pure Judaism. It is hardly possible that the words "*of good report among all the nation of the Jews*" (ver. 22) should have been said of a Gentile not in any way conformed to the Jewish faith and worship. The great point (ch. xi. 3) which made the present event so important, was, that Cornelius was an *uncircumcised* person. Doubtless also among his *company* (ver. 24) there must have been many who were *not proselytes*. **gave much alms to the people**] i. e. to the Jewish inhabitants, see ch. xxvi. 17, 23; xxviii. 17; John xi. 50; xviii. 14, and elsewhere. **prayed to God alway**] From Cornelius's own narrative, ver. 31, as well as from the analogy of God's dealings, we are certainly justified in inferring, with Neander, that the subject of his prayers was that he might be guided into truth, and if so, hardly without reference to that faith which was now spreading so widely over Judæa. This is not matter of conjecture, but is implied by Peter's words, "*ye know*," &c., in ver. 37. Further than this, we cannot infer with certainty; but, if *the particular difficulty present in his mind* be sought, we can hardly avoid the conclusion that it was connected with the apparent necessity of embracing Judaism and circumcision in order to become a believer on Christ.

3. in a vision evidently] not in a *trance*, as ver. 10, and ch. xxii. 17,—but *with his bodily eyes*: thus asserting the objective truth of the appearance. **about the ninth hour of the day**] It here appears that Cornelius observed the Jewish hours of prayer. **4. for a memorial**] i. e. '*so as to be a memorial.*'—There has been found a difficulty by some in the fact that Cornelius's works were received as well pleasing to God, before he had justifying faith in Christ. But it is surely easy to answer, with Calvin and Augustine, that Cornelius could not have prayed, without faith. His faith was all that he could then attain to, and brought forth its fruits abundantly in his life: one of which fruits, and the best of them, was, the earnest seeking by prayer

lodgeth with one [d] Simon a tanner, whose house is by the sea side [d: [e] *he shall tell thee what thou oughtest to do*]. d ch. ix. 43. e ch. xi. 14.
7 And when the angel which spake unto [e] *Cornelius* was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;
8 and when he had declared all [f these] things unto them, he sent them to Joppa. 9 On the morrow, as they went on their journey, and drew nigh unto the city, [f] Peter went up upon the housetop to pray about the sixth hour: 10 and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, f ch. xi. 5, &c.
11 and [g] *saw* heaven opened, and a certain vessel descending [h *unto him*], as it had been a great sheet [i] *knit at the four corners*, and let down to the earth: 12 wherein were [k] *all manner of fourfooted beasts of the earth, and wild beasts, and creeping things*, and fowls of the air. 13 And there g ch. vii. 56. Rev. xix. 11.

d *omit, with all our oldest MSS. and versions.*
e *read*, him.
f *not in the original.*
g *render*, beholdeth.
h *omit.*
i *render*, tied by four rope-ends.
k *read and render*, all the fourfooted and creeping things of the earth.

for a better and more perfect faith.
7. was departed] So in Luke i. 38:—another token of the objective reality of the vision: "*coming in*" (ver. 3) and "*departing*" denoting the *real acts* of the angel, not the mere deemings of Cornelius.
9. On the morrow] The distance was thirty Roman miles, part of which they performed on the preceding evening, perhaps to Apollonia,—and the rest that morning. By the word rendered the **housetop**, Jerome, Luther, Erasmus, and others, understand an *upper chamber*. But why do we not then find here the word which St. Luke so frequently uses for an upper chamber? It was the flat roof, much frequented in the East for purposes of exercise (2 Sam. xi. 2; Dan. iv. 29, marg.),—of sleeping in summer (1 Sam. ix. 26, by inference, and as expressed in LXX),—of conversation (ib. ver. 25),—of mourning (Isa. xv. 3; Jer. xlviii. 38),—of erecting booths at the feast of tabernacles (Neh. viii. 16),—of other religious celebrations (2 Kings xxiii. 12; Jer. xix. 13; Zeph. i. 5),—of publicity (2 Sam. xvi. 22; Matt. x. 27; Luke xii. 3. Jos. B. J. ii. 21. 5),—of observation (Judg. xvi. 27; Isa. xxii. 1),—and for any process requiring fresh air and sun (Josh. ii. 6). **the sixth hour**] The *second hour of prayer:* also of the mid-day meal. **10. he fell into a trance**] literally, **a trance fell upon him.** The distinction of this appearance from the "*vision*" above (though the usage is not always strictly observed) is, that in this case that which was seen was a revelation *shewn* to the eye of the beholder when rapt into a supernatural state, having, as is the case in a dream, *no objective reality:* whereas, in the other case, the thing seen *actually happened*, and was beheld by the person as an ordinary spectator, in the possession of his natural senses. **11. tied by four rope-ends**] Not, as A. V., '*knit at the four corners*,' but as in margin. The *ends of the ropes* were attached to the sheet, and, in the vision, *they only were seen.*—These four *ends* are not without meaning, directed as they are to the four parts of heaven, and intimating that men from the North, South, East, and West, now were accounted clean before God, and were called to a share in his kingdom: see Luke xiii. 29. We must not wander away into childish exaggeration of symbolism, as some have done, interpreting the four ends of the *four gospels*, &c. **12. all the fourfooted and creeping things of the earth**] literally: not 'many of each kind,'

came a voice to him, Rise, Peter; kill, and eat. 14 But
h Rev. xi. 4; xx. 25. Deut. xiv. 3, 7. Ezek. iv. 14. Peter said, Not so, Lord; h for I have never eaten any thing that is common or unclean. 15 And the voice spake
i Matt. xv. 11. ver. 28. Rom. xiv. 14, 17, 20. 1 Cor. x. 25. 1 Tim. iv. 4. Tit. i. 15. unto him again the second time, i *What* God hath cleansed, [m *that*] call not thou common. 16 This was done thrice; n *and* the vessel was received up [m *again*] into heaven.
17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, 18 and called, and asked whether Simon, which was surnamed Peter, were lodged
k ch. xi. 12. there. 19 While Peter thought on the vision, k the Spirit
l ch. xv. 7. said unto him, Behold, p three men seek thee. 20 l Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. 21 Then Peter went down to the men [q *which were sent unto him from Cornelius;*] and said, Behold, I am he whom ye seek: what *is* the
m ver. 1, 2, &c. cause wherefore ye are come? 22 And they said, m Cornelius the centurion, a just man, and one that feareth God,
n ch. xxii. 12. and n of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into

l *render,* Those things which.
m *omit.*
n *read,* and immediately.
p *Some of our oldest MSS. omit* three: *the Vatican MS. reads* two.
q *omit, with all our oldest authorities.*

nor 'some of all kinds:' in the vision it seemed to Peter to be an assemblage of *all creation.* **fourfooted . . . creeping things . . . fowls**] In ch. xi. 6, Peter follows the more strictly Jewish division: see there. **14.**] Peter rightly understands the command as giving him free choice of *all* the creatures shewn to him. We cannot infer hence that the sheet contained *unclean animals only.* It was a mixture of clean and unclean,—the aggregate, therefore, being *unclean.*
Lord] So Cornelius to the angel, ver. 4. It is here addressed to the unknown heavenly speaker.—On the clean and unclean beasts, &c., see Levit. xi.
15.] These weighty words have more than one application. They reveal what was needed for the occasion, in a figure: God letting down from heaven clean and unclean alike, Jew and Gentile,—represented that He had made of one blood all nations to dwell on the face of all the earth: God having *purified* these, signified that the distinction was now abolished which was 'added because of transgressions' (Gal. iii. 19),—and all *regarded in his eyes as pure for the sake of His dear Son.* But the *literal truth of the representation* was also implied;—that the same distinctions between the animals intended for use as food were now done away, and free range allowed to men, as their lawful wants and desires invite them, over the whole creation of God: that creation itself having been *purified and rendered clean for use by the satisfaction of Christ.* The same truth which is asserted by the heavenly voice in Peter's vision, is declared Ephes. i. 10; Col. i. 20; 1 Tim. iv. 4, 5.—Only we must be careful not to confound this restitution with the *restoration of all things* of ch. iii. 21; see notes there. **16. thrice**] denoting the *certainty* of the thing revealed: see Gen. xli. 32. **18.**] The strict sense is, that **having called out (some one), they were enquiring.** **19.**] See ch. viii. 29, note. **20. I** (emphatic) **have sent them**] The Holy Spirit, shed down upon the Church to lead it into all the truth,

his house, and to hear words of thee. 23 Then called he them in, and lodged them. And on the morrow [r] *Peter* went away with them, [o] and certain brethren from Joppa accompanied him. 24 And the morrow after they entered into Cæsarea. And Cornelius [s] *waited* for them, and had called together his kinsmen and near friends. 25 And [t] *as Peter was coming in,* Cornelius met him, and fell down at his feet, and worshipped [u] *him*]. 26 But Peter took him up, saying, [p] Stand up; I myself also am a man. 27 And as he talked with him, he went in, and found many that were come together. 28 And he said unto them, Ye know how [q] that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; [x] *but* [r] God hath shewed me that I should not call any man common or unclean. 29 Therefore came

[o] ver. 45. ch. xi. 12.

[p] ch. xiv. 14, 15. Rev. xix. 10: xxii. 9.

[q] John iv. 9: xviii. 28. ch. xi. 3. Gal. ii. 12, 14.

[r] ch. xv. 8, 9. Eph. iii. 6.

[r] *read,* he rose up and.
[s] *render,* was waiting.
[t] *render,* when Peter had come in.
[u] *omit: not in the original.*
[x] *render,* and.

had in His divine arrangements brought about, by the angel sent to Cornelius, their coming. **23. lodged them**] This was his first consorting with men uncircumcised and eating with them (ch. xi. 3): though perhaps this latter is not necessarily implied. **certain brethren from Joppa**] *Six*, ch. xi. 12: in expectation of some weighty event to which hereafter their testimony might be required, as indeed it was, as there appears. **24.**] These **near friends** of Cornelius, like himself, must have been fearers of the true God, or at all events must have been influenced by his vision to wait for the teaching of Peter. **25. worshipped**] St. Luke, observes Bengel, has not added "*him*;" doubtless from an euphemistic motive. It was natural for Cornelius to think that one so pointed out by an angel must be deserving of the highest respect; and this respect he shewed in a way which proves him not to have altogether lost the heathen training of his childhood. He must have witnessed the rise of the custom of paying divine honours first to those who were clothed with the delegated power of the senate, and then, even more conspicuously, to him in whom the imperial majesty centered. **26. I myself also am a man**] This was the lesson which Peter's vision had taught him, and he now begins to practise it:—the *common honour and equality of all mankind in God's sight.*—Those who claim to have succeeded Peter, have not imitated this part of his conduct. See Rev. xix. 10; xxii. 8. **27.**] This second *going in* (compare ver. 25) betokens the *completion* of his entering in; or the former, his entering the *house*,—this latter, the *chamber*. **28.**] **Ye** (emphatic) **know**: i. e. **you, of all men, [best] know**: being those immediately concerned in the obstruction to intercourse which the rule occasioned. **how that it is an unlawful thing, ... or 'how unlawful a thing it is:'** better the former. There is some difficulty about this unlawfulness of consorting with those foreigners who, like Cornelius, worshipped the true God. It rests upon no legal prohibition, and seems, at first sight, hardly consistent with the zeal to gain proselytes predicated of the Pharisees, Matt. xxiii. 15, and with other, Jewish and Rabbinical, notices cited in my Greek Test. But, whatever *exceptions* there may have been, it was unquestionably the *general practice* of the Jews, to separate themselves in common life from uncircumcised persons. We have Juvenal testifying to this at Rome in his Satires,—that the Jews "would not shew the way except to their fellow-religionists, nor guide any but a circumcised person to a fountain of which he was in search." And Tacitus says that "they cherished against all mankind the hatred of enemies, they were separate in board and bed," &c. **and**] (not, '*but* God hath shewed me,' as A. V.) '*Ye*, though ye see me here, know, how strong

I [y *unto you*] without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?
30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, s a man stood before me t in bright clothing,
31 and said, Cornelius, u thy prayer is heard, x and thine alms are had in remembrance in the sight of God.
32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of [y *one*] Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.
33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.
34 Then Peter opened *his* mouth, and said, y Of a truth I perceive that God is no respecter of persons:
35 but z in every nation he that

s ch. i. 10.
t Matt. xxviii. 3. Mark xvi. 5. Luke xxiv. 4.
u ver. 4. Dan. x. 12.
x Heb. vi. 10.
y Deut. x. 17. 2 Chron. xix. 7. Job xxxiv. 19. Rom. ii. 11. Gal. ii. 6. Eph. vi. 9. Col. iii. 25. 1 Pet. i 17.
z ch. xv. 9. Rom. ii. 13, 27: iii. 22, 29: x. 12, 13. 1 Cor. xii. 13. Gal. iii. 28. Eph. ii. 13, 18: iii. 6.

y *omit.*

the prejudice is which would have kept me away: *and I*, though entertaining fully this prejudice myself, yet have been taught, &c.' The stress in reading must be laid on **me.** **30. until this hour**] viz. the hour at which he was then speaking, which probably was the *sixth*, the hour of the mid-day meal, which was the only one partaken by the Jews on their solemn days.

in bright clothing] In Luke xxiii. 11, where the same word is used in the original, the brightness was in the colour: here, probably, in some supernatural splendour. The garment might have been white (as in ch. i. 11) or not,—but at all events, it was radiant with brightness. **33. all things that are commanded thee of God**] He says this, not doubting that God, who had directed him to Peter, had also directed Peter what to speak to him.

34. opened his mouth] This is a phrase used on occasions of more than ordinary solemnity. See Matt. v. 2; xii. 35; ch. viii. 35. **Of a truth I perceive**] 'For the first time I now clearly, *in its fulness and as a living fact*, apprehend (grasp by experience the truth of) what I read in the Scripture (Deut. x. 17; 2 Chron. xix. 7; Job xxxiv. 19).' **35.**] **but** gives the explanation,—what it is that Peter now fully apprehends: **but**, as opposed to God being a respecter of persons in its now apparent sense. **in every nation**, &c.] It is very important that we should hold the right clue to guide us in understanding this saying. The question which recent events had solved in Peter's mind, was that of the admissibility of men of all nations into the church of Christ. *In this sense only*, had he received any information as to the *acceptableness* of men of all nations before God. He saw, that in every nation, men who seek after God, who receive His witness of Himself without which He has left no man, and humbly follow His will as far as they know it,—these have no *extraneous hindrance*, such as uncircumcision, *placed in their way* to Christ, but are capable of being admitted into God's church *though* Gentiles, and *as* Gentiles. That only *such* are spoken of, is agreeable to the nature of the case; for men who do not fear God, and work unrighteousness, are out of the question, not being likely to seek such admission. It is clearly unreasonable to suppose Peter to have meant, that *each heathen's natural light and moral purity would render him acceptable in the sight of God*:—for, if so, why should he have proceeded to preach Christ to Cornelius, or indeed *any more at all?* And it is equally unreasonable to find any verbal or doctrinal difficulty in the expression **worketh righteousness**, or to suppose that **righteousness** must be taken in its technical and imputed sense, and therefore that he alludes to the state of men *after becoming* believers. He speaks *popularly*, and certainly not without reference to the *character he had heard* of Cornelius, which consisted of these very two parts, that he *feared God*, and *abounded in good works*.—The deeper truth, that the preparation of the heart

feareth him, and worketh righteousness, is accepted with him; 36 the word which [z] *God* sent unto the children of Israel, [a] preaching peace by Jesus Christ: [b] he is Lord of [a] *all.* 37 [b] *That word, I say, ye know,* which was published throughout all Judæa, and [c] began from Galilee, after the baptism which John preached; 38 [c] *how* [d] *God anointed Jesus of Nazareth* with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil: [e] for God was with him. 39 And [f] we are witnesses of all things which he did both

[a] Isa. lvii. 19. Eph. ii. 14, 16, 17. Col. i. 20.
[b] Matt. xxviii. 18. Rom. x. 12. 1 Cor. xv. 27. Eph. i. 20, 22. 1 Pet. iii. 22. Rev. xvii. 14: xix. 16.
[c] Luke iv. 14.
[d] Luke iv. 18. ch. ii. 22: iv. 27. Heb. i. 9.
[e] John iii. 2.
[f] ch. ii. 32.

[z] *not expressed in the original: better,* he.
[a] *render,* all men.
[b] *render,* Ye know the matter.
[c] *render,* Jesus of Nazareth, how that God anointed him.

itself in such men *comes from God's preventing grace,* is not in question here, nor touched upon. **36.**] The construction of this and the following verse is very difficult. I have treated, in my Greek Test., of the various ways in which it has been taken, and endeavoured to establish that one which I believe to be right. Set plainly before the English reader it will stand thus:—**Of a truth I perceive,** &c. . . . (and recognize this as) **the word which God sent to the children of Israel, preaching peace** (see reff.) **through Jesus Christ:** (then, for the first time, *truly perceiving this also,* on the mention of Jesus Christ, he adds the ascription to Him of lordship over *all men,*) **He is Lord of** ALL MEN; with a strong emphasis on *all.* **by Jesus Christ** belongs to **preaching,** not to **peace.** **37. the matter**] Not the *thing,* but the *thing said,* the '*material*' of the proclamation, in this case equivalent to '*the history.*' **began from Galilee**] It was from Galilee first that the fame of Jesus went abroad, as Luke himself relates, Luke iv. 14, 37, 44; vii. 17; ix. 6. (xxiii. 5.) Galilee also was the nearest to Cæsarea, and may have been for this reason expressly mentioned. **after the baptism which John preached**] So also St. Peter dates the ministry of our Lord in ch. i. 22. (See note there.) **38. Jesus of Nazareth**] The *personal subject* of the matter which was published: '*Ye* know the subject which was preached . . . . , viz. Jesus of Nazareth.' **how that God anointed him**] Not as A. V., "*how God anointed Jesus of Nazareth:*" see the last note.—The fact of the anointing with the Holy Spirit, in His baptism by John, was the historical opening of the ministry of Jesus: this anointing however was not His *first* unction with the Spirit, but only symbolic of that which He had in His incarnation: which unction abode upon Him, John i. 32, 33, and is alleged here as the continuing anointing which was upon Him from God. —Stier well remarks, how entirely all personal address to the hearers and all doctrinal announcements are thrown into the background in this speech, and the *Person and Work and Office of Christ* put forward as the sole subject of apostolic preaching. **oppressed**] literally, *subdued,* so that he is their master,—and his power is used for their oppression. Here, it alludes to physical oppression by disease (see Luke xiii. 16) and possession: in 2 Tim. ii. 26, a very similar description is given of those who are *spiritually* bound by the devil. **God was with him**] So Nicodemus had spoken, John iii. 2; and probably Peter here used the words as well known and indicative of the presence of divine power and co-operation (see Judg. vi. 16): beginning as he does with the outer and lower circle of the things regarding Christ, as they would be matter of observation and inference to his *hearers,* and gradually ascending to those higher truths regarding His Person and Office, which were matter of *apostolic testimony* and demonstration from Scripture,—His resurrection (ver. 40), His being appointed Judge of living and dead (ver. 42), and the predestined Author of salvation to all who believe on Him (ver. 43). **39. And we . . .**] Answering to **ye know,** ver. 37. '*You* know the history as matter of universal rumour: and *we* are witnesses of the facts.' By this **we,** St. Peter at once takes away the ground from the exaggerated reverence for himself individually, shewn by Cornelius, ver. 25: and puts himself and the rest of the Apostles in the

in the land of the Jews, and in Jerusalem; [g] whom they slew and hanged on a tree. 40 Him [h] God raised up the third day, and [d] shewed him openly; 41 [i] not to all the people, but unto witnesses chosen before of God, even to us, [k] who did eat and drink with him after he rose from the dead. 42 And [l] he commanded us to preach unto the people, and to testify [m] that it is he which [e] *was* ordained of God [f *to be*] the Judge [n] of quick and dead. 43 [o] To him give all the prophets witness, that through his name [p] whosoever believeth in him shall receive remission of sins. 44 While Peter yet spake these words, [q] the Holy

g ch. v. 30.
h ch. ii. 24.
i John xiv. 17, 22. ch. xiii. 31.
k Luke xxiv. 30, 43. John xxi. 13.
l Matt. xxviii. 19, 20. ch. i. 8.
m John v. 22, 27. ch. xvii. 31.
n Rom. xiv. 9, 10. 2 Cor. v. 10. 2 Tim. iv. 1. 1 Pet. iv. 5.
o Isa. liii. 11. Jer. xxxi. 34. Dan. ix. 24. Mic. vii. 18. Zech. xiii. 1. Mal. iv. 2. ch. xxvi. 22.
p ch. xv. 9: xxvi. 18. Rom. x. 11. Gal. iii. 22.
q ch. iv. 31: viii. 15, 16, 17: xi. 15.

d *literally*, permitted him to become manifest.
e *render*, is.
f *omit.*

strictly subordinate place of *witnesses* for Another. **whom they slew**] St. Peter omits all mention of the *actors* in the murder, speaking as he did to Gentiles: a striking contrast to ch. ii. 23; iii. 14; iv. 10; v. 30,—when he was working conviction in the minds of *those actors themselves*. **hanged on a tree**] So also ch. v. 30, where see note. **41.**] Bengel would understand this eating and drinking with Him of *previous intercourse during His ministry*, and would put "not *to*" . . . as far as "with *him*" in a parenthesis,—finding a difficulty in their having eaten and drunk with Him *after His Resurrection*. But this is most improbable from the construction of the sentence, besides that the fact of their having eaten and drunk with Him *after* His Resurrection gives most important testimony to the reality and identity of His risen Body. And there is no real difficulty in it: Luke xxiv. 41, 43 and John xxi. 12 give us instances; and, even if the drinking with Him is to be pressed, it is no contradiction to Luke xxii. 18, which only refers to one particular kind of drinking. **42. unto the people**] Here, as elsewhere (ver. 2; John xi. 50 al. fr.), the *Jewish people*: that was all which, in the apostolic mind, up to this time, the command had absolutely enjoined. The further unfoldings of the Gospel had all been brought about over and above this first injunction. Ch. i. 8 is no obstacle to this interpretation; for although literally fulfilled by the leadings of Providence, as related in this book, they did not so understand it when spoken. **which is ordained of God**] Had not Peter in his mind the Lord's own solemn words, John xvii. 6? **Judge of quick and dead**] So also St. Paul, ch. xvii. 31, preaching to Gentiles, brings forward the appointment of a Judge over all men as the central point of his teaching. This expression gives at once a universality to the office and mission of Christ, which prepares the way for the great truth declared in the next verse.—It is impossible that the *living and dead* here can mean (as the Augsburg Catechism, and Olshausen) the *righteous and sinners*:—a canon of interpretation which should constantly be borne in mind is, *that a figurative sense of words is never admissible*, EXCEPT WHEN REQUIRED BY THE CONTEXT. Thus, in the passage of John v. 25 (where see notes), the sense of "*the dead*" is determined to be figurative by the addition of "*and now is*" after the *hour* being mentioned, no such addition occurring in ver. 28, where the literally dead, "*all that are in the graves*," are mentioned. **43.**] All the prophets, generically: not that *every one* positively asserted this, but that the whole bulk of prophetic testimony announced it. To press such expressions to literal exactness is mere trifling. See ch. iii. 21, 24. **shall receive remission of sins**] The *legal sacrifices*, as well as the declarations of the prophets, all pointed to the remission of sins by faith in Him. And the *universality* of this proclamation, applying to **whosoever believeth in him**, is set forth by the prophets in many places, and was recognized even by the Jews themselves, in their expositions of Scripture, though not in their practice. **44.**] Peter had spoken up to this point: and was probably proceeding (compare his own account of his speech, "*as I began to speak*," ch. xi. 15) to include his present hearers and all nations in the number to whom this blessing was laid open,—or per-

Ghost fell on all them which heard the word. 45 [r] And they of the circumcision which believed were astonished, as many as came with Peter, [s] because that on the Gentiles also was poured out the gift of the Holy Ghost. 46 For they heard them speak with tongues, and magnify God. Then answered Peter, 47 Can any man forbid [g] *water*, that these should not be baptized, which have received the Holy Ghost [t] as well as we? 48 [u] And he commanded them to be baptized [x] in the name of the Lord. Then prayed they him to tarry certain days.

[r] ver. 23.
[s] ch. xi. 18. Gal. iii. 14.
[t] ch. xi. 17; xv. 8, 9. Rom. x. 12.
[u] 1 Cor. i. 17.
[x] ch. ii. 38; viii. 16.

XI. 1 And the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God. 2 And when Peter was come up to Jerusalem, [a] they that were of the circumcision contended with him, 3 saying,

[a] ch. x. 45. Gal. ii. 12.

[g] *render*, the water.

haps *beyond this point* his own mind may as yet have been not sufficiently enlightened to set forth the *full* liberty of the Gospel of Christ,—when the fire of the Lord fell, approving the sacrifice of the Gentiles (see Rom. xv. 16): conferring on them the *substance before the symbol*,—the baptism with the Holy Ghost before the baptism with water: and teaching us, that as the Holy Spirit dispensed once and for all with the necessity of circumcision in the flesh, so can He also, when it pleases him, with the necessity of water-baptism: and warning the Christian church not to put baptism itself in the place which circumcision once held. See further in note on Peter's important words, ch. xi. 16.—The outpouring of the Spirit on the Gentiles was strictly analogous to that in the day of Pentecost; Peter himself describes it by adding (ch. xi. 15), **as on us at the beginning**. Whether there was any visible *appearance* in this case, cannot be determined: perhaps from ver. 46 it would appear *not*. **45.**] We do not read that Peter himself was astonished. He had been specially prepared by the vision: *they had not*.—The **speaking with tongues** here is identified with the **speaking with other tongues** of ch. ii. 4, by the assertion of ch. xi. 15, just cited;—and this again with the **speaking with tongues** of ch. xix. 6:—so that the gift was *one and the same throughout*. On the whole subject, see note, ch. ii. 4. **47.**] One great end of the unexpected effusion of the Holy Spirit was, entirely to preclude the question which otherwise could not but have arisen, 'Must not these men be *circumcised before baptism?*' **the water ... the Holy Ghost**] The TWO *great* PARTS *of full and complete baptism*: the latter infinitely greater than, but not superseding the necessity of, the former. The article should here certainly be expressed: **Can any forbid THE WATER to these who have received THE SPIRIT?**—The expression **forbid**, used with **the water**, is interesting, as shewing that the practice was to *bring the water to the candidates, not the candidates to the water*. This, which would be implied by the word under any circumstances, is rendered certain, when we remember that they were assembled *in the house*. **48. he commanded them to be baptized**] As the Lord Himself when on earth *did not baptize* (John iv. 2), so did not ordinarily the Apostles (see 1 Cor. i. 13—16, and note). Perhaps the same reason may have operated in both cases,—lest those baptized by our Lord, or by the chief Apostles, should arrogate to themselves pre-eminence on that account. Also, which is implied in 1 Cor. i. 17, as compared with Acts vi. 2, the ministry of the Word was esteemed by them their higher and paramount duty and office, whereas the subordinate ministration of the ordinances was committed to those who *served tables*.

CHAP. XI. 1—18.] PETER JUSTIFIES, BEFORE THE CHURCH IN JERUSALEM, HIS HAVING CONSORTED WITH MEN UNCIRCUMCISED. **1. in Judæa**] perhaps more strictly, **throughout Judæa**. **that the Gentiles ... also ...**] They seem to have heard the fact, without any circumstantial detail (but see on the words "*the angel*" below, ver. 13); and, from

b ch. x. 28.
c Gal. ii. 12.
b Thou wentest in to men uncircumcised, c and didst eat with them. 4 But Peter h *rehearsed the matter from the*
d Luke i. 3. *beginning, and expounded it* d *by order unto them,* saying,
e ch. x. 9, &c. 5 e I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four i *corners;* and it came even to me: 6 upon the which when I had fastened mine eyes, I considered, and k *saw* fourfooted beasts of the earth, l *and* wild beasts, l *and* creeping things, l *and* fowls of the air. 7 And I heard a voice saying unto me, Arise, Peter; slay and eat. 8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. 9 But the voice answered me again from heaven, m What God hath cleansed, n that call not thou common. 10 And this was done three times: and all were drawn up again into heaven. 11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me. 12 And
f John xvi. 13. ch. x. 19: xv. 7.
f the spirit bade me go with them[, o nothing doubting]. Moreover
g ch. x. 23.
g these six brethren accompanied me, and we
h ch. x. 30.
entered into the man's house: 13 h and he shewed us how he had seen p *an* angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; 14 who shall tell thee words, whereby thou and all thy house shall be saved. 15 And as I began
i ch. ii. 4.
to speak, the Holy Ghost fell on them, i as on us at the beginning. 16 Then remembered I the word of the Lord,

h *render,* begun and rehearsed unto them in order.
i *render,* ropes: *see ch.* x. 11.
k *render,* saw the.
l *render,* and the.
m *render,* What things.
n *render,* those.
o *omitted by some of our ancient MSS.*
p *render,* the.

the charge in ver. 3,—from some reporter who gave the objectionable part of it, as is not uncommon in such cases, all prominence. **5.] it came even to me** is a fresh detail. **12. these six brethren]** They had accompanied him to Jerusalem, and were there to substantiate the facts, as far as they had witnessed them. **13. the angel]** The use of the definite article almost looks as if the history of Cornelius's vision were known to the hearers. The difference between the vision of Cornelius and that of Peter is here again strikingly marked. While the latter is merely "praying in the city of Joppa," no place nor circumstance being named, the former sees the angel '*standing in his house.*' — Notice also that Peter never names Cornelius in his speech—because he, his character and person, was absorbed in the category to which he belonged,—that of "*men uncircumcised.*" **14. whereby thou and all thy house shall be saved]** This is implied in the angel's speech: especially if the prayer of Cornelius had been for such a boon, of which there can be little doubt. **15. as I began to speak . . . .]** See note on ch. x. 44, as also for the rest of the verse. **16.]** Ch. i. 5. This prophecy of the Lord was spoken to his

how that he said, [k] John indeed baptized with water; but [l] ye shall be baptized with the Holy Ghost. 17 [m] Forasmuch then as God gave them the like gift as he did unto us, [q] *who believed* on the Lord Jesus Christ; [n] what was I, that I could withstand God? 18 When they heard these things, they held their peace, and glorified God, saying, [o] Then hath God also to the Gentiles granted repentance unto life. 19 [p r] *Now* they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenicé, and Cyprus, and Antioch, preaching the

[k] Matt. iii. 11. John i. 26, 33. ch. i. 5: xix. 4.
[l] Isa. xliv. 3. Joel ii. 28: iii. 18.
[m] ch. xv. 8, 9.
[n] ch. x. 47.
[o] Rom. x. 12, 13: xv. 9, 16.
[p] ch. viii. 1.

[q] *render*, when believing: *see note.*
[r] *render*, So then.

assembled followers, and promised to them that baptism which was the completion and aim of the inferior baptism by water administered to them by John. Now, God had Himself, by pouring out on the Gentiles the Holy Spirit, included *them* in the number of these persons addressed as "*ye*" in the prophecy, and pronounced them to be members of the church of believers in Christ, and partakers of the Holy Ghost, the end of baptism. This (in all its blessed consequences, = the gift of "*repentance unto life*," see on ver. 18) was (ver. 17) the **like** (literally, **equal**) **gift** bestowed on them; and, this having been bestowed,—to refuse the symbolic and subordinate ordinance,—or to regard them any longer as strangers from the covenant of promise would have been, so far as in him lay, to **withstand (hinder) God.** 17.] **when believing** belongs to both **them** and **us**; setting forth the strict analogy between the cases, and the *community* of the faith to both.

19—30.] THE GOSPEL PREACHED ALSO IN ANTIOCH TO GENTILES. BARNABAS, BEING THEREUPON SENT BY THE APOSTLES FROM JERUSALEM, FETCHES SAUL FROM TARSUS TO ANTIOCH. THEY CONTINUE THERE A YEAR, AND, ON OCCASION OF A FAMINE, CARRY UP ALMS TO THE BRETHREN AT JERUSALEM. Our present section takes up the narrative at ch. viii. 2, 4. In vv. 19—21 it traverses rapidly the time occupied by ch. ix. 1—30, and that (undefined) of Saul's stay at Tarsus, and brings it down to the famine under Claudius. **19. So then**] A resumption of what had been dropt before, see ch. viii. 4, continued from ver. 2: not however without reference to some narrative about to follow which is brought out by a **But**—see ch. viii. 5, also ch. ix. 31, 32; xxviii. 5, 6,—and implying, whether by way of *distinction* or *exception*, a contrast to what is stated in this verse. **Phenicé**] properly, the strip of coast, about 120 miles long, extending from the river Eleutherus (near Aradus), to a little south of Tyre, and belonging at this time to the province of Syria: see ch. xv. 3; xxi. 2. Its principal cities were Tripolis, Byblos, Sidon, Tyre, and Berytos. It is a fertile territory, beginning with the uplands at the foot of Lebanon, and sloping to the sea, and held a distinguished position for commerce from the very earliest times. **Cyprus**] Cyprus was intimately connected by commerce with Phœnice, and contained many Jews. See on its state at this time, note on ch. xiii. 7. **Antioch**] A city in the history of Christianity only second in importance to Jerusalem. It was situated on the river Orontes, in a large, fruitful, and well-watered plain, 120 stadia from the sea and its port Seleucia. It was founded by Seleucus Nicator, who called it after his father Antiochus. It soon became a great and populous city, and was the residence of the Seleucid kings of Syria (1 Macc. iii. 37; vii. 2; xi. 13, 44; 2 Macc. v. 21), and of the Roman proconsuls of Syria. Josephus (B. J. iii. 2. 4) says that, for greatness and prosperity, it was the third city of the Roman world. Seleucus the founder had settled there many Jews who had their own governor, or Ethnarch. The intimate connexion of Antioch with the history of the church will be seen as we proceed. A reference to the principal passages will here be enough: see vv. 22, 26, 27; ch. xiii. 1; xv. 23, 35 ff.; xviii. 22. It became afterwards one of the five great centres of the Christian church, with Jerusalem, Rome, Alexandria, and Constantinople. Of its present state (Antakia, a town not one-third of its ancient size) a view is given in Conybeare and Howson, where also, edn. 2,

word to none but unto [s *the*] Jews only. 20 t *And* some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the u *Grecians*, preaching the Lord Jesus. 21 And r the hand of the Lord was with them: and a great number x *believed, and* s turned unto the Lord. 22 Then tidings of y *these things* came unto the ears of the church which was in Jerusalem: and they sent forth t Barnabas, that he should go as far as Antioch. 23 Who,

r Luke i. 66. ch. ii. 47.
s ch. ix. 35.
t ch. ix. 27.

s *omit.*
t *render,* But.
u *render,* Grecians also.
x *render,* which believed.
y *render,* them: *it applies to the persons just mentioned, not to the things.*

vol. i. pp. 149 ff., is a minute and interesting description of the city and its history, ancient and modern. See also Mr. Lewin's Life and Epistles of St. Paul, vol. i. p. 108 ff. **20. some of them**] not, of these, *last-mentioned Jews:* but *of those who were scattered abroad.* This both the sense and the form of the sentence require. **men of Cyrene**] of whom Lucius mentioned ch. xiii. 1, as being in the church at Antioch, must have been one. Symeon called *Niger* (black), also mentioned there, may have been a Cyrenean proselyte. **Grecians**] Many retain and advocate here the reading *Hellenists,* or *Grecian Jews.* It appears mainly to have arisen from a mistaken view that the baptism of Cornelius must necessarily have preceded the conversion of all other Gentiles. But that reading gives, in this place, no assignable sense whatever: for (1) the *Hellenists* were *long ago a recognized part* of the Christian church—(2) among these who were scattered abroad themselves in all probability there were many Hellenists, —and (3) the term **Jews** *includes* the Hellenists,—the distinctive appellation of pure Jews being not *Jews* but **Hebrews,** ch. vi. 1. Nothing to my mind can be plainer, from what follows respecting Barnabas, than that these **Grecians** were GENTILES, *uncircumcised;* and that their conversion took place *before any tidings had reached Jerusalem of the divine sanction given in the case of Cornelius.* See below.

21. the hand of the Lord was with them] By *visible manifestations not to be doubted,* the Lord shewed it to be His pleasure that they should go on with such preaching; the word **them** implying, *the preachers to the Gentiles,* whose work the narrative now follows. **22. Barnabas**] himself a Cyprian, ch. iv. 36.—His mission does not seem exactly to have been correspondent to that of Peter and John to Samaria (nor can he in any distinctive sense, be said to have been *an Apostle, as they were:* see ch. xiv. 14, and note): but more probably, from what follows, the intention was to *ascertain the fact,* and to *deter* these persons from the admission of the uncircumcised into the church: or, at all events, to use his discretion in a matter on which they were as yet doubtful. The choice of such a man, *one* by birth *with the agents,* and of a *liberal spirit,* shews sufficiently that they wished to deal, not harshly, but gently and cautiously,—whatever their reason was.

23, 24.] It is on these verses principally that I depend as determining the character of the whole narrative. It certainly is implied in them that the effect produced on Barnabas was *something different from what might have been expected:* that to sympathize with the work was *not the intent* of his mission, but a result brought about in the heart of a good man, full of the Holy Ghost and of faith, by witnessing the effects of divine grace (the force of the original can hardly be given in an English version. It is not merely, '*the grace of God,*' but **the grace which** [evidently] **was that of God,** which he recognized as that of God). And this is further confirmed to my mind by finding that he immediately *went and sought Saul.* He had been Saul's friend at Jerusalem: he had doubtless heard of the commission which had been given to him to preach to the *Gentiles:* but the church was waiting the will of God, to know *how* this was to be accomplished. *Here* was an evident door open for the ministry of Saul, and, in consequence, as soon as Barnabas perceives it, he goes to fetch him to begin his work in Antioch. And it was *here,* more properly, and not in Cæsarea, that the real commencement of the *Gentile church* took place,—although simultaneously, for the convincing of the Jewish believers at Jerusalem, and of Peter, and

when he came, and had seen [z] the grace of God, was glad, and [u] exhorted them all, that with purpose of heart they would cleave unto the Lord. [24] For he was a good man, and [x] full of the Holy Ghost and of faith; [y] and [a] much people was added unto the Lord. [25] [b] *Then departed Barnabas* to [z] Tarsus, for to seek Saul: [26] and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught [a] much people: [c] *and the* disciples were called Christians first in Antioch. [27] And in these days [d] *came* [a] prophets from Jerusalem unto Antioch.

[u] ch. xiii. 43. xiv. 22.
[x] ch. vi. 5.
[y] ver. 21. ch. v. 14.
[z] ch. ix. 30.
[a] ch. ii. 17; xiii. 1; xv. 32; xxi. 9. 1 Cor. xii. 28. Eph. iv. 11.

[z] *see note.*
[b] *read and render,* And he departed.
[c] *render,* and that the.
[a] *literally,* a great multitude.
[d] *render,* came down.

for the more solemn and authorized standing of the Gentile church, the important events at Cæsarea and Joppa were brought about. **23. exhorted them all**] in accordance with his name, which (iv. 36) was interpreted **son of exhortation.**

25.] This therefore took place after ch. ix. 30: *how long after,* we have no hint in the narrative, and the question will be determined by various persons according to the requirements of their chronological system. Some chronologers make it not more than from half a year to a year: others, placing the conversion of Saul in A.D. 31,—nine years. Speaking from probability, it seems very unlikely that any considerable portion of time should have been spent by him before the great work of his ministry began. Even supposing him during this retirement to have preached in Syria and Cilicia,—judging by the analogy of his subsequent journeys, *a few months* at the most would have sufficed for this. For my own view, see Introduction to Acts, § 6. **26. Christians**] This name is never used by Christians *of themselves* in the N. T. (but "*the disciples,*" "*the faithful,*" "*the believers,*" "*the brethren,*" "*the saints,*" "*they of this* [or *the*] *way*"), only (see ch. xxvi. 28; 1 Pet. iv. 16) as *spoken by,* or *coming from,* those without the church. And *of* those, it cannot have arisen with the Jews, who would never have given a name *derived from the Messiah* to a hated and despised sect. By the Jews they were called *Nazarenes,* ch. xxiv. 5, and *Galilæans:* and the Emperor Julian (the Apostate), who wished to deprive them of a name in which they gloried (see below), and to favour the Jews, ordered that they should not be called Christians, but Galilæans. The name soon became matter of glorying among its bearers: see 1 Pet. iv. 16. In the epistle of the churches of Lyons and Vienne, given by Eusebius, we read, that when the governor asked Epagathus whether he too were a Christian, he confessed it with a loud voice: and again that Sanctus, to every question, replied in Latin, "I am a Christian." And in the Clementine Liturgy we have these words, "We give thanks to Thee that the name of thy Christ is named upon us, and that we are called Thine." Before this, while the believers had been *included among Jews,* no distinctive name for them was needed: but now that a body of men, compounded of *Jews and Gentiles,* arose, distinct in belief and habits from both, some new appellation was required.—It may be observed, that the inhabitants of Antioch were famous for their propensity to jeer and call names; see instances in Conybeare and Howson, i. p. 148, note 2. **27. in these days**] It was during this *year,* ver. 26. **prophets**] Inspired teachers in the early Christian church, referred to in the Acts, and in the Epistles of Paul (see reff. and ch. xix. 6; xxi. 9; Rom. xii. 6; 1 Cor. xii. 10; xiii. 2, 8; xiv. 6; 1 Thess. v. 20). They might be of either sex (ch. xxi. 9). The foretelling of future events was not the usual form which their inspiration took, but that of an *exalted and superhuman teaching,* ranked by St. Paul above 'speaking with tongues,' in being the *utterance of their own conscious intelligence informed by the Holy Spirit.* This inspiration was, however, occasionally, as here, and ch. xxi. 10, made the vehicle of *prophecy,* properly

b ch. xxi. 10. 28 And there stood up one of them named [b] Agabus, and signified by the Spirit that there should be great dearth throughout all the world: [e] *which* came to pass in the days of Claudius Cæsar. 29 Then the disciples, every man
c Rom. xv. 26. 1 Cor. xvi. 1. 2 Cor. ix. 1. according to his ability, determined to send [c] relief unto
d ch. xii. 25. the brethren which dwelt in Judæa; 30 [d] which also they did, and sent it to the elders by the hands of Barnabas and Saul.

XII. 1 Now about that time Herod the king [f] *stretched*

[e] *render,* which also.

[f] *render,* laid his hands upon certain of the church to vex them.

so called. **28. Agabus**] The same who prophesied Paul's imprisonment in Jerusalem, ch. xxi. 10 ff. From the form of his announcement *there*, we may infer the manner in which he signified by the Spirit *here*. It was, "*Thus saith the Holy Ghost.*" **throughout all the world**] not, '*all Judæa,*' though in fact it was so: the expression is probably a hyperbolical one in ordinary use, and not to be pressed as strictly implying that to which its literal meaning would extend. That it occurs in a *prophecy* is no objection to this: the scope, and not the wording of the prophecy is given. But see below.

in the days of Claudius Cæsar] In the *fourth* year of Claudius, A.D. 44, there was a famine in Judæa and the neighbouring countries. And three others are mentioned during his reign: one in Greece, and two in Rome, so that *scarcity* in the days of Claudius Cæsar *did extend through the greater part of the Roman world*, if it be thought necessary to press the words of the prophecy. The queen Helena of Adiabene and her son Izates helped the Jews with subsidies on the occasion (in relating which, Josephus calls it "*the great famine*"), both of corn and money. —I do not believe that the words "*in the days of Claudius Cæsar*" imply that the *events just related were not also in the reign of Claudius:* but they are inserted to particularize the famine as being that well-known one, and only imply that the author was not *writing* under Claudius.

29.] There is no need to suppose that the prophecy of Agabus preceded by any long time the outbreak of the famine: nor would it be any derogation from its prophetic character to suppose it even coincident with its first beginnings; it was the *greatness* and *extent* of the famine which was particularly revealed, and which determined the Christians of Antioch to send the relief. Baumgarten, in tracing the gradual transition of the apostolic narrative from Jewish to Gentile Christianity, calls this contribution, sent from Antioch to Jerusalem, the first stretching out of the hand by the Gentile world across the ancient gulf which separated it from Israel. The church at Jerusalem was poor, probably in connexion with the community of goods, which would soon have this effect; see ch. ii. 44, note.

30. the elders] These were the *overseers* or *presidents* of the congregation,—an office borrowed from the synagogues, and established by the Apostles in the churches generally, see ch. xiv. 23. They are in the N. T. identical with *bishops*, see ch. xx. 17, 28; Titus i. 5, 7; 1 Pet. v. 1, 2. So Theodoret on Phil. i. 1, "He calls the elders, *bishops:* for at that time they had both names." The title "*episcopus*," as applied to one person superior to the *elders*, and answering to our '*bishop*,' appears to have been unknown in the apostolic times. —Respecting the chronology of this journey to Jerusalem, see note on ch. xii. 25, and the table in the Introduction.

CHAP. XII. 1—25.] PERSECUTION OF THE CHURCH AT JERUSALEM BY HEROD AGRIPPA. MARTYRDOM OF JAMES THE BROTHER OF JOHN. IMPRISONMENT AND MIRACULOUS DELIVERANCE OF PETER. DEATH OF HEROD AT CÆSAREA. RETURN OF BARNABAS AND SAUL FROM JERUSALEM TO ANTIOCH. **1. about that time**] *Before* the arrival of Barnabas and Saul in Jerusalem. The famine in Judæa broke out under Cuspius Fadus, and continued under Tiberius Alexander, procurators of Judæa. Now Cuspius Fadus was sent to Judæa by Claudius *on the death of Agrippa* (i. e. after Aug. 6, A.D. 44). The visit of Barnabas and Saul must have taken place about the time of, or shortly after, Agrippa's death. **Herod the king**]

forth his hands to vex certain of the church. 2 And he killed James [a] the brother of John with the sword. 3 And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were [b] the days of unleavened

[a] Matt. iv. 21: xx. 23.

[b] Exod. xii. 14, 15: xxiii. 15.

HEROD AGRIPPA I., grandson of Herod the Great,—son of Aristobulus and Berenice. Having gone to Rome, to accuse Herod the Tetrarch (Antipas), and fallen under the displeasure of Tiberius for paying open court to Caius Cæsar (Caligula), he was imprisoned and cruelly treated; but, on the accession of Caligula, released, and at once presented with the tetrarchy of Philip (Trachonitis),—who had lately died,—and the title of king. On this, Antipas, by persuasion of his wife Herodias, went to Rome, to try to obtain the royal title also, but was followed by his enemy Agrippa, who managed to get Antipas banished to Spain, and to obtain his tetrarchy (Galilee and Peræa) for himself. Finally, Claudius, in return for services rendered to him by Agrippa, at the time of Caligula's death, presented him with Samaria and Judæa (about 41 A.D., Jos. Antt. xix. 5. 1), so that he now ruled (Jos. ibid.) all the kingdom of Herod the Great. His character, as given by Josephus, Antt. xix. 7. 3, is important as illustrating the present chapter. He describes him as munificent in gifts and very ambitious of popular favour, making himself conspicuous by lavish expenditure; and a great observer, for popularity's sake, of the law and customs of the Jews. This character will abundantly account for his persecuting the Christians, who were so odious to the Jews, and for his vainglorious acceptance of the impious homage of the people, ver. 23. **2. James the brother of John**] Of him we know nothing besides what is related in the Gospels. He was the son of Zebedee, called (Matt. iv. 21) together with John his brother: was one of the favoured Three admitted to the death-chamber of Jairus's daughter (Mark v. 37), to the mount of transfiguration (Matt. xvii. 1), and to the agony in the garden (Matt. xxvi. 37). He, together with John his brother (named by our Lord 'Boanerges,' 'sons of thunder'), wished to call down fire on the inhospitable Samaritans (Luke ix. 54),—and prayed that his brother and himself might sit, one on the right hand and the other on the left, in the Lord's kingdom (Matt. xx. 20—24). It was then that He foretold to them their drinking of the cup of suffering and being baptized with the baptism which He was baptized with: a prophecy which James was the first to fulfil.—*This is the only Apostle of whose death we have any certain record.* With regard to all the rest, tradition varies, more or less, as to the place, or the manner, or the time of their deaths.—Eusebius relates, from a work of Clemens, who had received it by tradition of those before him, that the accuser of James, struck by his confession, became a Christian, and was led away with him to martyrdom. As they went to execution, he asked the Apostle's forgiveness. After a moment's thought, he replied "Peace be to thee," and kissed him: and so both were beheaded together. **with the sword**] Probably according to the Roman method of *beheading*, which became common among the later Jews. It was a punishment accounted extremely disgraceful by the Jews. **3.**] See the character of Agrippa above. **the days of unleavened bread**] Wieseler regards the whole of the following narrative as having happened on one and the same day and night, viz. that of the 14th of Nisan (April 1), A.D. 44. He takes the words in the strict meaning: that it was the *very day* of the passover, and that "*after the passover*" means, after the eating of the passover on the evening of the 14th of Nisan, and that Herod was intending to bring Peter forth on the next morning. He finds support for this in the four quaternions of soldiers, the guard for one night (see below), and maintains that the expression **the Passover** cannot apply to the whole festal period, which would have been "*the feast*" or "*those days.*" But Bleek calls this view most arbitrary and even unnatural; and I own, with all respect for Wieseler's general acumen, I am disposed to agree with this criticism: . The whole cast of the narrative,—the use of **days**, not "*day*," as in St. Luke's own expression in his Gospel, xxii. 7,—the intimation of *enduring custody* in the delivering him to the soldiers to keep him, the delay implied in the word **intending**,—the specification of **that same night** presupposing more nights preceding,—all this would be unaccountable in the precise historical diction of St. Luke, unless he had intended to convey an impression that *some days elapsed.* But still more decisive is his own definition of *the Passover* Luke xxii. 1, "*the feast of unleavened bread which is called the Passover.*" So that "*after the Passover*" may well be equivalent to "*after the feast of unleavened*

bread. 4 And [c] when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after [g] *Easter* to bring him forth to the people. 5 Peter therefore was kept in prison: but [d] prayer was made without ceasing [h] *of* the church unto God for him. 6 And when Herod [i] *would have brought* him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and [[k] *the*] keepers before the door kept the prison. 7 And, behold, [l dd] *the* angel of the Lord came upon him, and a light shined in the [m] *prison:* and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. 8 And the angel said unto him, Gird thyself, and bind on thy sandals. And [n] *so he did.* And he saith unto him, Cast thy garment about thee, and follow me. 9 And he went out, and followed him; and [e] wist not that it was true which was done by the angel; but thought [f] he saw a vision. 10 When they were past the first and the second [o] ward, they came unto the iron gate that leadeth unto the city; [g] which opened to them of

c John xxi. 18.
d 2 Cor. i. 11. Eph. vi. 18. 1 Thess. v. 17.
dd ch. v. 19.
e Ps. cxxvi. 1.
f ch. x. 3, 17: xi. 5.
g ch. xvi. 26.

[g] *render, as in every other place where the word* (pascha) *occurs,* the Passover.
[h] *render,* by.
[i] *render,* was about to bring.
[k] *omit.*
[l] *render,* an.
[m] *render,* chamber.
[n] *render,* he did so. *The words, "*so he did,*" in modern English, do not carry this sense.*
[o] *or,* guard.

bread." The argument from the four quaternions of soldiers proves nothing: the same sixteen (see below) may have had him in *permanent* charge, that number being appointed as adequate to the duties required. **4. to four quaternions of soldiers**] In military arrangements, Herod seems to have retained the Roman habits, according to which the night was divided into four watches, and each committed to four soldiers, to two of whom the prisoner was chained, the other two keeping watch before the doors of the prison, forming the *first* and *second guards* of ver. 10. It is plain that this number being mentioned is no sign that the custody was only for *one night.* **after the Passover**] (see above) after the days of the feast, i. e. after the 21st of Nisan. Herod, who (ver. 1, note) observed rigorously the Jewish customs, would not execute a prisoner during the feast. **5.**] On the *duration* implied by this verse, see above. **6. the same night**] emphatic: that very night, viz. which preceded the day of trial.—The practice of attaching a prisoner to one keeper or more by a chain is alluded to by several ancient authors. In the account of the imprisonment of Herod Agrippa himself by Tiberius, Jos. Antt. xviii. 6. 7, we read of the *soldier who was chained with him.* See note on ch. xxiv. 23; see also ch. xxviii. 16, 20. **7.**] It is in St. Luke's manner to relate simultaneously the angelic appearance and the shining of a light around: cf. Luke ii. 9; xxiv. 4; ch. x. 30. The light accompanied, or perhaps *shone from,* the angel. **9.**] **went out,** viz. from the chamber or cell. **10.**] The *first* and *second* watch or guard cannot mean the two soldiers to whom he was chained, on account of the mention of his *going out* above: but are probably the other two, one at the door of the chamber, the other at the outer door of the building. Then 'the iron gate leading into the city' was that outside the prison buildings, forming the exit from the premises. The situa-

his own accord: and they went out, and [p] passed on through one street; and forthwith the angel departed from him. 11 And when Peter was come to himself, he said, Now I know of a surety, that [h] the Lord hath sent his angel, and [i] hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. 12 And when he [q] *had considered* the thing, [k] he came to the house of Mary the mother of [l] John, whose surname was Mark; where many were gathered together [m] praying. 13 And [r] *as Peter knocked* at the door of the gate, a damsel came to hearken, named Rhoda. 14 And [s] *when she knew* Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. 15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, [n] It is his angel. 16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. 17 But he, [o] beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And

h Ps. xxxiv. 7. Dan. iii. 28: vi. 22. Heb. i. 14.
i Job v. 19. Ps. xxxiii. 18, 19: xxxiv. 22: xli. 2: xcvii. 10. 2 Cor. i. 10. 2 Pet. ii. 9.
k ch. iv. 23.
l ch. xv. 37.
m ver. 5.
n Gen. xlviii. 16. Matt. xviii. 10.
o ch. xiii. 16: xix. 33: xxi. 40.

[p] *One of our oldest MSS. inserts here,* descended the seven steps, and . . .
[q] *render,* knew.
[r] *render,* when he had knocked.
[s] *render,* knowing.

tion of the prison is uncertain, but seems to have been *in* the city. The additional clause in the margin is remarkable, and can hardly be other than genuine. **11.**] when Peter was **come to himself**: i. e. when he had recovered his self-consciousness. He was before in the half-consciousness of one who is dreaming and knows that it is a dream: except that in his case the dream was *the truth*, and his supposition the unreality. **12.**] And now **having become aware of it**,—for this, and not "*when he had considered the thing*," is the meaning,—he proceeds at once to action. **John, whose surname was Mark**] It is uncertain whether this John Mark was the same as the Evangelist Mark: but they have been generally believed to be the same. For a full account of him, see Introduction to Mark. His mother Mary was not sister, but aunt of Barnabas: see Col. iv. 10, note. **15. It is his angel**] No other rendering but **his angel** will suit the sense: and with a few exceptions all Commentators, ancient and modern, have recognized this meaning. Our Lord *plainly asserts the doctrine of guardian angels* in Matt. xviii. 10 (see note there): and from this we further learn in what sense His words were understood by the early church. From His words, "*take heed that ye despise not* **one** *of these little ones*," taken with the context, we infer that *each one* has his guardian angel: from this passage we find not only that such was believed to be the case, but that it was supposed that such angel *occasionally appeared in the semblance* (seeing that he spoke with the voice) *of the person himself*. We do not, it is true, know who the speakers were; nor is the peculiar form in which they viewed the doctrine binding upon us: it may have been erroneous, and savouring of superstition. But of the *doctrine itself* this may not be said, *as the Lord Himself has asserted it*. For what *purpose* they supposed this angel to have come, does not appear in the narrative. **17. beckoning unto them**] His motive was *haste*: he tells briefly the particulars of his deliverance, and, while it was yet night,

he departed, and went into another place. 18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. 19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and there abode. 20 And [t] *Herod* was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because [p] their country was nourished by the king's country. 21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and

[p] 1 Kings v. 9, 11. Ezek. xxvii. 17.

[t] *read*, he.

hastily departs. **unto James**] James, *the brother of the Lord*, whom we find presiding over the church at Jerusalem, ch. xv. 13; xxi. 18: Gal. ii. 12. See Gal. i. 19; ii. 9. I believe him to have been one of those "*brethren of the Lord*" mentioned Matt. xiii. 55; John vii. 5; ch. i. 14; 1 Cor. ix. 5, of whom I have in the note on the first of these passages maintained, that they were His real maternal brethren, sons of Joseph and Mary:—to have been an *Apostle*, as Paul and Barnabas, but not of the number of the twelve (see note on ch. xiv. 14):—and to have been therefore of course distinct from James the son of Alphæus, enumerated (Matt. x. 3 and parallels) *among* the twelve. The reasons for this belief I reserve for the Introduction to the Epistle of James. **into another place**] I see in these words a minute mark of truth in our narrative. Under the circumstances, the place of Peter's retreat would very naturally at the time be kept secret. It probably was unknown to the person from whom the narrative came, or designedly left indefinite. And so it has remained, the narrative not following Peter's history any longer. We find him again at Jerusalem in ch. xv. Whether he left it or not on this occasion is uncertain. It is not asserted in the word **departed**,—which only implies that he left the *house*. **18. as soon as it was day**] Wieseler argues from this, and I think rightly, that the deliverance of Peter must have taken place in the *last* watch of the night (3—6 A.M. in April), for otherwise his escape would have been perceived *before* the break of day, viz. at the next change of the watch. **20.**] It is impossible that Herod should have been at *war* with the Tyrians and Sidonians, belonging as they did to a Roman province, and he himself being in high favour at Rome:—nor is this implied in our text. The quarrel, however it originated, appears to have been carried out on Herod's part by some commercial regulation opposed to their interest, dependent as they were on supplies from his territory. **came with one accord**, viz. by a deputation.—**Blastus** is a Roman name, and, from Herod's frequent visits to Rome, it is likely that he would have Romans as his confidential servants. **peace**] not (see above) in its strict sense, but **reconciliation**. **because their country was nourished by the king's country**] We learn from 1 Kings v. 11, that Solomon made presents of wheat and oil to Hiram in return for the cedar and fir-trees for the Lord's house: and from Ezek. xxvii. 17, that Judah and Israel exported wheat, honey, oil, and balm (or resin) to Tyre. In Ezra iii. 7 also, we find Zerubbabel giving meat, drink, and oil to them of Sidon and Tyre, to bring cedar-trees to Joppa. Mr. Humphry quotes from Bede, 'The Tyrians found the king's friendship necessary to them, because their country was a very narrow strip, and close on the borders of Galilee and Damascus.'—An additional reason for their request at this particular time may have been, the prevalence of famine. **21.**] The account in Josephus is remarkably illustrative of the sacred text: "The third year of his reign over all Judæa was now fulfilled, and he came to the city of Cæsarea.... and gave spectacles in honour of Cæsar.... and all the rank and wealth of the province was assembled at them. And on the second day of the spectacles, he put on a vesture all wrought of silver, so that the texture was wondrous to behold, and came into the theatre at the rising of the sun. Then the

made an oration unto them. 22 And the people gave a shout, saying, It is the voice of a god, and not of a man. 23 And immediately the angel of the Lord [q] smote him, because [r] he gave not God the glory: and he was eaten of worms, and gave up the ghost. 24 But [s] the word of God grew and multiplied. 25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their [ss] ministry, and [t] took with them [u] John, whose surname was Mark.

XIII. 1 Now there were [a] in the church that was at Antioch [[u] *certain*] prophets and teachers; as [b] Barnabas, and Symeon that was called Niger, and [c] Lucius of Cyrene,

q 1 Sam. xxv. 38. 2 Sam. xxiv. 17.
r Ps. cxv. 1.
s Isa. lv. 11. ch. vi. 7: xix. 20. Col. i. 6.
ss ch. xi. 29, 30.
t ch. xiii. 5, 13: xv. 37.
u ver. 13.
a ch. xi. 27: xiv. 26: xv. 35.
b ch. xi. 22—26.
c Rom. xvi. 21.

u *omit.*

silver, struck with the first glitter of the solar rays, cast a splendid reflection, dazzling the eyes of the beholders, and struck fear into them. And immediately his flatterers called out, in words unpropitious to him or any one, from all parts of the assembly hailing him as God, Be gracious to us; if we have hitherto feared thee as a man, henceforth we confess thee more than mortal. The king did not rebuke them, nor even reject this impious flattery. Looking up however shortly after, he saw an owl over his head, sitting on a rope, and straightway felt that it was a presage of mischief." Josephus goes on to relate that he was immediately seized with a violent pain in his bowels, of which he died after five days' agony. On the fraud committed by Eusebius in citing this account of Josephus's, see my Greek Test.—The circumstance related in our text, of the *answer to the Sidonian embassy*, of which Josephus seems not to have been aware, *having been one object* of Herod on the occasion, shews an accuracy of detail which well accords with the view of the material of this part of the Acts having been collected at Cæsarea, where the event happened (see Introd. to Acts, § 2. 11).

23.] The *fact* may be correctly related by Josephus (see above): but our narrative alleges the *cause* of what happened to have been the *displeasure of God*, and the stroke to have been inflicted *by His angel*. Compare 2 Kings xix. 35; 1 Chron. xxi. 15, 16. But no *appearance* of an angel is implied. **he was eaten of worms**] Another additional particular; and one to be expected from a physician. In several cases of deaths by divine judgment we have accounts of this loathsome termination of the disease. See examples in my Greek Test. **24.**] Similarly, ch. v. 12 ff.; vi. 7; ix. 31, a general statement of the progress and prosperity of the church of God forms the transition from one portion of the history to another.

25.] The journey (ch. xi. 30) took place after the death, or about the time of the death, of Herod; see on ver. 1. The purpose of the mission would be very soon accomplished: Saul would naturally not remain longer in Jerusalem than was unavoidable, and would court no publicity: and hence there seems an additional reason for placing the visit *after* Herod's death: for, of all the persons whose execution would be pleasing to the Jews, Saul would hold the foremost place. Our verse is probably inserted as a note of passage from the last recorded fact of Barnabas and Saul (xi. 30), to their being found at Antioch (xiii. 1). **John**] See above on ver. 12.

CHAP. XIII. 1—XIV. 28.] FIRST MISSIONARY JOURNEY OF PAUL AND BARNABAS. *Henceforward the history follows Saul* (or Paul, as he is now [ver. 9] and from this time denominated), *his ministry, and the events of his life, to the exclusion* (with the sole exception of the council in ch. xv.) *of all the other Apostles.*

XIII. 1.] The word "certain" has been interpolated, to make it appear that the persons mentioned were not the *only* prophets and teachers at Antioch. It is omitted by all our most ancient authorities. The enumeration is probably inserted on account of the solemnity of the incident about to be related, that it might be known *who they were*, to whom the Holy Spirit entrusted so weighty a commission. **prophets**] See on ch. xi. 27.

teachers] Those who had the *gift of teaching*, see 1 Cor. xii. 28; Eph. iv. 11. They were probably less immediately the organs of the Holy Spirit than the *prophets*, but under His continual guidance in the

and Manaen, [x] *which had been brought up with* Herod the tetrarch, and Saul. 2 As they ministered to the Lord, and fasted, the Holy Ghost said, [d] Separate me Barnabas and Saul for the work [e] whereunto I have called them. 3 And

d Num. viii. 14. ch. ix. 15: xxii. 21. Rom. i. 1. Gal. i. 15: ii. 9.
e Matt. ix. 38. ch. xiv. 26. Rom. x. 15. Eph. iii. 7, 8. 1 Tim. ii. 7. 2 Tim. i. 11. Heb. v. 4.

[x] *render,* foster-brother of.

gradual and progressive work of *teaching* the Word. **Symeon that was called Niger**] Nothing is known of him. From his appellation of Niger, he may have been an African proselyte. **Lucius**] A Lucius, probably the same person, is mentioned Rom. xvi. 21 as a "*kinsman*" of Paul. There is no reason to suppose him the same with Luke (Lucas, or Lucanus), —but the contrary; for why should Paul in this case use *two different names?* See Col. iv. 14; 2 Tim. iv. 11; Philem. 24.

Manaen] The same name with *Menahem* the king of Israel, 2 Kings xv. 14. A certain Essene, of this name, foretold to Herod the Great, when a boy going to school, that he should be king of the Jews. And in consequence, when he came to the throne, he honoured Manaen, and, on his account, all the Essenes. It is then not improbable, that this Manaen may have been a son of that one: but see below. The Herod here meant was Antipas, who with his brother Archelaus (both sons of Herod the Great by Malthace a Samaritan woman, see Matt. xiv. 1, note) were brought up in a private family at Rome. Both were at this time exiles, Antipas at Lyons, Archelaus at Vienne. This Manaen had probably been Herod's **foster-brother**; not, '*brought up with him,*' for, if he had been *brought up* with Antipas, he would *also have been with Archelaus:* see above. —In this case, his mother may have called her infant by the name of the person who had brought the Essenes into favour with Herod, and no *relationship* with that person need have existed. **Saul**] mentioned *last*, perhaps because the *prophets* are placed first, and he was *not one*, but a teacher: or it may be, that he himself furnished the account. This circumstance, which has been objected to by some as invalidating the accuracy of the account, is in fact an interesting confirmation of it, as being eminently characteristic of him who spoke as in 1 Cor. xv. 9; 2 Cor. xii. 6; Eph. iii. 8. **2. As they ministered**] The word in the original is that generally used to express the priestly service among the Jews, to which now had succeeded that of the *prophets and teachers* in the Christian church: **ministering** is therefore the only word adequate to render it, as A. V. More closely to define it is not only impracticable, but is narrowing an expression purposely left general. **the Holy Ghost said**] viz. by one of the prophets present, probably Symeon or Lucius: see above. The announcement being *to the church*, and several persons being mentioned, we can hardly suppose it to have been an inner command merely to some one person, as in the case of Philip, ch. viii. 29. There is in the original words of the injunction of the Spirit, a precision and force implying that it was for a special purpose, and to be obeyed at the time. **the work**] Certainly, by ver. 4, we may infer that there had been, or was simultaneously with this command, a divine intimation made to Barnabas and Saul of the nature and direction of this work. *In general*, it had already been pointed out in the case of Saul, ch. ix. 15; xxii. 21; xxvi. 17. It consisted in preaching to the Gentiles the unsearchable riches of Christ, Eph. iii. 8. In virtue of the foundation of the Gentile churches being entrusted to them, Saul and Barnabas become after this Apostles, not *vice versa*; nor is there the least ground for the inference that this was a formal extension of the apostolic office, the pledge of its continuance through the episcopacy to the end of time. The apostolic office terminated with the apostolic times, and by its very nature, admitted not of continuance: the episcopal office, in its ordinary sense, sprung up after the apostolic times: and the two are entirely distinct. The confusion of the two belongs to that unsafe and slippery ground in church matters, the only logical refuge from which is in the traditional system of Rome. Jerome says, "Let bishops remember that they are greater than presbyters not so much by the strictness of divine appointment, as by custom, and that the two orders ought together to rule the church." **3. when they had fasted and prayed**] not, "*when they had done fasting and praying:*" this was a *new* fasting and *special* prayer for Barnabas and Saul. Fasting and prayer have ever been connected with the solemn times of ordination by the

[f] when they had fasted and prayed, and laid their hands [f] ch. vi. 6.
on them, they sent them away. [4] So they, being sent
forth by the Holy Ghost, [y] *departed* unto Seleucia; and
from thence they sailed to [g] Cyprus. [5] And when they [g] ch. iv. 36.
were at Salamis, [h] they preached the word of God in the [h] ver. 46.
synagogues of the Jews: and they had also [i] John [z] to [i] ch. xii. 25; xv. 37.
their minister. [6] And when they had gone through [a] *the*
isle unto Paphos, they found [k] a certain sorcerer, a false [k] ch. viii. 9.
prophet, a Jew, whose name was Bar-jesus: [7] which was
with the deputy of the country, Sergius Paulus, a prudent

[y] *render*, went down. [z] *i. e. as we should now say*, for.
[a] *read*, the whole island.

Christian church; but the fasts four times a year, or 'ember days at the four seasons,' for the special purpose of ordinations, were probably not introduced till the fourth or even fifth century. **laid their hands on them**] See on ch. vi. 6. **4. being sent forth**] Under the guidance of the Spirit, who directed their course. **Seleucia**] A very strong fortified city (supposed impregnable) fifteen miles from Antioch,—on the Orontes, and five miles from its mouth. It was founded and fortified by Seleucus Nicator, who was buried there. It was called *Seleucia ad Mare*,—and *Pieria*, from Mount Pierius, on which it was built, to distinguish it from other Syrian towns of the same name. Polybius mentions, that it has but one approach from the sea, steep, and excavated by hand, with frequent flights of stairs. This excavated way is to this day conspicuous amongst the ruins of the city. It was under the Seleucid kings the capital of a district Seleucis,—and, since Pompey's time, a *free city*. **they sailed to Cyprus**] The lofty outline of Cyprus is visible from the mouth of the Orontes. See below, ver. 7. It was the native country of Barnabas,—and, as John Mark was his kinsman, they were likely to find more acceptance there than in other parts.

5.] **Salamis** was the nearest port to Seleucia on the eastern side of the island. It had a good harbour. It was the residence of a king anciently, and always one of the chief cities of the island. There were very many Jews there, as appears by there being more than one synagogue. Their numbers may have been increased by the farming of the copper-mines by Augustus to Herod. On the insurrection of the Jews in the reign of Trajan, Salamis was nearly destroyed, and they were expelled from the island. Its demolition was completed by an earthquake in the reign of Constantine, who (or his immediate successors) rebuilt it and gave it the name of Constantia. The ruins of this latter place are visible near the modern Famagosta, the Venetian capital of the island. **their minister**] Probably for the administration of baptism: see also 1 Cor. i. 14—17. **6.**] **Paphos** is on the western shore, with the length of the island between it and Salamis. It is Nea Paphos which is meant, about eight miles north of the Paphos more celebrated in classic poets for the temple and worship of Venus. It was destroyed by an earthquake in Augustus's reign, but rebuilt by him. It is now called Baffa, and contains some important ruins. **a certain sorcerer**] On the prevalence of such persons at this time, see ch. viii. 9, note. The Roman aristocracy were peculiarly under the influence of astrologers and magicians, some of whom were Jews. We read of such in connexion with Marius, Pompey, Crassus, Cæsar,—and later with Tiberius: and the complaints of Horace and Juvenal shew how completely, and for how long a time, Rome was inundated with Oriental impostors of every description. **Bar-jesus**] He had given himself the Arabic title of Elymas, '*the wise man*' (from the same root as the Turkish 'Ulemah'), interpreted a *magician* or *sorcerer* in our text.

7. the deputy] The office was that called in Latin '*proconsul*,' the title of the governor of those provinces which were (semblably) left by the emperors to the government of the senate and people. The proconsul was appointed by lot, as in the times of the republic; carried with him the lictors and fasces as a consul: but had no military power, and held office only for a year. This last restriction was soon relaxed under the emperors, and they were

man; who called for Barnabas and Saul, and desired to
l Exod. vii. 11. 2 Tim. iii. 8. hear the word of God. 8 But [l] Elymas the sorcerer (for so
is his name by interpretation) withstood them, seeking to
turn away the deputy from the faith. 9 Then Saul, (who
m ch. iv. 8. also is called Paul,) [m] filled with the Holy Ghost, set his
n Matt. xiii. 38. John viii. 44. 1 John iii. 8. eyes on him, 10 and said, O full of all subtilty and all
mischief, [n] thou [b]*child* of the devil, thou enemy of all

[b] *read,* son.

retained five or even more years. The imperial provinces, on the other hand, were governed by a military officer, a Proprætor or Legatus of the Emperor, who was girded with the sword, and not revocable unless by the pleasure of the Emperor. The minor districts of the imperial provinces were governed by Procurators. Nothing more is known of this Sergius Paulus. Another person of the same name is mentioned by Galen, more than a century after this, as a great proficient in philosophy. He was of consular rank, and is probably the Sergius Paulus who was consul with L. Venuleius Apronianus, A.D. 168, in the reign of Marcus Aurelius.

8. Elymas] See above on ver. 6. **9. who also is called Paul**] This notice marks the transition from the former part of his history, where he is uniformly called Saul, to the latter and larger portion, where he is without exception known as Paul. I do not regard it as indicative of any change of name at the time of this incident, or *from* that time: the evidence which I deduce from it is of a different kind, and not without interest to enquirers into the character and authorship of our history. Hitherto, our Evangelist has been describing events, the truth of which he had ascertained by research and from the narratives of others. But henceforward there is reason to think that the joint memoirs of himself and the great Apostle furnish the material of the book. In those memoirs the Apostle is universally known by the name PAUL, which superseded the other. If this was the first incident at which Luke was present, or the first memoir derived from Paul himself, or, which is plain, however doubtful may be the other alternatives, the commencement of that part of the history which is to narrate the teaching and travels of the Apostle Paul,—it would be natural that a note should be made, identifying the two names as belonging to the same person.—The also must not be understood as having any reference to *Sergius Paulus*, or as meaning that the Apostle '*also* (as well as Sergius) was called Paul.' It signifies that Paulus was a *second name* borne by Saul, in conformity with a Jewish practice as old as the captivity (or even as Joseph, see Gen. xli. 45), of adopting a Gentile name. Mr. Howson traces it through the Persian period (see Dan. i. 7; Esth. ii. 7), the Greek (1 Macc. xii. 16; xvi. 11; 2 Macc. iv. 29), and the Roman (ch. i. 23; xiii. 1; xviii. 8, &c.), and the middle ages, down to modern times. Jerome has conjectured that the name was adopted by Saul *in memory of this event;* the subjugation of Sergius Paulus to Christ, as the first fruits of his preaching—in the same way as Scipio after the conquest of Africa was called Africanus, and Metellus was called Creticus after the conquest of Crete. It is strange that any one could be found capable of so utterly mistaking the character of St. Paul, or of producing so unfortunate an analogy to justify the mistake. It is yet stranger that Augustine should, in his Confessions, adopt the same view: "He who was the least of Thine Apostles, . . . loved to be called Paul, instead of Saul, as before, to commemorate so great a victory." So also Olshausen. A more probable way of accounting for the additional name is pointed out by observing that such new names were often alliterative of or allusive to the original Jewish name: —he who was Jesus as a Jew, was called Jason or Justus, Col. iv. 11: see other examples in my Greek Test. **set his eyes on him**] It seems probable that Paul never entirely recovered his sight as before, after the "*glory of that light*" (see ch. xxii. 11). We have several apparent allusions to weakness in his sight, or to something which rendered his bodily presence contemptible. In ch. xxiii. 1, the same expression, "*fixing his eyes on*," "*earnestly beholding*," A. V., "*the council*" occurs, and may have some bearing (see note there) on his not recognizing the high priest. See also Gal. iv. 13, 15; vi. 11, and 2 Cor. xii. 7, 9, and notes. The traditional notices of his personal appearance represent him as having contracted and overhanging eyebrows. — Whatever the

righteousness, wilt thou not cease to pervert the right ways of the Lord? 11 And now, behold, [o] the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. 12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. 13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and [p] John departing from them returned to Jerusalem. 14 But when they departed from Perga, they came to Antioch in Pisidia, and [q] went into the synagogue on the

[o] Exod. ix. 3. 1 Sam. v. 6.

[p] ch. xv. 38.

[q] ch. xvi. 13: xvii. 2: xviii. 4.

word may imply, it appears like the graphic description of an eye-witness, who was *not* Paul himself. **10. son of the devil**] Meyer supposes an indignant allusion to the name Bar-jesus (*son of Jesus*, or *Joshua*). This is possible, though hardly probable. **wilt thou not cease to pervert the right ways of the Lord?**] This evidently applies, not to Elymas's conduct on this occasion merely, but to his whole life of imposture and perversion of others. The especial sin was, that of laying hold of the nascent enquiry after God in the minds of men, and wresting it to a wrong direction. **The Lord** here and in ver. 11, is Jehovah. **11. for a season**] The punishment was only temporary, being accompanied with a gracious purpose to the man himself, to awaken repentance in him. **a mist and a darkness**] In the same precise and gradual manner is the healing of the lame man, ch. iii. 8, described: *he stood* (first), *and walked*. So here, first a dimness came on him,—then total darkness. And we may conceive this to have been shewn by his gestures and manner under the infliction. **12. at the doctrine of the Lord**] Hesitating as he had been before between the *teaching* of the sorcerer and that of the Apostle, he is amazed at the divine power accompanying the latter, and gives himself up to it. It is not said that he was *baptized*: but the supposition is not thereby excluded: see ver. 48; ch. xvii. 12, 34; xviii. 8, first part. **13. Paul and his company**] Is there not a trace of the narrator being among them, in this expression?—Henceforward *Paul is the principal person*, and Barnabas is thrown into the background. **Perga in Pamphylia**] Perga lies on the Cestrus, which flows into the bay of Attaleia. It is sixty stadia (7½ miles) from the mouth, "between and upon the sides of two hills, with an extensive valley in front, watered by the river Cestrus, and backed by the mountains of the Taurus." (Conybeare and Howson, vol. i. p. 195, from Sir C. Fellows's Asia Minor.) The remains are almost entirely Greek, with few traces of later inhabitants. The inhabitants of Pamphylia were nearly allied in character to those of Cilicia: and it may have been Paul's design, having already preached in his own province, to extend the Gospel of Christ to this neighbouring people. John probably took the opportunity of some ship sailing from Perga. His reason for returning does not appear, but may be presumed, from ch. xv. 38, to have been, unsteadiness of character, and unwillingness to face the dangers abounding in this rough district (see below). He afterwards, having been the subject of dissension between Paul and Barnabas, ch. xv. 37—40, accompanied the latter again to Cyprus; and we find him at a much later period spoken of by Paul, together with Aristarchus, and Jesus called Justus, as *having been a comfort to him* (Col. iv. 10, 11): and again in 2 Tim. iv. 11, *as profitable to him for the ministry*. **14.**] It is not improbable that during this journey Paul may have encountered some of the 'perils by robbers' of which he speaks, 2 Cor. xi. 26. The tribes inhabiting the mountains which separate the table-land of Asia Minor from the coast, were notorious for their lawless and marauding habits. Strabo says of Isauria, that its inhabitants were all robbers, and of the Pisidians, that, like the Cilicians, they have great practice in plundering. He gives a similar character of the Pamphylians. ANTIOCH IN PISIDIA was founded originally by the Magnetes on the Meander, and subsequently by Seleucus Nicator; and became, under Augustus, a Roman colony. Its position is

r Luke iv. 16. ver. 27.
s Heb. xiii. 22.
t ch. xii. 17.
u ver. 26, 42, 43. ch. x. 35.
x Deut. vii. 6, 7.
y Exod. i. 1. Ps. cv. 23, 24. ch. vii. 17.
z Exod. vi. 6: xiii. 14, 16.
a Exod. xvi. 35. Numb. xiv. 33, 34. Ps. xcv. 9, 10. ch. vii. 36.

sabbath day, and sat down. 15 And [r] after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, [c *Ye men and*] brethren, if ye have [s] any word of exhortation for the people, say on. 16 Then Paul stood up, and [t] beckoning with his hand said, Men of Israel, and [u] ye that fear God, give audience. 17 The God of this people of Israel [x] chose our fathers, and exalted the people [y] when they dwelt as strangers in the land of Egypt, [z] and with an high arm brought he them out of it. 18 And [a] about the time of forty years [d] *suffered he their*

[c] *omit: see on ch.* i. 16.

[d] *render,* bore he them as a nurse beareth a child: *see note.*

described by Strabo as being on a hill, and was unknown or wrongly placed till Mr. Arundell found its ruins at a place now called Yalobatch, answering to Strabo's description: where since an inscription has been found with the letters ANTIOCHEAE CAESARE. **15.**] The divisions of the law and prophets at present in use among the Jews were probably not yet arranged. Before the time of Antiochus Epiphanes, the *Law only* was read in the synagogues: but, this having been forbidden by him, the Prophets were substituted:—and, when the Maccabees restored the reading of the Law, that of the Prophets continued as well. **sent unto them**] Then they were not sitting in the *foremost seats*, Matt. xxiii. 6, but somewhere among the congregation. The message was probably sent to them as having previously to this taught in the city, and thus being known to have come for that purpose. See, as illustrating our narrative, Luke iv. 17 ff. and notes. **16. beckoning with his hand**] As was his practice; so *he stretched forth the hand*, ch. xxvi. 1. See also ch. xxi. 40. The contents of this speech (vv. 16—41) may be thus arranged: I. *Recapitulation of God's ancient deliverances of His people and mercies towards them, ending with His crowning mercy, the sending of the Deliverer and promised Son of David* (vv. 16–25). II. *The history of the rejection of Jesus by the Jews, and of God's fulfilment of His promise by raising Him from the dead* (vv. 26—37). III. *The personal application of this to all present,—the announcement to them of justification by faith in Jesus, and solemn warning against the rejection of Him.* It is in the last degree unsafe to argue, as Dr. Wordsworth has done, that because Strabo asserts the language of the Pisidians to have been neither Greek nor Lydian, St. Paul must have spoken to them by virtue of his miraculous gift of tongues. To the question put by Dr. W., "In what language did St. Paul preach in Pisidia?" we may reply, seeing that he preached in the synagogue, after the reading of the law and prophets, "In the same language as that in which the law and prophets had just been read." **ye that fear God**] The persons thus addressed here, and in ver. 26, formed a distinct class, viz. the (uncircumcised) proselytes of the gate; not excluding even such pious Gentiles, not proselytes in any sense, who might be present. The speech, from the beginning and throughout, is *universal* in its application, embracing Jews and Gentiles. **17. of this people of Israel**] Grotius thinks that as the Apostle said these words, he pointed with his hand to the Jews. Or rather, perhaps by the word **this** he indicated, *without gesture*, the people *in whose synagogue they were assembled.* **our fathers**] It is evident that the doctrine so much insisted on afterwards by St. Paul, that all believers in Christ were the true children of Abraham, was fully matured already: by the words **this people** he alludes to the time when God was the God of the Jews only: by this **us** he unites all present in the now extended inheritance of the promises made to the fathers. **exalted the people**] Evidently an allusion to Isa. i. 2, where the word is also used in the sense of 'bringing up,' nourishing to manhood. This was done by increasing them in Egypt so that they became a great nation: see Gen. xlviii. 19. There is no reference to any *exaltation* of the people during their stay in Egypt: whether by their deliverance, or by the miracles of Moses, or by Joseph's preferment to honour. **18. he bore them as a nurse beareth a child**] The adoption of this rendering,

manners in the wilderness. 19 And [e *when*] b he [e *had*] destroyed seven nations in the land of Chanaan, c f *he* divided their land to them by lot. 20 And after d that he gave unto them judges, about the space of four hundred and fifty years, e until Samuel the prophet. 21 f And afterward they desired a king: and God gave unto them Saul the son of g *Cis*, a man of the tribe of Benjamin, by the space of forty years. 22 And [g e *when*] he [e *had*] removed him, h f *he* raised up unto them David to be their king; to whom also he gave testimony, and said, i I have found

b Deut. vii. 1.
c Josh. xiv. 1, 2. Ps. lxxviii. 55.
d Judg. ii. 16.
e 1 Sam. iii. 20.
f 1 Sam. viii. 5: x. 1.
g 1 Sam. xv 23, 26, 28: xvi. 1. Hos. xiii. 11.
h 1 Sam. xvi. 13. 2 Sam. ii. 4: v. 3.
i Ps. lxxxix. 20.

e *omit.* f *render*, and. g *render*, Kis.

instead of that of the A. V., depends on the change of one letter in the Greek. The word is "*etrop*(or, *ph*)*ophoresen*:" the former being the reading rendered in the A. V. But the other is the more probable, both from the MSS. here, and from the Heb. of Deut. i. 31, and the expansion of the same image in Num. xi. 12. 19. **seven nations**] See Deut. vii. 1; Josh. iii. 10; xxiv. 11.—From the occurrence of manifest references, in these opening verses of the speech, to Deut. i. and Isa. i., combined with the fact that these two chapters form the present lessons in the synagogues on one and the same sabbath, Bengel and Stier conclude that they had been then read. It may have been so: but see on ver. 15. 20.] Taking the words as they stand, *no other sense* can be given to them, than that the time of the judges lasted 450 years. And we have *exactly the same chronological arrangement* in Josephus; who reckons 592 years from the Exodus to the building of Solomon's temple,—arranging the period thus: (1) forty years in the wilderness: (2) twenty-five years under Joshua: (3) Judges (below): (4) forty years under Saul, see on ver. 21: (5) forty years under David, 1 Kings ii. 11: (6) four years of Solomon's own reign. This gives 592 *minus* 149, i. e. 443 years (*about* 450) for the Judges, including Samuel. That this chronology differs widely from 1 Kings vi. 1, is most evident,—where we read that Solomon began his temple in the four hundred and eightieth (LXX, four hundred and fortieth) year after the Exodus. All attempts to reconcile the two are arbitrary and forced. See some such recounted in my Greek Test. It seems then that St. Paul followed a chronology current among the Jews, and agreeing with the book of Judges itself (the spaces of time in which, added together, come exactly to 450), and that adopted by Josephus, but not with that of our present Hebrew text of 1 Kings vi. 1. **Samuel**] mentioned as the *terminus* of the period of the Judges, also as having been so nearly concerned in the setting up over them of Saul and David. 21. **Saul .... a man of the tribe of Benjamin**] It may be not altogether irrelevant to notice that a *Saul, a man of the tribe of Benjamin*, was speaking; and to trace in this minute specification something characteristic and natural. **by the space of forty years**] So also Josephus. In the Old Testament the length of Saul's reign is not specified; 1 Sam. vii. 2 gives no reason, as Bengel thinks, why Saul's reign should have been *less than twenty years*, as the twenty years there mentioned do not extend to the bringing up of the ark by David, but only to the circumstances mentioned in the following verses. Biscoe has well shewn, that as Saul was a young man when anointed king, and Ishbosheth his *youngest* son (1 Chron. viii. 33) was forty years old at his death (2 Sam. ii. 10), his reign cannot have been much short of that period. It is clearly against the construction to suppose Samuel's time as well as Saul's included in the forty years, following as they do upon the verb "**gave** them." Yet this has been done by the majority of Commentators. 22. **he removed him**] i. e. **deposed him**: in this case, by his *death*, for David was not made king till then. Or perhaps the word may refer to the sentence pronounced against Saul, 1 Sam. xiii. 14, or xv. 23, 28, and the following verb, **raised up**, to the whole process of the exaltation of David to be king. But I prefer the former. **to whom he gave testimony, and said**] The two passages, Ps. lxxxix. 20, and 1 Sam. xiii. 14, are interwoven together: both were spoken of David, and both by prophetic inspiration. They are cited from memory, neither the words "*the son of Jesse*," nor "*which shall fulfil all my will*," being

David the son of Jesse, [k] a man after mine own heart, which shall fulfil all my will. 23 [l] Of this man's seed hath God according [m] to [h] *his*] promise [i] *raised* unto Israel [n] a Saviour, Jesus: 24 [o] when John had first preached [k] before his coming the baptism of repentance to all the people of Israel. 25 And as John fulfilled his course, he said, [p] Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. 26 [l] *Men and*] brethren, children of the stock of Abraham, and [m] *whosoever among you feareth* God, [q] to you is the word of this salvation sent. 27 For they that dwell at Jerusalem, and their rulers, [r] because they knew him not, nor yet the voices of the prophets [s] which are read every sabbath day, [t] they have fulfilled them in condemning him. 28 [u] And [n] *though* they found no cause of death in him, [x] [o] *yet desired thēy* Pilate that he should be slain. 29 [y] And when they had fulfilled all that was written of him, [z] they took him down from the tree, and laid him in a sepulchre. 30 [a] But God raised him from the dead: 31 and [b] he was seen many days of them which

k 1 Sam. xiii. 14. ch. vii. 46.
l Isa. xl. 1. Luke i. 32, 69. ch. ii. 30. Rom. i. 3.
m 2 Sam. vii. 12. Ps. cxxxii. 11.
n Matt. i. 21. Rom. xi. 26.
o Matt. iii. 1. Luke iii. 3.
p Matt. iii. 11. Mark i. 7. Luke iii. 16. John i. 20, 27.
q Matt. x. 6. Luke xxiv. 47. ver. 46. ch. iii. 26.
r Luke xxiii. 34. ch. iii. 17. 1 Cor. ii. 8.
s ver. 14, 15. ch. xv. 21.
t Luke xxiv. 20, 44. ch. xxvi. 22; xxviii. 23.
u Matt. xxvii. 22. Mark xv. 13, 14 Luke xxiii. 21, 22. John xix. 6, 15.
x ch. iii. 13, 14.
y Luke xviii. 31: xxiv. 44. John xix. 28, 30, 36, 37.
z Matt. xxvii. 59. Mark xv. 46. Luke xxiii. 53. John xix. 38.
a Matt. xxviii. 6. ch. ii. 24: iii. 15, 15, 26: v. 30.
b Matt. xxviii. 16. ch. i. 3. 1 Cor. xv. 5, 6, 7.

h *omit.*
i *render,* brought.
k *literally,* before the presence of his coming.
l *omit: see on ch.* i. 16.
m *render,* those among you who fear God: *see note.*
n *render,* when.
o *render,* they desired.

found in them. These latter words are spoken of *Cyrus,* see Isa. xliv. 28. That such citations are left in their present shape in our text, forms a strong presumption that we have the speeches of St. Paul word for word as delivered by him, and no subsequent general statement of what he said, in which case the citation would have been *corrected by the sacred text.* 23. **hath God according to promise brought...**] viz. the promise in Zech. iii. 8, where the very word "*bring forth*" is used; not however excluding the many other promises to the same effect. 24. **before the presence of his coming**] referring to "*brought*" above, when his coming forward publicly was about to take place. 25.] The expression "to fulfil (or finish) a course" is peculiar to St. Paul: see ch. xx. 24; 2 Tim. iv. 7. On this course see Luke iii. 15 ff. 26.] The same two classes, (see on ver. 16,) Jews, and God-fearing Gentiles, are here again addressed: and this should be more distinctly marked in the version, than is done in the A.V. **this salvation**] viz. the salvation implied in Jesus being a Saviour—salvation *by Him.* 27.] On the peculiar construction of this verse, almost unintelligible in any English representation, consult my Greek Test. 28. **when they found**] Not, '*though,*' but rather **because** they found no cause: **when they found no cause of death in him, they besought,** &c.: see Luke xxiii. 22, 23. 29.] De Wette rightly remarks, that St. Paul, in this compendious narrative, makes no distinction between friend and foe in what was done to our Lord, but regards both as fulfilling God's purpose regarding Him. I may add that there is also a contrast between what *men* did to Him, and *God's* raising Him, ver. 30.—Joseph and Nicodemus, be it observed, were both *rulers.*—Paul touches but lightly on the cross of Christ, and hastens on to the great point, the Resurrection, as the fulfilment of prophecy and seal of the Messiahship of Jesus;

came up with him [c] from Galilee to Jerusalem, [d] [p] *who are* his witnesses unto the people. 32 And we declare unto you glad tidings, how that [e] the promise which was made unto the fathers, 33 God hath [q] *fulfilled* the same unto us their children, in that he hath raised up Jesus [r] *again*]; as it is also written in the [s] second psalm, [f] Thou art my Son, this day have I begotten thee. 34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, [g] I will give you the sure [t] mercies of David. 35 Wherefore he saith also in another psalm, [h] Thou shalt not suffer thine Holy One to see corruption. 36 For David, [i] after he had served his

c ch. i. 11.
d ch. i. 8: ii. 32: iii. 15: v. 32.
e Gen. iii. 15: xii. 3: xxii. 18. ch. xxvi. 6. Rom. iv. 13. Gal. iii. 16.
f Psa. ii. 7. Heb. i. 5: v. 5.
g Isa. lv. 3.
h Ps. xvi. 10. ch. ii. 31.
i Ps. lxxviii. 72.

[p] *read,* who are now.
[q] *render,* completely fulfilled.
[r] *omit.*
[s] *Some of our ancient authorities read,* first: *see note.*
[t] *The original here has* holy things: *see note.*

31.] The **now** gives peculiar force to the sentence. **Who are at this moment witnesses,**—*living* witnesses; i. e. 'I am not telling you a matter of the *past* merely, but one made present to the people of the Jews by living and eye-witnessing testimony.' **32. we declare unto you**] He and Barnabas were not of the number of those who came up with Him from Galilee unto Jerusalem, ver. 31, nor was their mission to the Jewish people. '*They* are at this moment witnessing to the people, *we,* preaching to you.' The **we** is emphatic. Stier observes how entirely Paul sinks *himself,* his history and commission from Christ, in the great Object of his preaching. **33. in that he hath raised up Jesus**] The term **raised up** is ambiguous: but here the meaning, **from the dead,** is absolutely required by the context; both because the word is repeated with that addition (ver. 34), and because the Apostle's emphasis throughout the passage is on the *Resurrection* (ver. 30) as the *final fulfilment of God's promises regarding Jesus.* The other meaning, '*having raised up,*' as in ch. vii. 37, is however maintained by several Commentators. Meyer well remarks, that this meaning would hardly in our passage have been thought of or defended, had it not been that the subjoined citation from Ps. ii. has been thought necessarily to apply to our Lord's *mission upon earth.*

The reading of some of our ancient authorities here, *in the* **first** *psalm,* is to be accounted for by the fact that anciently our second Psalm was the first, *our* first being reckoned as prefatory. St. Paul refers the prophecy in its full completion to the *Resurrection* of our Lord: similarly in Rom. i. 4, "*declared to be the Son of God with power.... by the resurrection from the dead.*" **34. now no more to return ...**] Compare Rom. vi. 9, "*Christ being raised from the dead, dieth no more: death hath no more dominion over him.*" It is interesting to trace the same shades of thought in the speeches and epistles of Paul; and abundant opportunity of doing so will occur as we proceed.—But here the *returning to corruption* does not merely imply *death,* so that Jesus should have once undergone it, and no more hereafter, as the A. V. seems to imply: but we must supply 'to die, and in consequence to' before the words, understanding them as the *result of death, if it had dominion over Him:* thus the clause answers even more remarkably to Rom. vi. 9. **the holy things** is the LXX rendering of the Hebrew word, Isa. lv. 3, which in 2 Chron. vi. 42, they have translated "*the mercies.*" The word 'holy' should have been preserved in the A.V., as answering to "*thine Holy One*" below; **the mercies of David, holy and sure:** or **my holy promises which I made sure unto David. 35.**] **Wherefore also,**—correspondent to which purpose, of His Christ not seeing corruption.

he saith] viz. God, not David: the *subject* is continued from vv. 32 and 34, and fixed by "*he said*" and "*I will give*" just preceding,—*thou shalt not suffer* (literally *give*) and *thine Holy One* accurately correspond to "*I will give*" and "*holy things*" before. See on ch. ii. 27. **36.**] The psalm, though spoken by David, cannot have its ful-

l 1 Kings ii. 10. ch. ii. 29. own generation by the will of God, [l] fell on sleep, and was laid unto his fathers, and saw corruption: 37 but he, whom God raised again, saw no corruption. 38 Be it known unto you therefore, [u] *men and* brethren, that [k] through this man is [x] *preached* unto you the forgiveness of sins: 39 and [l] [y] *by* him [z] *all that believe are* justified from all things from which ye could not be justified [y] *by* the law of Moses. 40 Beware therefore, lest that come upon you, which is spoken of in [m] the prophets; 41 Behold, ye despisers, and wonder, and perish: [a] *for* I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. 42 And [b] *when the Jews were gone out*

k Jer. xxxi. 34. Dan. ix. 24. Luke xxiv. 47. 1 John ii. 12.

l Isa. liii. 11. Rom. iii. 28: viii. 3. Heb. vii. 19.

m Isa. xxix. 14. Hab. i. 5.

[u] *omit: see on ch.* i. 16.
[x] *better here,* announced.
[y] *render,* in.
[z] *render,* every one that believeth is.
[a] *render,* because.
[b] *read and render,* as they were going out, they besought.

filment in *David.* **his own generation**] David ministered only to *the generation in which he lived:* but *through this Man,* remission of sins is preached *to you* and to *all who believe on Him.* **after he had served his own generation by the will** (i. e. according to the appointment) **of God**] His whole course was marked out and fixed by God—he fulfilled it, and fell asleep. (See, on the whole, 2 Sam. vii. 12; 1 Kings ii. 10.) **was laid unto his fathers**] An expression arising from the practice of burying families together: the expression occurs very frequently in the Old Test. **38.**] Paul speaks here of justification only in its *lowest* sense, as negative, and synonymous with remission of sins; he does not unfold here that higher sense of *justifying,* the *accounting righteous,* which those who have from God are *just by faith.* It is the first office of the Spirit by which he spoke, to convict concerning sin, before He convicts concerning righteousness: therefore he dwells on the *remission of sins,* merely just giving a glimpse of the great doctrine of justification, of which he had such wonderful things to write and to say. **39.**] **And from all things** (sin), **from which ye could not in** (under) **the law of Moses be justified in Him** (as in the expression, *in Christ, in the Lord,* frequently), **every believer is** (habitual present tense) **justified** .... but not implying that in the law of Moses there might be justification from *some* sins;—under the law there is *no* justification (Gal. iii. 11):—but it means **Christ shall do for you all that the law could not do**: leaving it for inference, or for further teaching, that this was absolutely ALL: that the law could do *nothing.* The same thought is expanded Rom. viii. 3. This interpretation will be the more clearly established, when we remember that *to justify from sin* was not in any sense, and could not be, the office of the law, by which came the knowledge of sin. The expression "*to justify from*" is only once used again by St. Paul (Rom. vi. 7, marginal rendering: the A.V. has "*freed from sin,*" but wrongly), and that where he is arguing against the continuing in sin. **every one that believeth** is not to be joined with **in him,** which (see above) is contrasted with **in the law of Moses.**—It is quite in St. Paul's manner to use *every one that believeth* thus absolutely: see Rom. i. 16; iii. 22; x. 4 (Gal. iii. 22). **40.**] The object of preaching the Gospel to the Jews *first* was for a testimony to them: its reception was almost uniformly unfavourable: and against such anticipated rejection he now warns them. **41. ye despisers**] So the LXX render the Hebrew word, signifying '*among the heathen,*' so in A.V., for which they seem to have read some other word resembling it.—The prophecy was spoken of the judgment to be inflicted by means of the Chaldæans: but neither this nor any other prophecy is confined in its application to the occasion of which it was once spoken, but gathers up under it all analogous procedures of God's providence: such repeated fulfilments increasing in weight, and approaching nearer and nearer to that last

of the synagogue, the Gentiles besought that these words might be [c]*preached* to them the next sabbath. 43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, [p]persuaded them to continue in [o]the grace of God. 44 And the next sabbath day came almost the whole city together to hear the word of God. 45 But when the Jews saw the multitudes, they were filled with envy, and [p]spake against those things which were spoken by Paul, contradicting and blaspheming. 46 Then Paul and Barnabas waxed bold, and said, [q]It was necessary that the word of God should first have been spoken to you: but [r]seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, [s]we turn to the Gentiles. 47 For so hath the Lord commanded us, saying, [t]I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. 48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: [u]and as many as were [d]*ordained* to

n ch. xi. 23; xiv. 22.
o Tit. ii. 11. Heb. xii. 15. 1 Pet. v. 12.
p ch. xviii. 6. 1 Pet. iv. 4. Jude 10.
q Matt. x. 6. ch. iii. 26. ver. 26. Rom. i. 16.
r Exod. xxxii. 10. Deut. xxxii. 21. Isa. lv. 5. Matt. xxi. 43. Rom. x. 19.
s ch. xviii. 6; xxviii. 28.
t Isa. xlii. 6; xlix. 6. Luke ii. 32.
u ch. ii. 47.

[c] *render*, spoken.

[d] *render*, disposed: *see note.*

and great fulfilment of all the promises of grace and all the threats of wrath, by which every prophetic word shall be exhausted.

42.] The insertions in the text followed by the A. V. have been made partly perhaps to remove the ambiguity in the "*they*" and "*them*," and to shew who they were that besought, &c. But they confuse the sense. As they (the congregation) were going out, they (the same) besought. 43.] See a similar expression ch. xi. 23. There too, we have *the grace of God* similarly used of the *work of the Gospel begun in the hearts of the converts.* 44. came . . . together] '*In the synagogue;*' it was the sight of the Gentile crowds in *their* house of prayer which stirred up the jealousy of the Jews.

45. contradicting and blaspheming] These words form a graphic repetition, passing from the *particular thing which they did*, viz. contradict the words spoken by Paul, to *the spirit in which they did it*, viz. a contradictious and blaspheming one.

46. should first have been spoken to you] See ch. iii. 26; Rom. i. 16.

47.] They refer the word thee in the prophecy not to *themselves as teachers*, but to *Christ.* 48. as many as were disposed to eternal life] The meaning of this word disposed must be determined by the context. The Jews had *judged themselves unworthy of eternal life:* the Gentiles, as many as were disposed to eternal life, believed. *By whom* so disposed, is not *here* declared: nor need the word be in this place further particularized. *We know, that it is* GOD *who worketh in us the will to believe*, and that the preparation of the heart is of Him: but to find *in this text* pre-ordination to life asserted, is to force both the word and the context to a meaning which they do not contain. The word in the original is the same as in 1 Cor. xvi. 15, where it is said that the house of Stephanas "**have addicted themselves** *to the ministry of the saints*," and in Rom. xvii. 1, where it is said that "*the powers that be are* **ordained** *of God:*" in both of which places the *agents* are expressed, whereas here the word is used absolutely, without an agent expressed. Calvin, &c., find here *predestination in the strongest sense:* "This ordaining can be referred only to the eternal decree of God . . . It is a ridiculous cavil to refer it to the *mind of those who believed*, as if they received the Gospel who were properly disposed in their minds." So the Vulgate translates the word "*pre-ordained;*" and Augustine, "*destined.*" There are several other renderings, which see in my Greek Test. Dr. Wordsworth well observes, that it would be interesting to enquire what influence such

eternal life believed. 49 And the word of the Lord was published throughout all the region. 50 But the Jews stirred up the devout and honourable women, and the
x 2 Tim. iii. 11. chief men of the city, and [x] raised persecution against Paul and Barnabas, and expelled them out of their coasts.
y Matt. x. 14. Mark vi. 11. Luke ix. 5. ch. xviii. 6. 51 [y] But they shook off the dust of their feet against them, and came unto Iconium. 52 And the disciples [z] were filled
z Matt. v. 12. John xvi. 22. ch. ii. 46. with joy, and with the Holy Ghost.

XIV. 1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. 2 But [e] *the unbelieving Jews stirred up the Gentiles, and made their minds evil affected* against the brethren. 3 Long time therefore abode they speaking
a Mark xvi. 20. Heb. ii. 4. boldly in the Lord, [a] which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. 4 But the multitude of the city was divided:

[e] *render*, the Jews which believed not stirred up and embittered the minds of the Gentiles.

renderings as this of "*pre-ordained*" in the Vulgate version had on the minds of men like St. Augustine and his followers in the Western Church, in treating the great questions of free will, election, reprobation, and final perseverance; and on some writers in the reformed churches who, though rejecting the authority of that version, were yet swayed by it away from the sense of the original, here and in ch. ii. 47. The tendency of the Eastern Fathers, who read the original Greek, was, he remarks, in a different direction from that of the Western School. **50. devout . . . women**] Women had a strong religious influence both for and against Christianity: see for the former ch. xvi. 14; xvii. 4; Phil. iv. 3; 1 Cor. vii. 16: for the latter, we have Josephus's statement, that the majority of the wives of the Damascenes were proselytes: which may be compared with ch. ix. 22—25. These were proselytes of the gate, or at least inclined to Judaism. **expelled them**] Though the *chief men of the city*, at the instigation, probably, of their wives, were concerned, this seems to have been no *legal* expulsion: for we find them revisiting Antioch on their return, ch. xiv. 21;—but only a compulsory retirement for peace, and their own safety's sake.

51.] As commanded by our Lord, Matt. x. 14, where see note. **Iconium**] A populous city, east of Antioch in Pisidia, lying in a fertile plain at the foot of, and almost surrounded by, Mount Taurus. At this time, it was the capital of Lycaonia, and had around it a distinct territory, ruled by a tetrarch, and probably on that account is not reckoned to any of the above-mentioned districts. It became famous in the middle ages as the capital of the Seljukian Sultans, and had a great part in the growth of the Ottoman empire. It is now Konía, a town of 30,000 inhabitants.

52.] See, for similar "joyful perorations," as Dr. Wordsworth well designates them, Luke xxiv. 52; ch. v. 41; xii. 24.

CHAP. XIV. **1. Greeks**] Probably these were of the number of the *devout persons*, or *worshippers of God*, mentioned ch. xiii. 43, 50; xvi. 14; xvii. 4, 17; xviii. 7, i. e. those of the uncircumcised who were more or less attached to the Jewish religion. **2.**] **which believed not**, viz. when Paul preached. Ver. 3 gives the sequel of ver. 1,—ver. 4, of ver. 2. **3. speaking boldly in the Lord**] i. e. 'speaking with boldness, which boldness was grounded on confidence in the Lord.' By **the Lord** here is meant GOD: see ch. iv. 29, 30, and ch. xx. 32, where we have joined together "*God, and the word of His grace.*" **and granted**] or, **by granting**, &c. **4.**] This was the way in which God bore His testimony.

and part held with the Jews, and part with the [b] apostles. [b] ch. xiii. 3.
5 And when there was [f] *an assault* made both of the Gentiles, and also of the Jews with their rulers, [c] to use [c] 2 Tim. iii. 11.
them despitefully, and to stone them, 6 they were ware of it, and [d] fled unto Lystra and Derbe, cities of Lycaonia, [d] Matt. x. 23.
and unto the region that lieth round about: 7 and there they preached the gospel.

8 [e] And there sat a certain man at Lystra, impotent in [e] ch. iii. 2.
his feet, being a cripple from his mother's womb, who never had walked: 9 the same [g] *heard Paul speak:* who stedfastly beholding him, and [f] perceiving that he had [f] Matt. viii. 10; ix. 28, 29.
faith to be healed, 10 said with a loud voice, [g] Stand [g] Isa. xxxv. 6.
upright on thy feet. And he leaped and walked. 11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, [h] The gods [h] ch. viii. 10; xxviii. 6.
are come down to us in the likeness of men. 12 And they called Barnabas, [h] Jupiter; and Paul, [i] Mercurius, because

[f] *render,* a stir, *or* movement: *see note.*
[g] *render,* was listening to Paul speaking.
[h] *literally,* Zeus (*the Greek name of Jupiter*).
[i] *literally,* Hermes (*the Greek name of Mercury*).

Such a split into two factions was a common occurrence, on far less important occasions, in these cities of Oriental Greeks.

5.] Dr. Howson remarks, that there was no "assault" made on them, as the A.V. has it; for if there had been, they could not but have been *ware of it:* but a stir, or movement, was going on which would have led to an assault, had they not been ware of it. 6. **Lystra**] This, as well as Derbe (of both which very little further is known), was probably a small town at the foot of the singular mountain-mass known as the Kara-dagh, or black mountain, Lystra being S., and Derbe S.E. from Iconium. The sites are very uncertain. There are the ruins of about forty Christian churches on the north side of the Kara-dagh, at a place called by the Turks Bin-bir-Kilisseh (the 1001 churches), which the most recent travellers believe may be Lystra. In one of these places (probably at Lystra, see note, ch. xvi. 1) Paul found and took up Timothy on his second journey; and from the expression "*my beloved child*" in 1 Cor. iv. 17, compared with the use of "*father*" in the same chapter, as defined ver. 15, we are justified in concluding that he had been converted *by the Apostle;* and, if so, during *this visit.*—There appear to have been few Jews in the district: we hear of no synagogue. **Lycaonia**] Strabo describes Lycaonia as a hilly plain among the mountain-spurs of Taurus, very ill watered, cold and bare, but exceedingly adapted for sheep-pasture and the growth of wool. 9.] The imperfect tense here in the original is important. He **was listening** to Paul's preaching, and, while listening, his countenance, read by the Apostle's gift of spiritual discernment, gave token of **faith to be healed.** **stedfastly beholding him**] See note on ch. xiii. 9. **10. with a loud voice**] The original implies that he suddenly raised his voice above the tone in which he was before speaking. **11. in the speech (dialect) of Lycaonia**] The nature of this dialect is uncertain. The notice is inserted to shew that the Apostles *had no knowledge of the inference drawn by the crowd,* till they saw the bulls being brought to their doors, ver. 13. So Chrysostom: "This was not yet known to the Apostles: for the men spake in their own tongue, and thus conveyed no meaning to them." See, on the real nature of the gift of tongues, and the bearing of notices of this kind on its consideration, the note on ch. ii. 4.—These appearances of the gods are frequent subjects of heathen poetry and mythology. It was in the neighbouring

he was the [k] *chief speaker*. 13 Then the priest of Jupiter, which was before their city, brought [l] *oxen* and garlands
i Dan. ii. 46. unto the [m] *gates*, [i] and would have done sacrifice with the people. 14 Which when the apostles, Barnabas and
k Matt. xxvi. 65. Paul, heard of, [k] they rent their clothes, and [n] *ran in*
l ch. x. 26. among the people, crying out, 15 and saying, [o] Sirs, [l] why
m James v. 17. Rev. xix. 10. do ye these things? [m] We also are men, of like passions
n 1 Sam. xii. 21. 1 Kings xvi. 13. Jer. xiv. 22. Amos ii. 4. 1 Cor. viii. 4. with you, and preach unto you that ye should turn from [n] these [p] *vanities* [o] unto the living God, [p] which made
o 1 Thess. i. 9.
p Gen. i. 1. Ps. xxxiii. 6; cxlvi. 6. Rev. xiv. 7. heaven, and earth, and the sea, and all things that are
q Ps. lxxxi 12. ch. xvii. 30. 1 Pet. iv. 3. therein: 16 [q] who in [q] *times* past suffered all nations to
r ch. xvii. 27. Rom. i. 20. walk in their own ways. 17 [r] Nevertheless he left not
s Lev. xxvi. 4. Deut. xi. 14; xxviii. 12. Job v. 10. Ps lxv. 10; lxviii. 9; cxlvii. 8. himself without witness, in that he did good, and [s] gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. 18 And with these sayings scarce restrained they the [r] *people*, that they had not done sacrifice unto them. 19 [t] And there came thither certain Jews
Jer. xiv. 22. Matt. v. 45.
t ch. xiii. 45. from Antioch and Iconium, who persuaded the [s] *people*,

[k] *literally*, leader of the discourse.
[l] *render*, bulls.
[m] *render*, doors: *see note*.
[n] *render*, rushed forth.
[o] *literally*, Men.
[p] *render*, vain gods.
[q] *render*, the generations.
[r] *render*, multitude.
[s] *render*, the multitudes.

country of Phrygia that Jupiter and Mercury were said to have wandered, and to have been entertained by Baucis and Philemon. **12.**] This distinction is (besides the reason given) in accordance with what Paul himself cites (as the saying of his adversaries, it is true, but not therefore without some physical foundation), "*his bodily presence is weak*." So Chrysostom, adding, "Barnabas seems to me to have been a person of noble appearance and bearing." **leader of the discourse**] Titles like this were commonly given to Hermes, the god of eloquence. **13. which was before their city**] i. e. which was the defender, or tutelar god, of their city. **bulls and garlands**] The meaning is not that the bulls were wreathed with the garlands: these last may have been to hang on the doors of the house where the Apostles were: or for manifold purposes connected with the sacrifice. They brought them, not to the gates of the city, but to the *doors of the outer court of the house*: see ch. xii. 13.

14. the apostles] This is the first place where Paul and Barnabas are so called. St. Paul constantly claims for himself the title in his Epistles: see Rom. i. 1; 1 Cor. i. 1; ix. 1; xv. 9; 2 Cor. i. 1; Gal. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1; Tit. i. 1. It seems to have been borne in this higher sense also by James the Lord's brother: see Gal. i. 19, and note, and the Introduction to the Epistle of James: and by Barnabas, here and in 1 Cor. ix. 5, 6: see also Gal. ii. 9. So that there were, widening the word beyond the Twelve, fifteen Apostles, usually so called. The word was also used in a still wider sense: see Rom. xvi. 7; 2 Cor. viii. 23 (marginal rendering); 1 Thess. ii. 6: in which latter place Silvanus and Timotheus seem to be included in it.

rushed forth into the crowd.

15.] The original, **these vain ...** may be filled up by *things* or *gods*: more probably the latter, as contrasted with the One living God. **16.**] Compare Rom. iii. 25, 26, and ch. xvii. 30. **17.**] Compare Rom. i. 19, 20. The words **gave us rain from heaven** had a remarkable applicability in a country where we have seen from Strabo (on ver. 6) that there was *great scarcity of water*. He relates that in one city of Lycaonia, where water was

[u] and, having stoned Paul, drew him out of the city, supposing he had been dead. [20] Howbeit, as the disciples stood round about him, he rose up, and came into the city: [x] and the next day he departed with Barnabas to Derbe. [21] And when they had [t] preached the gospel to that city, and had [u] *taught many*, they returned again to Lystra, and to Iconium, and Antioch, [22] confirming the souls of the disciples, [[x] *and*] [y] exhorting them to continue in the faith, and that [z] we must through [y] *much tribulation* enter into the kingdom of God. [23] And when they had [a z] *ordained* them elders in every church, [a] *and had prayed with fasting*, *they* commended them to the Lord, on whom they [b] *believed*. [24] And after they had passed throughout Pisidia, they came to Pamphylia. [25] And when they had preached the word in Perga, they went down into Attalía:

u 2 Cor. xi. 25. 2 Tim. iii. 11.
x Matt. xxviii. 19.
y ch. xi. 23: xiii. 43.
z Matt. x. 38: xvi. 24. Luke xxii. 28, 29. Rom. viii. 17. 2 Tim. ii. 11, 12: iii. 12.
a Tit. i. 5.

[t] *literally*, evangelized that city.
[u] *render*, made many disciples: *see Matt.* xxviii. 19.
[x] *omit.*
[y] *render*, many tribulations.
[z] *render*, elected.
[a] *render*, they prayed with fasting, and
[b] *render*, had believed.

reached by digging the wells very deep, it was sold for money. **19. who persuaded the multitude**] We are told that the Lycaonians were fickle and untrustworthy. They stoned him, not in the Jewish method, but tumultuously and in the streets, dragging him out of the city afterwards. — He refers to this stoning, 2 Cor. xi. 25, "*once was I stoned.*"

20. the disciples stood round about him] not to *bury him*, but, as would naturally be the case, *in mournful anxiety and regret.*

he rose up] The first, and I think the right impression is, that this recovery was *supernatural.* It is not indeed so strongly implied, as to leave no doubt: especially as a blow from a stone would be likely to stun, and occasion the appearance of death. **Derbe**] See above, on ver. 6. It is probably now Divlé. From Derbe not being enumerated, 2 Tim. iii. 11, with Antioch, Iconium, and Lystra, as the scene of any of Paul's sufferings, we may perhaps infer that none befell him there.— They may have fled to Derbe, as being in a different jurisdiction from Lystra; the latter being comprised in the Roman province of Galatia, whereas Derbe seems to have belonged at this time to Antiochus, king of Commagéné. **21. they returned again**] They were not far from the famous pass, called the 'Cilician gates,' which leads direct into that province: but, notwithstanding all that had befallen him, St. Paul prefers returning by the churches which he had founded, to a short and easy journey to the coast by his own home.

22. that we must . . .] Is not this use of the first person a token of the presence of the narrator again? My own conjecture would be, that he remained in Antioch during the journey to Iconium, &c., and back. The events between those two limits are much more summarily related than those before or after.

23. when they had elected them elders] The verb means, *appointed by suffrage:* and probably, by the analogy of ch. vi. 2—6 (see 2 Cor. viii. 19), the strict meaning is here to be retained. The word will not bear Jerome's and Chrysostom's sense of '*laying on* of hands,' adopted by Roman Catholic expositors. Nor is there any reason here for departing from the usual meaning of electing by show of hands. The Apostles may have admitted by ordination those *presbyters whom the churches elected.* **25. Attalía**] A maritime town at the mouth of the river Catarrhactes, in Pamphylia, not far from the border of Lycia, built by Attalus Philadelphus, king of Pergamus, in a convenient position to command the trade of Syria or Egypt. It is still an important place,

b ch. xiii. 1, 3. 26 and thence sailed to Antioch, [b] from whence they had
c ch. xv. 40. been [c] recommended to the grace of God for the work
which they fulfilled. 27 And when they were come, and
d ch. xv. 4, 12: xxi. 19. had gathered the church together, [d] they rehearsed all
e 1 Cor. xvi. 9. 2 Cor. ii. 12. Col. iv. 3. Rev. iii. 8. that God had done with them, and [c] *how* he had [e] opened
the door of faith unto the Gentiles. 28 And [[d] *there*] they
abode long time with the disciples.

a Gal. ii. 12. XV. 1 And [a] certain men which came down from
b John vii. 22. ver. 5. Gal. v. 2. Phil. iii. 2. Col. ii. 8, 11, 16. Judæa taught the brethren, and said, [b] Except ye be cir-
c Gen. xvii. 10. Lev. xii. 3. cumcised, [c] after the manner of Moses, ye cannot be saved.
d Gal. ii. 1. 2 When therefore [d] Paul and Barnabas had no small dis-
sension and disputation with them, they determined that
Paul and Barnabas, and certain other of them, should go
up to Jerusalem unto the apostles and elders about this
e Rom. xv. 24. 1 Cor. xvi. 6, 11. question. 3 [e] *And* [c] being brought on their way by the
church, they passed through Phenicé and Samaria,
f ch. xiv. 27. [f] declaring the conversion of the Gentiles: and they

[c] *better, for perspicuity,* that. [d] *omit.*
[e] *render,* So then.

called Satalia. To reach it they had to cross the plain from Perga. **26.**] **from whence,** as being the centre whence their apostolic commission had spread. **27. the door of faith**] The same metaphor is used in 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3, by St. Paul, and shews, perhaps, his hand in the narrative.—On the explanation of **long time** here, see chronological table in Introduction.

CHAP. XV. 1—35.] DIFFERENCE RESPECTING THE NECESSITY OF CIRCUMCISION FOR THE GENTILE CONVERTS. COUNCIL OF THE APOSTLES AND ELDERS AT JERUSALEM. **1. certain men**] Called in Gal. ii. 4 "*false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus.*" Some of our later MSS. read, "certain men of the sect of the Pharisees which believed," as in ver. 5. Doubtless it was so. In spite of the special revelations which had accompanied the reception of the first Gentiles into the church, the strong Judaizing party adhered to their old prejudices respecting the necessity of conformity to the law of Moses. With this party Paul was in conflict all his life; and even long after, we find it raising its head again in the sects of the Ebionites and the Nazarenes.—Neander notices the account in Josephus, where Izates, K. of Adiabene, is converted to Judaism by a certain Ananias, who, for fear of a commotion among his people allows him to remain uncircumcised—when a certain Eleazar, who had the reputation of being very strict about his national observances, prevails on him to perform the rite, for that without it he could not be a Jew.

2.] Compare Gal. ii. 5. **should go up to Jerusalem**] I assume here what seems to me to be almost beyond the possibility of question, that this journey was the same as that mentioned Gal. ii. 1—10. In that case, Paul there (ver. 2) says that he went up "*by revelation.*" In this expression I cannot see it necessarily implied that the revelation was made *to himself*, but that there was *some intimation* of the Holy Ghost, similar perhaps to that in ch. xiii. 2, in accordance with which the church at Antioch sent him and Barnabas;—there being *prophets* there, by whom the Spirit spoke His will. **certain other of them**] Titus was one, Gal. ii. 1, 3, and that, in all probability, in order to *give an example of a Gentile convert of the uncircumcision endowed with gifts of the Holy Spirit.* Titus is *not mentioned in the Acts;* but only in 2 Cor., Gal., 2 Tim., and the epistle addressed to him. **3. being brought on their way by the church**] This seems to have been something of an official escorting of them on the way, and perhaps parting from them with solemn

caused great joy unto all the brethren. 4 And when they were come to Jerusalem, they were received [f] of the church, and [f] of the apostles and elders, and [g] they declared all things that God had done with them. 5 But there rose up certain of the sect of the Pharisees which believed, saying, [h] that it was needful to circumcise them, and to command them to keep the law of Moses. 6 And the apostles and elders came together for to consider of this matter. 7 And when there had been much disputing, Peter rose up, and said unto them, [i] [g *Men and*] brethren, ye know how that a good while ago God made choice

[g] ver. 12. ch. xiv. 27; xxi. 19.

[h] ver. 1.

[i] ch. x. 20; xi. 12.

[f] *i. e.* by.

[g] *omit: see on ch.* i. 16.

commendation to God: causing great joy to them. It shews that the mind of the church was with *them*, not with the Judaizers. This was also the case in Phœnicia and Samaria, as is shewn by "*all the brethren.*" 4.] On their arrival at Jerusalem, there seems to have taken place an official reception of them and their message, *in public*. There they *related*—as a most important element for the determination of the question—*God's dealings with them* (see on ch. xiv. 27), and recounted the places where churches of believing Gentiles had been founded. This having taken place, a *protest* was entered on the part of the Pharisee believers—in no way doubting the truth of these conversions, nor in any way disparaging the ministry of Paul and Barnabas,—that it was necessary to circumcise *them*, i. e. *those of whom they had spoken*, and to command them to keep the law of Moses.—It may be objected, that this view would not be consistent with Paul's statement, Gal. ii. 2, *I communicated unto them that Gospel which I preach among the Gentiles, but privately to them which were of reputation.* But I cannot see any inconsistency, if the words used in both cases be accurately weighed. To the *church and apostles and elders*, Paul and Barnabas gave a simple *recital* of how God had dealt with them among the Gentiles: but Paul did not lay before the whole assembly the *Gospel which he preached among the Gentiles*, viz. the indifference of the Mosaic law to their salvation (Gal. i. 7—9), for fear of its being hastily disparaged or repudiated, and so his work being hindered: "*lest by any means I should run, or had run, in vain,*" Gal. ii. 2. But, *in private interviews* with the chief Apostles, James, Peter, and John (Gal. ii. 9), he *did unfold the whole freeness of this Gospel*, and so effectually, as to prepare the way for their full and public accordance with him at the council. 6.] *The Apostles and elders only* are mentioned as having assembled: in which case "*all the multitude*" (ver. 12) must mean that of the elders, and the decision of ver. 22 must have been arrived at *in a larger assembly*. But most probably the deliberation of the Apostles and elders implied the presence of the brethren also, who are intended by "*all the multitude*"—and there was *but one assembly*. The objection, *that no one place could have held them*, is nugatory: the *official presence of all* is assumed continually in such cases, where the assembly is *open to all*. 7.] A promiscuous debate, not perhaps without some angry feeling, ensued on their first coming together,—and among the *multitude*, as is implied in ver. 12,—man disputing with man. **Peter**] Partly on account of the universal deference paid to him, but principally because of his peculiar fitness to open the apostolic decisions on the subject, from having been made the instrument of the *first public and approved reception of the Gentiles*. **ye** (emphatic). **know**] In Peter's speeches in ch. x., this phrase occurs at the beginning of a sentence, ver. 28, and ver. 37: and we have traces of the same way of expressing the personal pronoun in his speeches, ch. ii. 15; iii. 14, 25. Such notices are important, as shewing that these reports are not only according to the *sense* of what was said, but the words spoken, *verbatim*. **a good while ago**] literally, "*from ancient days.*" In regard to the whole time of the Gospel up to that day (about 20 years), the date of the conversion of Cornelius, *at least fifteen years before this* (compare Gal. ii. 1), would very properly be so specified. The length of time elapsed is placed by Peter *in the*

among [h] *us*, that the Gentiles by my mouth should hear
k 1 Chron. xxviii. 9. ch. i. 24.
the word of the gospel, and believe. 8 And God, [k] which
l ch. x. 44.
knoweth the hearts, bare them witness, [l] giving them the
m Rom. x. 11.
Holy Ghost, even as he did unto us; 9 [m] and put no
n ch. x. 15, 28, 43. 1 Cor. i. 2. 1 Pet. i. 22.
difference between us and them, [n] purifying their hearts
by [i] *faith*. 10 Now therefore why tempt ye God, [o] to put
o Matt. xxiii. 4. Gal. v. 1.
a yoke upon the neck of the disciples, which neither our
p Rom. iii. 24. Eph. ii. 8. Tit. ii. 11; iii. 4, 5.
fathers nor we were able to bear? 11 [p k] *But* we believe
that through the grace of the Lord Jesus Christ we shall
be saved, even as [l] *they*. 12 Then all the multitude kept
silence, and gave audience to Barnabas and Paul, declaring
q ch. xiv. 27.
what [m] *miracles* and wonders God had [q] wrought among
the Gentiles by them. 13 And after they had held their
r ch. xii. 17.
peace, [r] James answered, saying, [[n] *Men and*] brethren,

[h] *read*, you.
[i] *render*, their faith.
[k] *render*, Howbeit.
[l] *render*, also they.
[m] *render*, signs, *as in ch.* v. 12, vii. 36, xiv. 3: *Rom.* xv. 19.
[n] *omit: see on ch.* i. 16.

strongest light, to shew that the question had in fact been settled by divine interference *long since*. **8, 9.**] The allusion is throughout to *spiritual circumcision*, as the purification of the *heart*. God, who saw deeper than the mere fleshly distinction between Jew and Gentile, who knows that the hearts of *all* are unclean, and that the same all-sufficient sacrifice can cleanse them *all*, if applied by faith (compare the remarkable parallel, 1 Pet. i. 18—22 incl.), put no difference between us and them, but has been pleased to render them spiritually clean. **purifying their hearts**, not simply '*by faith*,' but **by their faith**, or **by the faith in Christ**. **10.**] **tempt God**, *by putting obstacles in the way of* His evidently determined course. **a yoke**] See Gal. v. 1. Peter could not be so much referring to the mere outward observance of ceremonies, which he himself and the Jewish converts thought it expedient to retain,—but to the imposition of the law, as a condition of salvation, on the consciences of the disciples. This being so, the words, "*which neither our fathers nor we were able to bear*," will refer, not to the *burdensomeness* of ceremonies, but to the far more grievous burden of legal death, of which Paul cries out so bitterly in Rom. vii. 24,—and says, Gal. v. 3, "*I testify to every man that is circumcised, that he is a debtor to do the whole law.*" **11.**] Seeing that we *all in common* believe that the grace of Christ is the sufficient, and only cause of our salvation, it can neither be reasonable nor according to God's will, to fetter that grace with superfluous and vexatious conditions. See nearly the same argument retorted on Peter himself, Gal. ii. 14 ff. **even as also they**] **they** are *the Gentile Christians*, not *our fathers*: —*their* ground of trust is the same as ours: *ours*, no more than theirs. **12.**] The multitude (see above) then,—and not before, on account of their mutual disputes, —being tranquillized by Peter's speech, quietly received from Paul and Barnabas an account of the seals of *signs and wonders* by which God had stamped the approval of their ministry among the Gentiles. The miracles at Paphos and Lystra would be among the principal of these. **13.**] **after they had held their peace**, viz. Paul and Barnabas. *Both had spoken*; doubtless wonders, unrecorded, had been wrought by the hand of Barnabas, which he had recounted. **James**] See note, ch. xii. 17, and the Introduction to the Epistle of James. I assume here, that this is James the Just, the brother of the Lord, the author of the Epistle: and though an Apostle (Gal. i. 19: see also note on ch. xiv. 14), not one of the Twelve. If we may presume to judge from the character of his Epistle, to say nothing of the particulars which tradition has handed down concerning him, his decision would come with remarkable weight on this occasion. For he is, among all the sacred

hearken unto me: 14 [s] Symeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. 15 And to this agree the words of the prophets; as it is written, 16 [t] After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: 17 that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, [o] *who doeth all these things.* 18 *Known unto God are all his works* from the beginning of the world. 19 Wherefore [u] my sentence is, that we trouble

[s] ver. 7.

[t] Amos ix. 11, 12.

[u] see ver. 28.

[o] *for the whole of this, read,* who maketh these things known.

writers of the New Test., the representative of the strictest adherence to and loftiest appreciation of the *pure standard of legal morality*. All that the law was, from its intrinsic holiness, justice, and goodness (Rom. vii. 12), capable of being to Christians, *he* would be sure to attribute to it. And therefore when *his judgment*, as well as that of Peter, is given in favour of the freedom of the Gentiles, the disputers, even of the Pharisaic party, are silenced. There does not seem to be in the following speech any decision *ex cathedra*, either in the words, "**hearken unto me**," or in "**my sentence is**" (ver. 19): the decision lay in the weightiness, partly no doubt of the person speaking, but principally of the matter spoken by him. **14. Symeon**] James characteristically uses this Jewish form of the name: so also Peter himself, 2 Pet. i. 1 (original; and margin, A. V.). The name occurs Gen. xxix. 33, LXX; Luke ii. 25; iii. 30; ch. xiii. 1; Rev. vii. 7: the name Simon, elsewhere used in the N. T. for Peter, is found (Shimon) in 1 Chron. iv. 20. **for his name**] for the service, or the making known, of His Name.

a people, answering to the *people*, so well known as His by covenant before.

16—18.] The citation from Amos is made freely from the LXX: differing widely in the latter part from our present Hebrew text, which see in the A. V. at the place. Of this we may at least be sure, that James, even if (as I believe) he *spoke in Greek*, and quoted as here given, would not himself (nor would the Pharisees present have allowed it) have quoted any rendering, especially where the stress of his argument lay in it, *at variance with the original Hebrew*.—The prophecy regards that glorious restitution of the kingdom to (the Son of) David, which should be begun by the incarnation of the Lord, and perfected by His reign over all nations. During the process of this restitution those nations, as the effect of the rebuilding, should seek the Lord,—to whomsoever the gospel should be preached. There is here neither assertion nor negation of the national restoration of the Jews. Be this as it may (and I firmly believe in the literal accomplishment of all the prophecies respecting them as a nation), it is obvious, on any deep view of prophetic interpretation, that the glorious things which shall have *a* fulfilment in the literal Israel, must have *their complete and more worthy fulfilment* in the spiritual theocracy, of which the Son of David is the Head. **17. upon whom my name is called**] Notice the same expression in the Epistle of James, ch. ii. 7. **18.**] The variation of reading here is remarkable. The text which I have given is in all probability the original, and the words inserted in the common text have been intended as a help out of the difficulty. Not only are they wanting in several ancient MSS., but they bear the sure mark of spuriousness,—manifold variations in the MSS. where they do occur. The sense, and account of the text seem to be this: the Apostle paraphrases the words **who maketh [all] these things** of the LXX, adding **known from the beginning of the world**, and intending to express 'saith the Lord, who from the beginning revealed these things,' viz. by the prophet just cited. The addition has been made to fill up the apparently elliptical "*known from the beginning of the world*," which not being found in the passage of Amos, was regarded as a sentence by itself. These last words may perhaps be an allusion to the mystery of the admission of the Gentiles into the church, which was now being revealed practically, and had been from of old announced by the prophets: compare Rom.

x 1 Thess. i. 9.
y Gen. xxxv. 2. Exod. xx. 3. 23. Ezek. xx. 30. 1 Cor. viii. 1. Rev. ii. 14, 20: ix. 20, 21.
z 1 Cor. vi. 9, 18. Gal. v. 19. Eph. v. 3. Col. iii. 5. 1 Thess. iv. 3. 1 Pet. iv. 3.
a Gen. ix. 4. Lev. iii. 17. Deut. xii. 16, 23.
b ch. xiii. 15, 27.
c ch. i. 23.

not them, which from among the Gentiles [x] are [p] *turned* to God: [20] but that we write unto them, [y] that they abstain from pollutions of idols, and [z] from fornication, and from things strangled, [a] and from blood. [21] For Moses [q] *of* [r] old time hath in every city them that preach him, [b] being read in the synagogues every sabbath day. [22] Then pleased it the apostles and elders, with the whole church, to [z s] *send chosen men of their own company* to Antioch with Paul and Barnabas; namely, [c] Judas surnamed Barsabas, and Silas, chief men among the brethren: [23] and they wrote letters by them [t *after this manner*]; The apostles

[p] *render,* turning.
[q] *render,* from of.
[r] *literally,* ancient generations.
[s] *render,* choose out men of their own company, and send them.
[t] *omit.*

xvi. 25, 26; Eph. iii. 5, 6, &c. 19.] not, as A. V. '*are turned*,' but **are turning**:—the converts daily gathered into the church.

20.] The **pollutions of idols** are the things polluted by being offered to idols, about which there was much doubt and contention in the early church:—see Exod. xxxiv. 15, and 1 Cor. viii. and x. 19. **fornication**] It may seem strange that a *positive sin* should be made the subject of these enactments which mostly regard things in themselves indifferent, but rendered otherwise by expediency and charity to others. In consequence we have the following attempts to evade the simple rendering of the word: (1) Some explain it of *spiritual fornication* in eating things offered to idols: (2) others, of the committal of actual fornication at the *rites in idol temples*, &c. See further in my Greek Test. But the solution will best be found in the fact, that *fornication* was universally in the Gentile world regarded on the same footing with the other things mentioned, as *indifferent*, and is classed here as Gentiles would be accustomed to hear of it, among those things which they allowed themselves, but which the Jews regarded as forbidden. The moral abomination of the practice is not here in question, but is abundantly set forth by our Lord and his Apostles in other places. **things strangled**] as *containing the blood*, —see Levit. xvii. 13, 14. **blood**] in any shape: see Gen. ix. 4; Levit. xvii. 13, 14; Deut. xii. 23, 24. Some of the fathers, and others, interpret the word of *homicide*, which is refuted by the context. 21.] Living as the Gentile converts would be in the presence of Jewish Christians, who heard these Mosaic prohibitions read, as they had been from generations past, in their synagogues, it would be well for them to avoid all such conduct and habits as would give unnecessary offence. On the reading of the law, &c., in the synagogues, see ch. xiii. 15, note. 22. **Barsabas**] In most of our old authorities, **Barsabbas**. Of this Judas nothing further is known than that (ver. 32) he was a 'prophet' (see ch. xiii. 1). Wolf and Grotius hold him to have been the brother of Joseph Barsabas, ch. i. 23. **Silas**] otherwise Silvanus: the former name is found in the Acts, the latter in the Epp. of Paul. He also was a 'prophet' (ver. 32). He accompanied Paul on his second missionary journey through Asia Minor and Macedonia (ver. 40—ch. xvii. 10),—remained behind in Berœa (xvii. 14), and joined Paul again in Corinth (xviii. 5; 1 Thess. i. 1; 2 Thess. i. 1), where he preached with Paul and Timotheus (2 Cor. i. 19). Whether the Silvanus (1 Pet. v. 12), by whom the first Epistle of Peter was carried to the churches of Asia Minor, was the same person, is altogether uncertain. Tradition distinguishes Silas from Silvanus, making the former bishop of Corinth, the latter of Thessalonica. On the hypothesis which identifies Silas with Luke, and makes him the author of the Acts, see Introduction to Acts, § 1. 11, b, c. I may repeat here, that in my mind the description of Silas here as one of the "*chief men among the brethren*," of itself, especially when contrasted with the preface to Luke's gospel, would suffice to refute the notion. It has been also supposed that Silas (because it may signify *third* in Hebrew) is the same name with *Ter-*

and [u] *elders and brethren* send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: 24 forasmuch as we have heard, that [d] certain which went out from us have troubled you with words, subverting your souls, [v *saying, Ye must be circumcised, and keep the law:*] to whom we gave no [v *such*] commandment: 25 it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, 26 [e] men that have [x] *hazarded* their lives for the name of our Lord Jesus Christ. 27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater

[d] ver. 1. Gal. ii. 4: v. 12. Tit. i. 10, 11.

[e] ch. xiii. 50: xiv. 19. 1 Cor. xv. 30. 2 Cor. xi. 23, 26.

[u] *read, with all our most ancient MSS.*, elder brethren.

[v] *omit.*

[x] *literally*, delivered up.

tius, who *wrote* the Ep. to the Romans, Rom. xvi. 22: but without reason. **23.**] In this, the first *official* mention of **elders**, it is very natural that the import of the term should be thus given by attaching *brethren* to it. **send greeting**] The word used is the *Greek* form of salutation: and the only other place where it occurs in an apostolic document (we have it in the letter of the chief captain Lysias, ch. xxiii. 26) is in James i. 1, which has been remarked as a coincidence serving to shew his hand in the drawing up of this Epistle. **Cilicia**] This mention of *churches in Cilicia*, coupled with the fact of Paul's stay at Tarsus (ch. ix. 30—xi. 25: see also Gal. i. 21), makes it probable that Paul preached the gospel there, *and to Gentiles*, in accordance with the vision which he had in the temple (ch. xxii. 21). **24. subverting**] The word implies *turning up the foundations*. The words "*saying ye must be circumcised and keep the law*," inserted in the common text, are *manifestly*, in my view, an interpolation, from the desire to specify in what particulars these persons had sought to unsettle the souls of the Gentile brethren. The persons to whom the epistle was addressed would very well know *what* it was that had disturbed their minds, and the omission of formal mention of it would be natural, to avoid prominent cause of offence to the Jewish converts by an apparent depreciation of circumcision and the observance of the law. **25. Barnabas and Paul**] Paul has generally been mentioned *first*, since ch. xiii. 43. (The exception, ch. xiv. 14, appears to arise from the people calling Barnabas Jupiter, and thus giving him the precedence in ver. 12, after which the next mention of them follows the same order.) But here, as at ver. 12, we have naturally the old order of precedence in the Jerusalem congregation preserved. **26. men that have delivered up their lives**] The sacrifice of their lives was made *by them*: they were martyrs *in will*, though their lives had not as yet been laid down in point of fact.—This is mentioned to shew that Paul and Barnabas could have no other motive than that of serving the Lord Jesus Christ, and to awaken trust in the minds of the churches. But, although this was so, the Apostles and Elders did not think proper to send *only* Paul and Barnabas, who were already so deeply committed by their acts to the same side of the question as the letter which they bore,—but as direct authorities from themselves, Judas and Silas also, who might by word confirm the contents of the Epistle. **27.**] **the same things** as above, **the contents of the Epistle** (and any explanation required): not, as Neander, '*the same things as Paul and Barnabas have preached:*' **by mouth**, as opposed to '*by letter*,' decides against this interpretation. **28. it seemed good to the Holy Ghost, and to us**] Not to the Holy Ghost *in us*,—but as, in ch. v. 32, the Holy Spirit, given to the Apostles and testifying by His divine power, is *coupled with* their own human testimony,—so here the *decision of the Holy Spirit*, given them as leaders of the church, is laid down as the *primary and decisive determination* on the matter,—and *their own formal ecclesiastical decision* follows, as giving utterance and scope to His will and com-

burden than [y these] necessary things; 29 f that ye abstain
f ver. 20. ch. xxi. 25. Rev. ii. 14, 20.
g Lev. xvii. 14.
from meats offered to idols, and g from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. 30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: 31 which when they had read, they rejoiced for the consolation. 32 And Judas and Silas,
h ch. xiv. 22: xviii. 23.
being prophets also themselves, h exhorted the brethren with many words, and confirmed them. 33 And after they
i 1 Cor. xvi. 11. Heb. xi. 31.
had tarried there a space, they were let i go in peace from the brethren unto z *the apostles.* [a 34 *Notwithstanding it*
k ch. xiii. 1.
pleased Silas to abide there still.] 35 k Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And some days after Paul said unto Barnabas, Let us
l ch. xiii. 4, 13, 14, 51: xiv. 1, 6, 24, 25.
go again and visit our brethren l in every city where we have preached the word of the Lord, and see how they do.
m ch. xii. 12, 25: xiii. 5. Col. iv. 10. 2 Tim. iv. 11. Philem. 24.
37 And Barnabas b *determined* to take with them m John, whose surname was Mark. 38 But Paul thought not good
n ch. xiii. 13.
to take him with them, n who departed from them from

y *omitted by some of our older MSS.*

z *read, with all our most ancient MSS.*, them that had sent them forth.

a *omit, with the great majority of our most ancient authorities.*

b *render*, was minded.

mand. The other interpretation weakens this accuracy of expression, and destroys the propriety of the sentence. **32.**] The statement, that they were **prophets also themselves**, gives the reason for their superadding to the appointed business of their mission the work of exhorting and edifying.—On the **prophets** see ch. xi. 27; xiii. 1: Eph. ii. 20, and notes. **34.** omitted] On every account it is probable that the words forming this verse in the common text are an interpolation, to account for Silas being found again at Antioch in ver. 40. On this his subsequent presence at Antioch, see note, ver. 40.—We learn from Gal. ii. 10, that *a condition* was attached to the cordiality with which the Gentile mission of Paul and Barnabas was recognized by the chief Apostles;—that they should *remember the poor*, i. e. the poor *at Jerusalem*:—that the wants of the mother church should not be forgotten by those converts, whose Judaical bond to her was thus cast loose. This was an object which Paul was ever most anxious to subserve. See Gal. l. c. and note. **35.**] **teaching**, to those who had received it,—**preaching** to those who had not.

36—CH. XVIII. 22.] PAUL'S SECOND MISSIONARY JOURNEY (unaccompanied by Barnabas, on account of a difference between them) THROUGH ASIA MINOR TO MACEDONIA AND GREECE, AND THENCE BY SEA, TOUCHING AT EPHESUS, TO JERUSALEM AND BACK TO ANTIOCH. **36. some days after**] *How long*, we are not informed: but perhaps (?) during this time took place that visit of Peter to Antioch mentioned Gal. ii. 11 ff., when he sacrificed his Christian consistency and better persuasions to please some Judaizers, and even Barnabas was led away with the dissimulation. On this occasion Paul boldly rebuked him. See, on the whole occurrence, notes to Gal. as above. **38.**] The form of this verse, as literally rendered from the Greek, is: **But Paul thought proper, (as to) one who had fallen off from them from Pamphylia, and had not gone with them to the work, not to take with them that**

Pamphylia, and went not with them to the work. 39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; 40 and Paul chose Silas, and departed, [o] being recommended by the brethren unto the grace of [c] *God*. 41 And he went through Syria and Cilicia, [p] confirming the churches.

o ch. xiv. 26.

p ch. xvi. 5.

XVI. 1 Then came he to [a] Derbe and Lystra: and, behold, a certain disciple was there, [b] named Timotheus, [c] the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: 2 which [d] was well reported of by the brethren that were at Lystra and Iconium. 3 Him would Paul have to go forth with him; and [e] took and circumcised him because of the Jews which were in those quarters: for they knew all that his father

a ch. xiv. 6.

b ch. xix. 22. Rom. xvi. 21. 1 Cor. iv. 17. Phil. ii. 19. 1 Thess. iii. 2. 1 Tim. i. 2. 2 Tim. i. 2.

c 2 Tim. i. 5.

d ch. vi. 3.

e 1 Cor. ix. 20. Gal. ii. 3. see Gal. v. 2.

[c] *read*, the Lord.

man. We may well believe that St. Paul's own mouth gave originally the character to the sentence. **who departed from them**] See ch. xiii. 13. It hence is evident that his departure was not by the authority of the Apostles. **39.**] "Paul sought justice, Barnabas courtesy," Chrysostom: who also remarks on their separate journeys,—"It seems to me that their parting was by agreement, and that they said to one another, 'Since you will it, and I do not, that we be not at strife, let us divide our courses.' So that they did this out of a yielding spirit to one another." Yet it seems as if there were a considerable difference in the *character of their setting out*. Barnabas appears to have gone with his nephew without any special sympathy or approval; whereas Paul was commended to the grace of God by the assembled church.—We find Mark afterwards received into favour by Paul, see Col. iv. 10; 2 Tim. iv. 11; and in the former of those places it would seem as if he was dependent for his reception on Paul's special commendation. **40. Silas**] He may perhaps have come down again to Antioch (see ver. 33) *in Peter's company*. We find (see above on ver. 22) a Silvanus (which is the same name) in 1 Pet. v. 12, the bearer of that epistle to the congregations of Asia Minor. **41. Syria and Cilicia**] See note, ver. 23. Here we finally lose sight of Barnabas in the sacred record.

CHAP. XVI. **1.**] We have Derbe first, as lying nearest to the pass from Cilicia into Lycaonia and Cappadocia. Paul probably travelled by the ordinary road through the 'Cilician gates,' a rent or fissure in the mountain-chain of Taurus, extending from north to south through a distance of eighty miles. See various interesting particulars in Conybeare and Howson, i. p. 301 ff. and notes. **was there**] At *Lystra*: which, and not Derbe, was in all probability the birth-place of Timotheus, see on ch. xx. 4. This view is confirmed by ver. 2.—He had probably been converted by Paul during his former visit, as he calls him his *son in the Lord*, 1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 2; perhaps at Antioch in Pisidia, see 2 Tim. iii. 10, 11. His mother was Eunice, his grandmother, Lois,—both women of well-known piety, 2 Tim. i. 5. Whether his father was a proselyte of the gate or not, is uncertain: he certainly was *uncircumcised*. He would be, besides his personal aptness for the work, singularly fitted to be the coadjutor to Paul, by his *mixed extraction* forming a link between Jews and Greeks. **2.**] Some of these testimonies were probably *intimations of the Spirit respecting his fitness for the work*: for Paul speaks, 1 Tim. i. 18, of "*the prophecies which went before on thee*" (see ch. xiii. 1, 3). He was set apart for the work by the laying on of the hands of Paul and of the presbytery, 1 Tim. iv. 14; 2 Tim. i. 6, after he had made a good confession before many witnesses, 1 Tim. vi. 12.
3. took and circumcised him] Every Israelite might perform the rite.
because of the Jews] That he might not at once, wherever he preached, throw a stumbling-block before the Jews, by having

was a Greek. 4 And as they went through the cities,
f ch. xv. 23, 29. they delivered them the decrees f for to keep, that were ordained of the apostles and elders which were at Jerusalem.

g ch. xv. 41. 5 d *And* g *so were the churches* established in the faith, and increased in number daily. 6 e *Now when they had gone* throughout Phrygia and the region of Galatia, f *and were forbidden of* the Holy Ghost to preach the word in Asia; 7 g *after* they were come to Mysia, they assayed to

d *render,* So then the churches were.
e *read,* And they went.
f *render,* being hindered by.
g *read,* and when.

with him one by birth a Jew, but uncircumcised. There was here no concession in doctrine at all, and no reference whatever to the duty of Timotheus himself in the matter. In the case of Titus, a *Greek*, he dealt otherwise, no such reason existing: Gal. ii. 3. **4. through the cities**] Iconium, and perhaps Antioch in Pisidia. He might at Iconium see the elders of the church of Antioch, as he did afterwards those of Ephesus at Miletus. If he went to Antioch, he might regain his route into Phrygia and Galatia by crossing the hills east of that city. **5.**] This general notice, like those at ch. ix. 31, xii. 24, marks the opening of a new section.

6—9.] This very cursory notice of a journey in which we have reason to think so much happened,—the founding of the Galatian and Phrygian churches (see ch. xviii. 23, where we find him, on his second visit, "*confirming all the disciples*"), the sickness of the Apostle, alluded to Gal. iv. 13; the working of miracles and imparting of the Spirit mentioned Gal. iii. 5; the warmth and kindness of feeling shewn to Paul in his weakness, Gal. iv. 14—16,—seems to shew that the narrator was not with him during this part of the route; an inference which is remarkably confirmed by the sudden resumption of circumstantial detail with the use of the first person, at ver. 10.

6. Phrygia] There were two tracts of country called by this name: one near the Hellespont, the other called *Phrygia major*. It is with the latter that we are here concerned, which was the great central space of Asia Minor, yet retaining the name of its earliest inhabitants, and on account of its being politically subdivided among the contiguous provinces, impossible to define accurately.—The Apostle's route must remain very uncertain. It is probable that he may have followed the great road (according to his usual practice and the natural course of a missionary journey) from Iconium to Philomelium and perhaps as far as Synnada, and thence struck off to the N.E. towards Pessinus in Galatia. That he visited Colossæ, in the extreme S.W. of Phrygia, on this journey, as supposed by some, is very improbable.

the region of Galatia] The midland district, known as Galatia, or Gallo-græcia, was inhabited by the descendants of those Gauls who invaded Greece and Asia in the third century B.C., and after various incursions and wars, settled and became mixed with the Greeks in the centre of Asia Minor. They were known as a brave and freedom-loving people, fond of war, and either on their own or others' account, almost always in arms, and generally as cavalry. Jerome says that their speech was like that of the Germans in the neighbourhood of Treves: and perhaps **the speech of Lycaonia** ch. xiv. 11, spoken of the neighbouring district, may refer to this peculiar dialect. But Greek was extensively spoken. They were conquered by the consul Cn. Manlius Vulso, 189 B.C., but retained their own governors, called as before tetrarchs, and afterwards kings (for one of whom, Deiotarus, a protégé of Pompey's, Cicero pleaded before Cæsar); their last king, Amyntas, passed over from Antony to Augustus in the battle of Actium. Galatia, after his murder, A.D. 26, became a Roman province. The principal cities were Ancyra,—which was made the metropolis of the province by Augustus,—Tavium, and Pessinus: in all, or some of which, the Apostle certainly preached. He was detained here on account of sickness (Gal. iv. 13). See further in Introduction to the Epistle to the Galatians, § 2. **being hindered**] By some special intimation, like that in ch. xiii. 2.

Asia] This name, applied at first to the district near the river Cayster in Lydia, came to have a meaning more and more widely extended, till at last it embraced,

go into Bithynia; [h] *but the Spirit* suffered them not.
8 And they passing by Mysia came down to Troas. [h] 2 Cor. ii. 12. 2 Tim. iv. 13.
9 And a vision appeared to Paul in the night; There stood
a [i] man of Macedonia, and prayed him, saying, Come over [i] ch. x. 30.
into Macedonia, and help us. 10 And after he had seen
the vision, immediately we endeavoured to go [k] into Mace- [k] 2 Cor. ii. 13.
donia, assuredly gathering that [i] *the Lord* had called us for

[h] *read, with all our oldest authorities,* and the Spirit of Jesus.
[i] *read, with most of our oldest MSS.,* God.

as at present, the whole vast continent, forming one of the quarters of the globe. But we never find this meaning in Scripture. The Asia of the Acts is not even our Asia Minor,—which name is not used till the fourth century A.D.—but only a portion of the western coast of that great peninsula. (A full account of the history of the territory and its changes of extent will be found in Conybeare and Howson, i. pp. 275 ff. I confine myself to its import in the Acts.) This, which was *the Roman province of Asia,*—Asia Proper,—as spoken of in the Acts, includes only Mysia, Lydia, and Caria,—*excluding* Phrygia (ch. ii. 9 and here: 1 Pet. i. 1 it must be *included*),—Galatia, Bithynia, Cilicia, Pamphylia, Lycia. See ch. xix. 26, &c.

7. **come to** (i. e. to the borders of) **Mysia. Bithynia**] At this time a Roman province (senatorial: Hadrian, whose favourite province it was, took it from the senate). The expression **the Spirit of Jesus** is remarkable, as occurring in all the great MSS., and from its peculiarity bearing almost unquestionable trace of genuineness. If the report of this journey came from an *unusual source,* an unusual expression would be accountable. 8] **passing by Mysia,** i. e. as *regarded their work of preaching* (cf. ch. xx. 16),—and not 'having passed by' as *avoiding* it; for they could not get to the coast *without entering Mysia.* **Troas** (Alexandria Troas, in honour of Alexander the Great: now Eski Stamboul) was a colony enjoying the *Italian right* (see on ver. 12), and a free city, and was not reckoned as belonging to either of the provinces, Asia or Bithynia. Whether it was for this reason that Paul and his companions visited it, is uncertain. He may have had the design of crossing to Europe, if permitted, which the subsequent vision confirmed. See ch. xx. 5; 2 Cor. ii. 12; 2 Tim. iv. 13.

9.] The vision seems to have appeared in the same way as that sent to Peter in ch. x. It was an *unreal* apparition, designed to convey a practical meaning. The context precludes our understanding it as a *dream.* **a man of Macedonia**] known probably by the affecting words spoken by him. There would hardly be any peculiarity of dress by which a Macedonian could be recognized. 10. **we endeavoured to go into Macedonia**] by immediate enquiry for a ship. This word is remarkable as the introduction of the *first person* in the narrative: which however is dropped at ch. xvii. 40, on Paul's leaving Philippi, and resumed again, ch. xx. 5, on occasion of sailing from Philippi. Thence it continues (in all places where we have reason to expect it: see below) to the end of the book. On the question, what is implied by this, we may remark, (1) That while we safely conclude from it that the writer was in company with Paul when he thus speaks, we cannot with like safety infer that he was not, where the third person is used. This latter must be determined by other features of the history. For it is conceivable that a narrative, even where it concerns all present, might be, in its earlier parts, written as of others in the *third* person, but might, when more intimacy had been established, or even by preference only, be at any point changed to the *first.* And again, the episodes where the chief person, alone, or with his principal companion or companions, is concerned, would be many, in which the narrator would use the third person, not because he was not *present,* but because he was not concerned. This has not been enough attended to. If it be thought fanciful, I may refer to an undoubted instance in the episode, ch. xxi. 17, "*when we were come to Jerusalem,*" to ch. xxvii. 1, "*when it was determined that we should sail . . .*," during the whole of which time the writer was with or in the neighbourhood of Paul, and drops the *we* merely because he is speaking of Paul alone. (2) One objection raised by De Wette to the common view, that *Luke* accompanied Paul from this time

to preach the gospel unto them. 11 Therefore loosing from Troas, we came with a straight course to Samothracia, and
1 Phil. i. 1. the next day to Neapolis; 12 and from thence to [1] Philippi, which is [k] *the chief city of that part of Macedonia*, and a colony: and we were in [1] *that* city abiding certain days.

[k] *render*, the first Macedonian city of the district.
[1] *render*, this.

(except as above), is, that several times St. Paul's companions are mentioned, but Luke is never among them. On examining however one of the passages where this is done, we find that *after* the enumeration of Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, we are told, *These going before tarried for* us *at Troas*: so that the writer evidently regards himself as being closely associated with St. Paul, and does not think it requisite to enumerate himself among the companions of the Apostle. This may serve as a key to his practice on other occasions. On the whole, and after careful consideration of the subject, I see no reason to doubt the common view, that Luke *here joined the Apostle* (whether as a *physician, on account of his broken health*, must of course be matter of conjecture, but is not improbable), and from this time (except from ch. xvii. 1—xx. 5), accompanies him to the end of the history. See the question of the authorship of the Acts further discussed in the Introduction, § 1. 12—14.

11.] They had a fair wind on this occasion: in ch. xx. 6, the voyage in the opposite direction took *five* days. This is also implied by **we came with a straight course**, viz. **ran before the wind**. The coincidence of their *going to Samothrace* also shews it: determining the wind to have been from the S. or SS.E. It is only a strong southerly breeze which will overcome the current southwards which runs from the Dardanelles by Tenedos (Conybeare and Howson, i. p. 336): and this, combined with the short passage, is another mark of the veracity of our narrative. They seem to have anchored N. of the lofty island of Samothrace, under its lee.

to Neapolis] In an E. by N. direction, past the island of Thasos. It was not properly in Macedonia, but in Thrace, and twelve Roman miles from Philippi, which was the frontier town of Macedonia strictly speaking: see below. It was by Vespasian, together with the whole of Thrace, attached to the province of Macedonia. Some Roman ruins and inscriptions serve to point out the Turkish village of Cavallo as its site. **12. Philippi**] Philippi was built as a military position on the site of the village Krenides, by Philip the Great of Macedon. The plain between the Gangites, on which the town is situate, and the Strymon, was the field of the celebrated battle of Antony and Octavius against Brutus and Cassius: see more below. There is now an insignificant place on its site retaining the name Filiba (or Philippigi ?). **the first Macedonian city of the district**] It was the first Macedonian city to which Paul and his companions came in that district,—Neapolis properly belonging to Thrace. And this epithet of **first** would belong to it not only as regarded the journey of Paul and Silas, but as lying *furthest eastward*, for which reason also the *district* was called Macedonia *prima*, though furthest from Rome. The other explanations are, (1) '*chief city*,' as A. V. But this it was not: Thessalonica being the chief city of the whole province, and Amphipolis of the division (if it then subsisted) of *Macedonia prima*:—(2) **first** is taken as a title of honour, as we find in the coins of Pergamus and Smyrna (but not in the case of any city out of Asia Minor): (3) '*the first city which was a colony*.' But there could be no reason for stating this: whereas there would be every reason to particularize the fact that they tarried and preached in the very first city to which they came, *in Macedonia*, the territory to which they were sent. **a colony**] Philippi was made a *colonia* by Augustus, as a memorial of his victory over Brutus and Cassius, and as a frontier garrison against Thrace. Its full name on the coins of the city was Colonia Augusta Julia Philippensis. A Roman *colony* was in fact a portion of Rome itself transplanted to the provinces (Aulus Gellius calls the *colonies* "little effigies and images of the Roman people"). The colonists consisted of veteran soldiers and freedmen, who went forth, and determined and marked out their situation, with all religious and military ceremonies. The inhabitants of the *colonies* were *Roman citizens*, and were still *enrolled in one or other of the tribes*, and possessed the privilege of voting at Rome. In them

13 And on the sabbath we went out of the [m] *city* by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, [n] *heard us:* whose [m] heart the Lord opened, that she attended unto the things which were spoken of Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my

m Luke xxiv. 45.

[m] *read, with all our oldest authorities,* gate.
[n] *render,* was listening.

the Roman law was strictly observed, and the Latin language was used on their coins and inscriptions. They were governed by their own senate and magistrates (*Duumviri*, two in number, as the consuls at Rome: see below, ver. 20), and not by the governor of the province. The land on which they stood was tributary, as being provincial, unless liberated from tribute by the special favour of the *Italian right*, or ownership of the soil. This Philippi possessed, in common with many other coloniæ and favoured provincial towns. The population of such places came in process of time to be of a mixed character: but only the descendants of the original colonists by Roman wives, or women of a people possessing the citizenship, were Roman citizens. Hence new supplies of colonists were often necessary.

in that city,—as distinguished from the suburban place of prayer, to which they afterwards, on the Sabbath, went out of the gate. 13.] **a** (or, **the**) **river side**: viz. the small stream Gangitês, or Gangas: not, as Meyer and De Wette, the Strymon, the nearest point of which was many miles distant. The name Krenidês, formerly borne by the city, was derived from the fountains of this stream. —From many sources we learn, that it was the practice of the Jews to hold their assemblies for prayer *near water*, whether of the sea, or of rivers: probably on account of the frequent washings customary among them. See the citations in my Greek Test. **where prayer was wont to be made**] literally, **where a meeting for prayer was accustomed to be.** It is possible to understand the substantive here rendered *prayer*, of a building devoted to the purposes of prayer. But that will not suit the verb, **was wont to be.** It may be understood **a meeting for prayer**: and this will agree with the circumstances. There seem to have been few, if any, *Jews* in Philippi: this open air assembly consisting merely of women attached to the Jewish faith. We hear of no opposition arising from Jews. There appears (xvii. 1) to have been *no synagogue.* 14. **a seller of purple**] The guild of *dyers* at Thyatira have left inscriptions, still existing, shewing the accuracy of our narrative. The celebrity of the purple dyeing of the neighbourhood is as old as Homer. Thyatira was a city of the province of Asia. Thus, although forbidden to preach the word in *Asia*, their first convert at Philippi is an *Asiatic.* **which worshipped God**] A proselyte; see ch. xviii. 7, 13. **She was listening**,—when, in opening her heart, the act of God took place. "The heart of man is of itself shut," says Bengel, "but it is God's work to open it." It appears rather to have been a *conversation* (notice above, **we spoke**—not "we spoke *the word*") than a set discourse: **the things which Paul was saying.** 15. **she was baptized, and her household**] It *may be* that no inference for infant-baptism is hence deducible. The practice, however, does not rest on *inference*, but on the *continuity and identity of the covenant of grace to Jew and Christian*, the *sign only* of admission being altered. The Apostles, *as Jews*, would have proposed to administer baptism to the children, and Jewish or proselyte converts would, *as matter of course*, have acceded to the proposal; and that the practice thus by universal consent, tacitly (because at first unquestioned) pervaded the universal church, can hardly with any reason be doubted. The preposterous views of the modern Baptists would have been received with astonishment and reprobation in the apostolic Church. See note on 1 Cor. vii. 14.

If ye have judged me; modestly

house, and abide there. And [n] she constrained us. 16 And it came to pass, as we went to [o] *prayer*, a certain damsel [o] possessed with a spirit of divination met us, which brought her masters [p] much gain by soothsaying: 17 the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which [p] *shew* unto us the way of salvation. 18 And this did she many days. But Paul, [q] being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. [r] And he came out the same hour. 19 And [s] when her masters saw that the hope of their gains was gone, [t] they caught Paul and Silas, and [u] drew them into the marketplace unto the rulers, 20 and brought them to the magistrates, saying, These men, being Jews, [x] do exceedingly

n Gen. xix. 3: xxxiii. 11. Judg. xix. 21. Luke xxiv. 29. Heb. xiii. 2.
o 1 Sam. xxviii. 7.
p ch. xix. 24.
q see Mark i. 25, 34.
r Mark xvi. 17.
s ch. xix. 25, 26.
t 2 Cor. vi. 5.
u Matt. x. 18.
x 1 Kings xviii. 17. ch. xvii. 6.

[o] *render*, the place of prayer.

[p] *render*, tell.

alluding to the decision respecting her faithfulness implied by their baptizing her, and assuming that such a judgment *had been passed.* **16.**] This happened on other occasions; not on the same day. In ver. 15 is implied their taking up their abode with Lydia:—in this ver., that they *habitually resorted* to this place of prayer to teach, and that what follows happened on such occasions.—It may be remarked that the A. V. of this passage, '*as we went to prayer*,' has given rise to a curious abuse of the expression '*going to prayer*,' in the sense of '*beginning to pray*,' among the lower classes in England. **possessed with a spirit of divination**] On the whole subject of dæmoniacal possession, see note on Matt. viii. 32. This was a case in which the presence of the spirit was a *patent fact*, recognized by the heathen possessors and consulters of this female slave, and by them turned to account; and recognized also by the Christian teachers, as an instance of one of those works of the devil which their Lord came, and commissioned them, to destroy. All attempt to explain away such a narrative as this by the subterfuges of rationalism, is more than even futile. The fact of the *spirit leaving* the girl, and the masters *finding the hope of their gains gone*, is *fatal*: and we may see, notwithstanding all his attempts to account for it psychologically, that Meyer feels it to be so. **17. cried**] or, used to cry out: several occasions are referred to.—The recognition of Paul and his company here by the spirit is strictly analogous to that of our Lord by the dæmons, Matt. viii. 29; Luke iv. 34: and the same account to be given of both: viz. that the *evil spirit knew and confessed* the power of God and His Christ, whether in His own Person or that of His servants. **18. being grieved**] Not *mere* annoyance is expressed by this word, but rather holy indignation and sorrow at what he saw and heard; the Christian soldier was goaded to the attack, but the mere satisfaction of anger was not the object, any more than the result, of the stroke. **19.**] Her masters (a partnership of persons.—They may have been the heirs of some one to whom she had belonged) perceived that the hope of their gain had gone out (*with the dæmon*). **caught . . . and drew** give the idea of force having been used. Paul and Silas only are apprehended as having been the principal persons in the company. **unto the rulers** is said *generally*: they dragged them to the forum to the authorities,—afterwards specified as *magistrates* (or generals, see below). **20. the magistrates**] literally, generals: the two presiding officers (*duumviri*), or prætors of the colony. Wetstein writing about 1750, says that at Messina the prefect of the city was even then called Stradigo, from Strategos, the Greek word used here. . . **being Jews . . . being Romans**] Calvin remarks that this accusation was craftily adopted to injure the Christians; for on the one side they put forward the name of Romans, which was in high favour: whereas by the Jewish name which was then held in disrepute (especially if the decree of Claudius, expelling

trouble our city, [21] and teach customs, which are not lawful for us to receive, neither to observe, being Romans. [22] And the multitude rose up together against them: and the magistrates rent off their clothes, [y] and commanded to beat them. [23] And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: [24] who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. [25] And at midnight Paul and Silas [q] *prayed, and sang* praises unto God: and the prisoners [r] *heard them.* [26] [z] And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately [a] all the doors were opened, and every one's bands were loosed. [27] And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and [s] *would have killed himself,* supposing that the prisoners had been fled. [28] But Paul cried with a loud voice, saying, Do thyself no harm: for

[y] 2 Cor. vi. 5; xi. 23, 25. 1 Thess. ii. 2.

[z] ch. iv. 31.

[a] ch. v. 19: xii. 7, 10.

[q] *render,* in their prayers, were singing.
[r] *render,* were listening to them.
[s] *render,* was about to kill himself.

them from Rome, ch. xviii. 2, had at this time been enacted) they excite jealousy against them: for as far as religion was concerned, the Romans had affinity with any nation rather than the Jews.

21. teach customs] "Dio Cassius tells us that Mæcenas gave the following advice to Augustus: 'By all means and in every way yourself reverence the Divinity after your country's manner, and compel others to do so: and all who follow strange customs in this matter, both hate and punish:' and the reason is alleged, viz. that such innovations lead to secret associations, conspiracies, and cabals, which are most inconvenient for a monarchy" (Conybeare and Howson, i. p. 356). **22.**] The multitude probably cried out tumultuously, as on other occasions (see Luke xxiii. 18; ch. xix. 28, 34; xxi. 30; xxii. 22, 23),—and the magistrates, without giving the Christians a trial (ver. 37), rent off their clothes, viz. by the lictors. **24. the stocks**] In the original only **the wood.** Eusebius mentions, speaking of the martyrs in Gaul, that their feet were stretched *to the fifth hole in the wood.* **25.**] Not as A. V., '*prayed and sang praises,*'—but, as in margin, **in their prayers, were singing praises,** or, **praying, sing praises.** The distinction of modern times between prayer and praise, arising from our attention being directed to the *shape* rather than to the essence of devotion, was unknown in these days: see Col. iv. 2.—"Their legs in the stocks pained them not, whose souls were in heaven." Tertullian. The prisoners (in the outer prison) were *listening* to their singing, when the earthquake happened. **26. every one's bands were loosed**] i. e. of *all the prisoners* in the prison: see below (ver. 28), "*We are all here.*" Doubtless there were gracious purposes in this for those prisoners, who before were listening to the praises of Paul and Silas; and the very form of the narrative, mentioning this listening, shews *subsequent communication* between some one of these and the narrator.—Their chains were loosed, not by the earthquake, but by miraculous interference over and above it. It is some satisfaction to find, that few, even among the rationalist Commentators, have attempted to rationalize this wonderful example of the triumph of prayer. **27. was about to kill himself**] The law was, that if a prisoner escaped, the keeper was liable to the intended punishment of the fugitive. Mr. Howson notices, by the examples of Cassius, Brutus, Titinius, and many of the proscribed, after the battle,—that Philippi is

we are all here. 29 Then he called for [t] *a light*, and sprang in, and came trembling, and fell down before Paul and
[b] Luke iii. 10. ch. ii. 37: ix. 6. Silas, 30 and brought them out, and said, [b] Sirs, what
[c] John iii. 16, 36: vi. 47. 1 John v. 10. must I do to be saved? 31 And they said, [c] Believe on the Lord Jesus [[u] *Christ*], and thou shalt be saved, and thy house. 32 And they spake unto him the word of the Lord, and to all that were in his house. 33 And he took them the same hour of the night, and [x] washed *their* stripes; and was baptized, he and all his, straightway.
[d] Luke v. 29: xix. 6. 34 And when he had [y] *brought them* into his house, [d] he set meat before them, and rejoiced, believing in God, with all his house. 35 And when it was day, the magistrates sent the serjeants, saying, Let those men go. 36 And the

[t] *render*, lights.
[u] *omitted by our oldest MSS.*
[x] *literally*, washed them from their stripes.
[y] *render*, brought them up.

famous in the annals of suicide. **29.**] Not as A. V., '*a light*,' but **lights**: the translators have mistaken a plural word for a singular. **30. brought them out**] Into the outer prison: not perhaps yet *outside* the prison, which (from ver. 34, when he takes them **up** to his own house) seems to have been *underground*, or at all events on a lower level in the same building. In this same space they seem to have been joined by the jailor's family,—to have converted and baptized them, and to have been taken (to the well?) and washed from their stripes; and afterwards to have been led up (by stairs?) to his house, and hospitably entertained. The circumstantiality of the account shews that *some eye-witness* related it.—His question connected with the words, "*the way of* **salvation**," of the dæmoniac in ver. 17, makes it necessary to infer, as De Wette well observes, that he had previously become acquainted with the subject of their preaching. He wanted no means of escape from any danger but that which was *spiritual*: the earthquake was past, and his prisoners were all safe. Bengel admirably remarks: "He had not heard the hymns of Paul, for he had slept, but notwithstanding, either before or after, he had become informed, who Paul was."

Sirs is literally **Lords**: they will not take this title to themselves, but tell him of One who was alone worthy of it.

31. Believe on the Lord . . .] Not without allusion to the name by which he had just addressed them.—Considering *who the person was* that asked the question,—a heathen in the depths of ignorance and sin,—and how indisputably therefore the answer embraces *all sinners whatever*,—there perhaps does not stand on record in the whole book a more important answer than this of Paul:—or, I may add, one *more strikingly characteristic of the Apostle himself and his teaching*. We may remark also, in the face of all attempts to establish a *development* of St. Paul's doctrine according to mere external circumstances,—that this reply was given *before any one of his extant epistles was written*. **and thy house** does not mean that *his* faith would save his household,—but that the same way was open to them as to him: 'Believe, and thou shalt be saved: and the same of thy household.'

33. washed them from their stripes] i. e. washed them, so that they were purified from the blood occasioned by their stripes. **34. when he had brought them up**] See note on ver. 30. **believing in God**] This participle gives the *ground* of his rejoicing: and the full meaning is, **rejoiced that he with all his house had been led to believe [in] God.**—The expression **believing in God** could only be used of a converted *heathen*, not of a *Jew*: in ch. xviii. 8, of a Jew, we have "*believed* [*on*] *the Lord*." **35.**] What had influenced the magistrates is not recorded. We can hardly suppose that the earthquake alone would have done so, as they would not have connected it with their prisoners; they may have heard what had taken place: but that, again, is hardly probable. I should rather set it down to calmer thought, repudiating the tumultuary proceeding of

keeper of the prison told [z] this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. 37 But Paul said unto them, They have beaten us openly uncondemned, [c a] being Romans, and [c] ch. xxii. 25.
have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. 38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. 39 And they came and besought them, and brought them out, and [f] desired them to depart out of [f] Matt. viii. 34.
the city. 40 And they went out of the prison, [g] and [g] ver. 14.
entered into the house of Lydia: and when they had seen the brethren, they [b] *comforted* them, and departed.

XVII. [1] Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was

[z] *literally*, these sayings. [a] *literally*, men who are.
[b] *better*, exhorted.

the evening before. **the serjeants**] i. e. **the lictors**—'bearers of the rods,' which, and *not fasces*, were carried before the colonial duumviri. **36.**] Paul and Silas had returned to the prison: whither the jailor goes, accompanied by the lictors (for it was they that he addressed in ver. 37), to announce the order. **37.**] **openly** and **privily** are opposed: the *injury* had been *public*: the *reparation*, not to Paul and Silas merely, but to the Gospel of which they were the heralds, must be *public also*. **men who are Romans**] By the Valerian Law, passed in the year of Rome 254, and the Porcian Law, in the year of Rome 506, Roman citizens were exempted from stripes and tortures: by the former, till an appeal to the people was decided,—by the latter, absolutely. On the question, *how Paul came to be born a Roman citizen*, see note on ch. xxii. 28.—Another irregularity had been committed by the magistrates, in scourging them *uncondemned*. — Mr. Humphry remarks, 'St. Paul submitted to be scourged by his own countrymen (five times, 2 Cor. xi. 24): for, though he might have pleaded his privilege as a Roman, to the Jews he "became as a Jew," observing their ceremonies, and submitting to their law.'
38. they feared] For the account which they might have to give at Rome, or even for their popularity with the very mob of Roman citizens who had demanded the punishment. **39. besought them**] viz. not to make their treatment matter of legal complaint. In the request to depart from the city, the magistrates seem to shew fear of a change in the temper of the mob. **40.**] They do not depart hastily, or as though forced, but wait to reassure the brethren. **exhorted** is better than '*comforted*,' A. V. The one in this case would imply the other. CHAP. XVII. **1.**] Here (or rather perhaps at "*they exhorted them and departed*," in the preceding verse) we have the first person again dropped,—implying apparently that the narrator did not accompany Paul and Silas. I should be inclined to think that Timotheus *went with them* from Philippi,—not, as is usually supposed, joined them at Berœa: see below on ver. 10. **when they had passed through**] The road, on which they travelled from Philippi to Thessalonica, was the Via Egnatia, the Macedonian continuation of the Via Appia, and so named from Egnatia, in the neighbourhood of which the latter meets the Adriatic. It extended from Dyrrhachium in Epirus to the Hebrus in Thrace, a distance of 500 miles. The stages here mentioned are thus particularized in the itineraries: Philippi to Amphipolis, 33 miles: Amphipolis to Apollonia, 30 miles: Apollonia to Thessalonica, 37 miles. See more particulars in Conybeare and Howson, i. pp. 368 ff. **Amphipolis**] Anciently called Nine Ways, lying in a most important position, at the end of the lake Cercinitis, formed by the Strymon, commanding the only easy pass from the coast of the Stry-

[c] *a* synagogue of the Jews: 2 and Paul, as his manner
[a] Luke iv. 16. ch. ix. 20: xiii. 5, 14: xiv. 1: xvi. 13: xix. 8.
was, [a] went in unto them, and three sabbath days reasoned
with them out of the scriptures, 3 opening and alleging,
[b] Luke xxiv. 26, 46. ch. xviii. 28. Gal. iii. 1.
[b] that Christ must needs have suffered, and risen again
from the dead; and that this Jesus, whom I preach unto
[c] ch. xxviii. 24.
you, is Christ. 4 [c] And some of them believed, and con-
[d] ch. xv. 22, 27, 32, 40.
sorted with Paul and [d] Silas; and of the devout Greeks a
great multitude, and of the chief women not a few. 5 But
the Jews [[d] *which believed not*], moved with envy, took
unto them certain lewd fellows of the baser sort, and
[e] *gathered a company*, and set all the city on an uproar,
[e] Rom. xvi. 21.
and assaulted the house of [e] Jason, and sought to bring
them out to the people. 6 And when they found them
not, they drew Jason and certain brethren unto the rulers

[c] *render*, the.
[d] *omit, with our oldest MSS. and versions.*
[e] *render*, made a riot.

monic gulf into Macedonia. In consequence of this, the Athenians colonized the place, calling it Amphipolis. It was the spot where Brasidas was killed, and for previously failing to succour which, Thucydides was exiled: see Grote's Hist. of Greece, vol. vi. p. 625 ff., where there is a plan of Amphipolis. After this it was a point of contention between the Athenians and Philip, and subsequently became the capital of Macedonia Prima.—It is now called Emboli. **Apollonia**] Its situation is unknown, but was evidently (see the distances above given) inland, not quite half-way from Amphipolis to Thessalonica, where the road crosses from the Strymonic to the Thermaic gulf. Leake saw some ruins at about the right spot, but did not visit them: and Cousinéry mentions seeing, on an opposite hill, the village of Polina. It must not be confounded with a better known Apollonia near Dyrrhachium, on the western coast, also on the Via Egnatia. See Conybeare and Howson, i. pp. 376 f.

Thessalonica] At this time the capital of the province Macedonia, and the residence of the proconsul (Macedonia had been an *imperial*, but was now a *senatorial province*). Its former names were Emathia, Halia, and Therma: it received its name of Thessalonica, from Cassander, on his rebuilding and embellishing it, in honour of his wife Thessalonica, sister of Alexander the Great. It was made a *free city* after the battle of Philippi: and every thing in this narrative is consistent with its privileges and state as such. See in my Greek Test. It has ever been an important and populous city, and still continues such (the present population is 70,000), being the second city in European Turkey, under the slightly corrupted name of Saloniki. For a notice of the church there, see Introduction to the first Ep. to the Thessalonians, § 2. **the synagogue of the Jews**] The article implies that there was no other synagogue for the towns lately traversed: and shews the same minute acquaintance with the peculiarities of this district as our narrative has shewn since the arrival at Neapolis. **2. as his manner was**] See the marginal references. Paul was most probably suffering still from his 'shameful treatment' at Philippi, 1 Thess. ii. 2. **3.**] The particularity of this suffering and rising again from the dead is reproduced in 1 Thess. iv. 14. **4. consorted with**] Literally, were added (as if by lot, that being determined by God, who gave them the Holy Spirit of adoption: 1 Thess. ii. 13) to the great family of which Paul and Silas were members. **devout Greeks**] See ch. xiii. 43 al.—The aptitude of *women* for the reception of the Gospel several times appears in this book,—see above, ch. xvi. 13 ff., and below, vv. 12, 34. **5. took unto them**] as their accomplices, to assist them in the *making a riot*, which follows. **of the baser sort**] Literally, *of men out of the markets*, or *loungers in the forum*: such persons as are every where known to be the scum of the population. These may be alluded to in 1 Thess. ii. 14. (See note on ch. xix. 38.) **Jason**] With whom (ver. 7) Paul and Silas lodged. He appears, perhaps (?),

of the city, crying, [f] These that have turned the world [f ch. xvi. 20.] upside down are come hither also; [7] whom Jason hath received: and these all do contrary to the decrees of Cæsar, [g] saying that there is another king, one Jesus. [g Luke xxiii. 2. John xix. 12. 1 Pet. ii. 13.] [8] And they troubled the people and the rulers of the city, when they heard these things. [9] And when they had taken security of Jason, and of [f] *the other*, they let them go. [10] And [h] the brethren immediately sent away Paul [h ch. ix. 25. ver. 14.] and Silas by night unto Berœa: who coming thither went

[f] *render, for perspicuity* (the other *is meant to be plural*), the rest.

again with Paul at Corinth, Rom. xvi. 21, but did not accompany him into Asia, ch. xx. 4.

6.] These rulers are called in the original by the peculiar title of *Politarchs*, governors of the citizens. The exact accuracy of the title as existing at Thessalonica, has been proved by an inscription found on the spot, in which it occurs: and in the same inscription curiously enough we have three of the *names* which occur here, or in the Epistles, as companions of Paul: viz. Sosipater (*of Berœa*, Rom. xvi. 21, see also Acts xx. 4): Secundus (*of Thessalonica*, ch. xx. 4); and Gaius (*the Macedonian*, note, ch. xix. 29).

These that have turned the world upside down] The words presuppose some rumour of Christianity and its spread having before reached the inhabitants of Thessalonica.

7. these all] **All these people**, i. e. *Christians, wherever found.* A wider acquaintance is shewn, or at least assumed, with the belief of Christians, than extended merely to Jason and his friends.

saying that there is another king, one Jesus] This false charge seems to have been founded on Paul's preaching much at Thessalonica concerning the triumphant coming and kingdom of Christ. This appears again and again in his two Epistles: see 1 Thess. i. 10; ii. 19; iii. 13; iv. 13—18; v. 1, 2; 2 Thess. i. 5, 7—10; ii. 1—12: and particularly 2 Thess. ii. 5, where he refers to his having often told them of *these things*, viz. the course, and destruction of Antichrist, by whom these Jews might perhaps misrepresent Paul as designating Cæsar.

9. when they had taken security] either by *sureties*, or by a *sum of money*, or both. They bound over Jason and the rest (*certain brethren*, ver. 6) to take care that no more trouble was given by these men: in accordance with which security they sent them away; and by night, to avoid the notice of the multitude.

10.] It does not follow, because Timotheus is not mentioned here, that therefore he did not accompany, or at all events follow, Paul and Silas to Berœa. He has never been mentioned since he joined Paul's company at Lystra. The very intermitted and occasional notices of Paul's companions in this journey should be a caution against rash hypotheses. The general character of the narrative seems to be, that where Paul, or Paul and Silas, are alone or principally concerned, all mention of the rest is suspended, and sometimes so completely as to make it appear as if they were absent: then, at some turn of events they appear again, having in some cases been really present all the time. I believe Timotheus to have been with them at Thessalonica the first time, because it does not seem probable that Paul would have sent to them one to confirm and exhort them concerning their faith (1 Thess. iii. 2) who had not known them before, especially as he then had Silas with him.—And this is confirmed by both the Epistles to the Thessalonians, which are from Paul, Silvanus, and Timotheus. From these Epistles we learn that, during his residence among them, Paul worked with his own hands (1 Thess. ii. 9; 2 Thess. iii. 8) to maintain himself: and from Phil. iv. 15, 16, that the Philippians sent supplies more than once towards his maintenance. Both these facts, especially the last, seeing that the distance from Philippi was 100 Roman miles, make it very improbable that his stay was so short as from three to four weeks: nor is this implied in the text: much time may have elapsed while the "*great multitude*" of ver. 4 were joining Paul and Silas. See further in Introd. to 1 Thess. § 2. 2 ff.

Berœa] 61, or according to another authority 57 Roman miles (S.W.) from Thessalonica.—Berœa was not far from Pella, in Macedonia Tertia, at the foot of Mt. Bermius. It was afterwards called Irenopolis, and now Kura Feria, or Verria, and is a city of the second rank in Euro-

into the synagogue of the Jews. 11 These were more noble than those in Thessalonica, in that they received the
i Isa. xxxiv. 16. Luke xvi. 29. John v. 39. word with all readiness of mind, g *and* i *searched* the scriptures daily, whether h *those* things were so. 12 Therefore many of them believed; also of honourable women which were Greeks, and of men not a few. 13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul i *at Berœa,* k *they came thither also,*
k Matt. x. 23. *and stirred up the people.* 14 k And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him l *unto*
l ch. xviii. 5. Athens: and l receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed. 16 Now while Paul waited for them at Athens,
m 2 Pet. ii. 8. m his spirit was stirred in him, when he saw the city wholly given to idolatry. 17 Therefore disputed he in the synagogue with the Jews, and with the devout persons,

g *render,* searching. h *render,* these.

i *render,* at Berœa also.

k *render,* they came stirring up and troubling the multitude there also.

l *render,* as far as.

pean Turkey, containing from 15,000 to 20,000 souls. **11. more noble**]—of nobler disposition;—stirred up, not to envy, but to enquiry. **these things**] viz. the doctrine of ver. 3, which Paul and Silas preached here also. **13. they came stirring up, &c.**] From the distance, some time must have elapsed before this could take place: and that some time *did* elapse, we may gather from 1 Thess. ii. 18, where Paul relates that he made several attempts to revisit the Thessalonians (which could be only during his stay at Berœa, as he left the neighbourhood altogether when he left that town), but was hindered.

14. to go as it were to the sea] This expression I believe to be used simply to indicate the *direction in which* the Berœan brethren sent him forth: implying probably, that all that was known at Berœa of his intended route was, that it was in the direction of the sea. *Where* he embarked for Athens, is not said: probably at Dium, near the base of Mount Olympus, to which two roads from Berœa are marked in the ancient tables.

15.] *Who* **they that conducted Paul** *were* **is** not said.—The course of *Timotheus* appears to have been, as far as we can follow it from the slight notices given, as follows:—when Paul departed from Berœa, not having been able to revisit Thessalonica as he wished (1 Thess. ii. 18), he sent Timotheus (from Berœa, not from Athens) to exhort and confirm the Thessalonians, and determined to be left at Athens *alone* (1 Thess. iii. 1), Silas meanwhile remaining to carry on the work at Berœa. Paul, on his arrival at Athens, sends (by his conductors, who returned) this message to both, to come to him as soon as possible. They did so, and found him (ch. xviii. 5) at Corinth. See Introduction to 1 Thess., Vol. ii. **Athens**] See a long and interesting description of the then state of Athens, its buildings, &c., in Conybeare and Howson, chap. x. vol. i. pp. 407 ff. It was a *free city.* **16. wholly given to idolatry**] The multitude of statues and temples to the gods in Athens is celebrated with honour by classic writers of other nations, and with pride by their own. Xenophon says of Athens, that "*the whole city is an altar, the whole city a sacrifice and an offering to the gods.*"

17. in the market] It was the space before

and in the market daily with them that met with him.
18 m *Then certain philosophers of the Epicureans, and of the Stoicks,* encountered him. And some said, n *What will this babbler say?* other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. 19 And they took him, and brought him unto o *Areopagus,* saying, May we know what this new

m *render,* And certain also of the Epicurean and Stoick philosophers.

n *render,* What meaneth this babbler to say?

o *render, as in ver.* 22, the hill of Mars.

the famous Stoa or porch, where the Stoics held their disputations. **18. Epicurean**] The Epicurean philosophy was antagonistic to the gospel, as holding the atomic theory in opposition to the creation of matter,—the disconnexion of the Divinity from the world and its affairs, in opposition to the idea of a ruling Providence,—and the indissoluble union, and annihilation together, of soul and body, as opposed to the hope of eternal life, and indeed to all spiritual religion whatever. The Epicureans were the materialists of the ancient world.—The common idea attached to Epicureanism must be discarded in our estimate of the persons mentioned in our text. The "**chief good**" of the real Epicureans, far from being a degraded and sensual pleasure, was *imperturbability* of mind, based upon *wisdom*—perhaps the best estimate of the highest good formed in the heathen world;—and their ethics were exceedingly strict. But the abuse to which such a doctrine was evidently liable, gave rise to a pseudo-Epicureanism, which has generally passed current for the real, and which amply illustrated the truth, that corruption of that which is best, is itself worst. For their chimerical *imperturbability,* Paul offered them *the peace which passeth all understanding,* Phil. iv. 7. **Stoick**] So named from the *Stoa,* or porch (see above),—founded by Zeno of Cittium in the fourth century B.C., but perhaps more properly by Cleanthes and Chrysippus in the third century B.C. Their philosophy, while it approached the truth in holding one supreme Governor of all, compromised it, in allowing of any and all ways of conceiving and worshipping Him (see below, vv. 24, 25),—and contravened it, in its pantheistic belief that all souls were emanations of Him. In *spirit* it was directly opposed to the gospel,—holding the independence of man on any being but himself, together with the subjection of God and man alike to the stern laws of an inevitable fate. On the existence of the soul after death their ideas were various: some holding that all souls endure to the conflagration of all things,—others confining this to the souls of good men,—and others believing all souls to be reabsorbed into the Divinity. By these tenets they would obviously be placed in antagonism to the doctrines of a Saviour of the world and the resurrection,—and to placing the summum bonum of man in abundance of that grace which *is made perfect in weakness,* 2 Cor. xii. 9. **some said . . . other some**] These are not to be taken as belonging the one to the Epicureans, the other to the Stoics,—but rather as describing two classes, common perhaps to both schools,—the one of which despised him and his sayings, and the other were disposed to take a more serious view of the matter, and charge him with bringing in new deities. **this babbler**] The word in the original signifies a kind of bird which picks up and devours seeds: whence the Athenians called by this name those who went about picking up trifles in converse and making it their business to retail them: in fact, the name imports *one who talks fluently to no purpose,* and hints also that his talk is *not his own.* **a setter forth of strange gods**] "*Socrates is guilty of bringing in new gods,*" was one of the charges on which Athens put to death her wisest son. The *strange gods* which they charged Paul with setting forth were, *the true God,* the God of the Jews, *and Jesus Christ* His Son: the Creator of the world (ver. 24), and the Man whom He hath appointed to judge it, ver. 31. Compare ver. 23, end: which is an express answer to this charge. **19. they took him**] No violence is implied. **to the hill of Mars**] There is no allusion here to the *court* of Areopagus, nor should

doctrine, whereof thou speakest, is? 20 For thou bringest certain strange things to our ears: we would know therefore what these things mean. 21 p *For* all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing. 22 Then Paul stood in the midst of Mars' hill, and said, Ye men of

p *render*, Now.

the words have been so rendered in A. V.,—especially as the same expression below (ver. 22) is translated '*Mars' hill.*' We have in the narrative *no trace of any judicial proceeding*, but every thing to contradict such a supposition. Paul merely makes his speech, and, having satisfied the curiosity of the multitude who came together on Mars' Hill, departs unhindered:—**they brought him up to the hill of Mars.** The following note is borrowed from Mr. Humphry's Commentary:—'It might be expected that on the hill of Mars the mind of the stranger would be impressed with the magnificence of the religion which he sought to overthrow. The temple of the Eumenides was immediately below him: opposite, at the distance of 200 yards, was the Acropolis, which, being entirely occupied with statues and temples, was, to use the phrase of an ancient writer, as one great offering to the gods. The Persians encamped on the Areopagus when they besieged the Acropolis (Herod. viii. 52): from the same place the Apostle makes his first public attack on Paganism, of which the Acropolis was the stronghold. Xerxes in his fanaticism burnt the temples of Greece. Christianity advanced more meekly and surely: and though the immediate effect of the Apostle's sermon was not great, the Parthenon in time became a Christian church. Athens ceased to be a city wholly given to idolatry,—and the repugnance of the Greeks to images became so great, as to be a principal cause of the schism between the churches of the east and west in the eighth century.'—The hill of Mars was on the west of the Acropolis. The Areopagus, the highest criminal court of Athens, held its sittings there.' To give any account of it is beside the purpose, there being no allusion to it in the text. Full particulars may be found under the word *Areopagus* in Smith's Dictionary of Gr. and Rom. Antiquities.

May we know?] A courteous method of address (not ironical). 21.] A remark of the narrator (as I believe, *Paul himself*), as a comment on the words new and strange of the verses before. The character here given of the Athenians is also that which we find in their own historians and orators. See proofs in my Greek Test. One remarkable one is found in Demosthenes, where in stirring them up against Philip, he says, "Are ye content to be always going about the market-place asking one another, What new thing is reported? Can any thing be stranger than that a Macedonian man should &c. &c." 22.] The commentators vie with each other in admiration of this truly wonderful speech of the great Apostle. Chrysostom says: "This is what the Apostle elsewhere says, that he became to those not under the law as not under the law that he might win those not under the law. For when addressing the Athenians, he grounds his argument not on the law or the prophets, but begins his persuasion from one of their altars, conquering them by their own maxims." 'The oration of Paul before this assembly is a living proof of his apostolic wisdom and eloquence: we see here how he, according to his own words, could become a Gentile to the Gentiles, to win the Gentiles to the Gospel.' Neander. And Stier very properly remarks, 'It was given to the Apostle in this hour, what he should speak; this is plainly to be seen in the following discourse, which we might weary ourselves with praising and admiring in various ways; but far better than all so-called praise from our poor tongues is the humble recognition, that the Holy Ghost, the spirit of Jesus, has here spoken by the Apostle, and therefore it is that we have in his discourse a masterpiece of apostolic wisdom.' The same commentator gives the substance of the speech thus: '*He who is* (by your own involuntary confession) *unknown to you Athenians* (religious though you are),—*and yet* (again, by your own confession) *able to be known,—the all-sufficing Creator of the world, Preserver of all creatures, and Governor of mankind,—now commandeth all men* (by me His minister) *to repent, that they may know Him, and to believe in the Man whom He hath raised from the dead, that they may stand in the judgment, which He*

Athens, I perceive that in all things ye are [q] *too superstitious.* [23] For as I passed by, and beheld your [r] *devotions*, I found [s] *an altar* with this inscription, TO [t] *THE* UNKNOWN GOD. [u] *Whom* therefore ye ignorantly worship, [x] *him* declare I unto you. [24] [y] *God* that made the [n] world and all things therein, seeing that he is [o] Lord of heaven and earth, [p] dwelleth not in temples made with

[n] ch. xiv. 15.
[o] Matt. xi. 25.
[p] ch. vii. 48.

[q] *render*, very religious: *see note.*
[r] *render*, objects of worship.
[s] *render*, also an altar.
[t] *render*, AN.
[u] *read, with our oldest MSS.*, What.
[x] *read, with our oldest MSS.*, that.
[y] *render*, The God.

hath committed to Him.' **Ye men of Athens**] The regular and dignified appellation familiar to them as used by all their orators,—of whose works Paul could hardly be altogether ignorant. **very religious**] Carrying your religious reverence very far: an instance of which follows, in that they, not content with worshipping *named* and *known* gods, worshipped even an *unknown* one. *Blame* is neither expressed, nor even implied: but their *exceeding veneration* for religion laid hold of as a *fact*, on which Paul, with exquisite skill, engrafts his proof that he is introducing *no new* gods, but enlightening them with regard to an object of worship on which they were confessedly in the dark. So Chrysostom, "That is, very pious: ... he says it as praising them, and not with any spirit of blame." To understand this word as A. V., '*too superstitious*,' is to miss the fine and delicate tact of the speech, by which he at once parries the charge against him, and in doing so introduces the great Truth which he came to preach.—The character thus given of the Athenians is confirmed by Greek writers. Pausanias says, "The Athenians are conspicuous above other people in their zeal in divine matters." Josephus calls them "the most devout of the Greeks." **23. your objects of worship**] Not, as A. V., '*your devotions*:' but even temples, altars, statues, &c. **also an altar**] Over and above the many altars to your own and foreign deities. **To an** (not, *the*) **unknown God**] That this was the veritable inscription on the altars, the words with this inscription (literally, on which had been inscribed) are decisive. Meyer well remarks, that the historical fact would be abundantly established from this passage, being Paul's testimony of what he *himself had seen*,—and spoken *to*, the Athenian people. But we have our narrative confirmed by other testimonies which I have cited in my Greek Test., shewing that there really were altars with this inscription at Athens. **What ye ignorantly worship, that declare I unto you**] The change to "*Whom*" and "*Him*" has probably been made from reverential motives. The neuters give surely the deeper, and the more appropriate sense. For Paul does not *identify* the true God with the dedication of, or worship at, the altar mentioned: but speaks of *the Divinity* of whom they, by this inscription, confessed themselves ignorant. But even a more serious objection lies against the masculines. The sentiment would thus be in direct contradiction to the assertion of Paul himself, 1 Cor. x. 20, "*The things which the Gentiles sacrifice, they sacrifice to devils and not to God.*" Compare also our Lord's words, John iv. 22, "*Ye worship that which ye know not.*"—In the word **worship** (**shew piety towards**) we have another confirmation of the sense above insisted on in ver. 22. He wishes to commend their reverential spirit, while he shews its misdirection. An important lesson for all who have controversies with Paganism and Romanism. **24.**] 'No wonder, that the devil, in order to diffuse idolatry, has blotted out among all heathen nations the recognition of *Creation*. The true doctrine of Creation is the proper refutation of all idolatry.' Roos, cited by Stier, who remarks, 'Only on the firm foundation of the Old Testament doctrine of Creation can we rightly build the New Testament doctrine of Redemption, and only he, who scripturally believes and apprehends by faith the earliest words of Revelation, concerning a Creator of all things, can also apprehend, know, and scripturally worship, THE MAN, in whom God's word, down to its latest canonical Revelation, gathers together all things.' **God ... dwelleth not in temples made with hands**] A remarkable reminiscence of the dying speech of Ste-

hands; 25 neither is [z] *worshipped with* men's hands, [q] as
though he needed any thing, seeing [r] he giveth to all life,
and breath, and all things; 26 and [a] *hath made of one*
blood all nations of men for to dwell on all the face of the
earth, and [b] *hath*] determined the times [b] *before*] ap-
pointed, and [s] the bounds of their habitation; 27 [t] that they
should seek [c] *the Lord*, if haply they might feel after him,
and find him, [u] though he be not far from every one of us:
28 for [x] in him we live, and move, and have our being;
[y] as certain also of your own poets have said, For we are

q Ps. 1. 8.
r Gen. ii. 7. Num. xvi. 22. Job xii. 10: xxvii. 3: xxxiii. 4. Isa. xlii. 5: lvii. 16. Zech. xii. 1.
s Deut. xxxii. 8.
t Rom. i. 20.
u ch. xiv. 17.
x Col. i. 17. Heb. i. 3.
y Tit. i. 12.

[z] *render*, served by.

[a] *render*, caused every nation of men, sprung of one blood, to dwell.

[b] *omit.* [c] *read, with all our oldest authorities*, God.

phen: see ch. vii. 48.—Mr. Humphry notices the similarity, but difference in its conclusion, of the argument attributed to Xerxes in Cicero: "Xerxes is said to have burnt the temples of Greece, because they attempted to shut up within walls the gods, to whom all things ought to be open and free, and of whom all this world is the temple and house."—Where Paul stood, he might see the celebrated colossal statue of Athena Polias, known by the Athenians as "*the Goddess*," standing and keeping guard with spear and shield in the enclosure of the Acropolis. **25.] is served:** i. e. **is really and truly served.** So "*God is not mocked*," Gal. vi. 7. As the assertion of Creation contradicted the Epicurean *error*, so this laid hold of that portion of truth, which, however disguised, that school had apprehended: viz. that the Deity does not stand in need of us, nor can gain aught from us. There is a verse in 2 Macc. xiv. 35, remarkable, as compared with the thoughts and words of Paul here: "*Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us.*" **life, and breath, and all things**] He is the *Preserver*, as well as the Creator, of all; and all things come to us *from Him*. Compare, on **all things**, David's words, 1 Chron. xxix. 14, "*Thine are all things, and of Thine own have we given Thee.*" **26.]** These words were said, be it remembered, to a people who gave themselves out for aboriginal, *sprung from the earth*: but we must not imagine that to refute this was the *object* of the words: they aim far higher than this, and controvert the whole genius of polytheism, which attributed to the various nations *differing mythical origins*, and *separate guardian gods*. It is remarkable, that though of all people the Jews were the most distinguished in their covenant state from other nations of the earth, yet to them only was given the revelation of the true history of mankind, as all created of *one blood*: a doctrine kept as it were in store for the gospel to proclaim.—Not, 'hath made of one blood,' &c., as A. V., but as in margin. See Matt. v. 32; Mark vii. 37. **determined the times ....**] He who was before (ver. 24) the *Creator*, then (ver. 25) the *Preserver*, is now the *Governor* of all men: prescribing to each nation its space to dwell in, and its time of endurance. **27. if haply**] **if by any chance**, denoting a contingency apparently not very likely to happen. **though he be not far ...**] 'Not that HE *is distant from us*, but that we are ignorant of Him.' See Rom. x. 6, 8; Jer. xxiii. 23, 24. **28.]** There is no justification for *the pantheist* in this.—It is properly said only of the race of *men*, as being His offspring, bound to Him: proceeding from, and upheld by, and therefore living, moving, and being in Him:—but even in a wider sense *His Being*, though a separate objective Personality, involves and contains that of His creatures. See Eph. i. 10, where the same is said of Christ. **we live, and move, and have our being**] 'A climax rising higher with each term, *out of* God we should have no *Life*, nor even *movement* (which some things without life have, plants, water, &c.), nay, not any *existence* at all (we should not have *been*),' the intent being to shew the *absolute dependence for every thing* of man on God,—and thence the *absurdity of supposing the God-*

also his offspring. 29 Forasmuch then as we are the offspring of God, [z] we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. 30 And [a] the times of this ignorance God [d] *winked at;* but [b] now commandeth all men every where to repent: 31 because he hath appointed a day, in the which [c] he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that [d] he hath raised him from the dead. 32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. 33 [e] *So* Paul departed from among them. 34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

[z] Isa. xl. 18.
[a] ch. xiv. 16. Rom. iii. 25.
[b] Luke xxiv. 47. Tit. ii. 11, 12. 1 Pet. i. 14. iv. 3.
[c] ch. x. 42. Rom. ii. 16; xiv. 10.
[d] ch. ii. 24.

XVIII. 1 After these things Paul departed from Athens, and came to Corinth; 2 and found a certain Jew named [a] Aquila, born in Pontus, lately come from Italy, with his

[a] Rom. xvi. 3. 1 Cor. xvi. 19. 2 Tim. iv. 19.

[d] *render,* overlooked.

[e] *render,* [And] thus.

head like to the works of his (man's) *hands.*

certain of your own poets] viz. Aratus, in the opening lines of the poem called "the Phænomena:" . . . Cleanthes also in his hymn to Zeus (Jupiter), has the same words. Aratus was a *native of Tarsus,* about 270 B.C., and wrote astronomical poems, of which two remain. Cleanthes was born at Assos, in Troas, about 300 B.C. The Apostle, by the plural, seems to have both poets in his mind.—The **his** refers to Zeus (Jupiter) in both cases, the admission being taken as a portion of truth regarding the Supreme God, which even heathen poets confessed. **30. God overlooked**] The rendering of the A.V. bears the same meaning, but is to our ears in these days objectionable. In this assurance lie treasures of mercy for those who lived in the times of ignorance. God **overlooked** them: i. e. corrected not this *ignorance itself* as a sin, but *the abuses even of this,* by which the heathen sunk into deeper degradation. The same argument is treated more at length in Rom. i. ii.

31. in righteousness] *Righteousness* is the character of the judgment,—the element of which it shall consist.

whereof he hath given assurance] "As the thing asserted was hardly credible, he gives a distinguished proof of it." Grotius.

32. some mocked: and others said . . .] We must not allot these two parties, as some have done, the former to the Epicureans, the latter to the Stoicks: the description is general.—The words, **we will hear thee again of this matter,** need not be taken as ironical. The hearing not having taken place is no proof that it was not intended at the time: and the distinction between these and the mockers seems to imply that these were in earnest. **33. thus**] i. e. 'in this state of the popular mind:' (with an expectation of being heard again?) The "*so*" of the A.V. does not give this forcibly enough, but looks like a mere particle of transition. **34. Dionysius the Areopagite**] Nothing more is known of him. Eusebius relates that he was bishop of Athens, and Nicephorus, that he died a martyr. The writings which go by his name are undoubtedly spurious.

CHAP. XVIII. **1.**] Corinth was at this time a *colony* (see note, ch. xvi. 12), the *capital of the Roman province of Achaia,* and *the residence of the proconsul.* For further particulars, see Introduction to 1 Cor. § 2. **2. a certain Jew**] It appears that Aquila and Priscilla were *not Christians* at this time: it is the similarity of employment only which draws them to St. Paul, and their conversion is left to be inferred as taking place in consequence: see ver. 26. **born in Pontus**] literally,

wife Priscilla; because that Claudius had commanded all Jews to depart from Rome: and came unto them. 3 And because he was of the same craft, he abode with them, [b] and wrought: for by their occupation they were tent-makers. 4 [c] And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. 5 [f] *And* [d] when Silas and Timotheus were come from Macedonia, Paul was [e] [g] *pressed in the spirit, and testified* to the Jews

b ch. xx. 34. 1 Cor. iv. 12. 1 Thess. ii. 9. 2 Thess. iii. 8.
c ch. xvii. 2.
d ch. xvii. 14, 15.
e Job xxxii. 18. ch. xvii. 3. ver. 28.

f *render,* But.

g *read and render,* earnestly occupied in discoursing, testifying . . .

a Pontian by race. It is remarkable, that *Pontius Aquila* is a name found in the Pontian *gens* at Rome more than once in the days of the Republic, whence some have supposed that this may have been a freedman of a Pontius Aquila, and that the words "*a Pontian by race*" may have been an inference from his name. But besides that St. Luke's acquaintance with the real origin of Aquila could hardly but have been accurate,—*Aquila,* the translator of the Old Test. into Greek, was *also a native of Pontus.*—From the notices of Aquila and Priscilla in the Epistles, they appear to have travelled, fixing their abode by turns in different principal cities, for the sake of their business. In ver. 19, we have them left at Ephesus (see also ver. 26): in 1 Cor. xvi. 19, still there; in Rom. xvi. 3 ff., again at Rome; in 2 Tim. iv. 19, again at Ephesus. **because that Claudius had commanded all Jews to depart from Rome . . .**] Suetonius says, "The Jews, who at the instigation of *Chrestus* were continually exciting tumults, he expelled from Rome," but as he gives this without any fixed note of time, as the words "*at the instigation of Chrestus*" may be taken in three ways (as indicative either (1) of an actual leader of that name, or (2) of some tumult connected with the expectations of a Messiah, or (3) of some dispute about Christianity), —Neander well observes that after all which has been said on it, no secure historical inference respecting the date of the event, or its connexion with any Christian church at Rome, can be drawn. It was *as a Jew* that Aquila was driven from Rome: and there is not a word of Christians here. See more in my Greek Test. The edict soon became invalid, or the prohibition was taken off: we find Aquila at Rome, Rom. xvi. 3, and many Jews resident there, ch. xxviii. 17 ff. **3. wrought**] "The Jewish Rabbis having no state pay, it was their practice to teach their children a trade. 'What is commanded of a father towards his son?' asks a Talmudic writer. 'To circumcise him, to teach him the law, to teach him a trade.' Rabbi Judah saith, 'He that teacheth not his son a trade, doth the same as if he taught him to be a thief:' and Rabban Gamaliel saith, 'He that hath a trade in his hand, to what is he like? He is like a vineyard that is fenced.'" Conybeare and Howson, i. p. 58.—The places where St. Paul refers to his supporting himself by his own manual labour are,—ch. xx. 34 (Ephesus):—1 Cor. ix. 12 ff.; 2 Cor. vii. 2 (Corinth):—1 Thess. ii. 9; 2 Thess. iii. 8 (Thessalonica).—In 2 Cor. xi. 9, we learn that supplies were also brought to him at Corinth from Macedonia, i. e. Philippi: see Phil. iv. 15.

tent-makers] The general opinion now is, that St. Paul was a maker of tents from the 'cilicium,' or hair-cloth of Cilician goats. If it be objected, that he would hardly find the raw material for this work in cities far from Cilicia, it may be answered, that this would not be required in the fabrication of *tents* from the *hair-cloth,* which doubtless itself would be an article of commerce in the markets of Greece.—Chrysostom calls Paul sometimes a *leather-cutter,* imagining that the tents were made of leather. **5.**] See ch. xvii. 15; 1 Thess. iii. 6. The meaning is, that '*when Silas and Timotheus returned from Macedonia, they found Paul anxiously occupied in discoursing to the Jews.*' It seems to be implied, that they found him in a state of more than ordinary anxiety, more than usually absorbed in the work of testifying to the Jews:—a crisis in the work being imminent, which resulted in their rejection of the word of life. (On the whole character of his early preaching at Corinth, see notes, 1 Cor. ii. 1—5.) Thus only, the **but** in ver. 5 and that in ver. 6 will both be satisfied: **he discoursed in the synagogue, &c. . . . but when Silas and Timotheus returned, he was earnestly occupied in discoursing, &c. But,** as they

that Jesus was [h] *Christ.* [6] [f] *And* [f] when they opposed themselves, and blasphemed, [g] he [i] *shook* his raiment, and said unto them; [h] Your blood be upon your own heads; [i] [k] *I am clean: [k] from henceforth I will go unto the Gentiles.* [7] And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. [8] [l] And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. [9] [l] *Then* [m] *spake the Lord* to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: [10] [n] for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. [11] And he continued there a year and six months, teaching the word of God among them. [12] And when Gallio was the deputy of Achaia, the Jews made insurrec-

[f] ch. xiii. 45. 1 Pet. iv. 4.
[g] Neh. v. 13. Matt. x. 14. ch. xiii. 51.
[h] Lev. xx. 9, 11, 12. 2 Sam. i. 16. Ezek. xviii. 13: xxxiii. 4.
[i] Ezek. iii. 18, 19: xxxiii. 9.
[k] ch. xx. 26. ch. xiii. 46: xxviii. 28.
[l] 1 Cor. i. 14.
[m] ch. xxiii. 11.
[n] Jer. i. 18, 19. Matt. xxviii. 20.

[h] *render,* the Christ.
[i] *render,* shook out.
[k] *better perhaps,* I shall henceforth with a clear conscience go unto the Gentiles.
[l] *render,* And the Lord spake.

opposed themselves and blasphemed, &c. 6.] The term **blood** is used as in ch. xx. 26. The image and nearly the words, are from Ezek. xxxiii. 4.

from henceforth] Not *absolutely,* only *at Corinth:* for ver. 19 we find him arguing with the Jews again in the synagogue at Ephesus. The difference in the readings of the last clause in the verse is matter of punctuation. Probably there should be no stop at **clean**, and then it will read as in the margin, **I shall henceforth with a clear conscience go to the Gentiles.**

7.] In order to shew that he henceforth separated himself from the Jews, he, on leaving the synagogue, went no longer to the house of the Jew Aquila (who appears *afterwards* to have been converted), but to the house of a Gentile proselyte of the gate, close to the synagogue: in the sight of all the congregation in the synagogue: for this seems to be the object in mentioning the circumstance. 8.] On this, a schism took place among the Jews. The ruler of the synagogue attached himself to Paul, and was, together with Gaius, baptized by the Apostle himself (1 Cor. i. 14): and with him many of the Corinthians (Jews and Gentiles, it being the house of a proselyte), probably Aquila and Priscilla also, believed and were baptized.

9. speak, and hold not thy peace] So, for solemnity's sake, we have an affirmation and negation combined, John i. 3. See also Isa. lviii. 1. **10. I have much people**] See John x. 16. As our Lord *forewarned* Paul in Jerusalem that *they would not* receive his testimony concerning Him, so here He *encourages* him, by a promise of much success in Corinth. The word **people**, the express title beforetime *of the Jews*, is still used now, notwithstanding *their secession.* **11.**] The year and a half may extend either to his *departure,* or to the incident in ver. 12 ff. Meyer would confine it to the latter, taking the verb in the sense of '*remained in quiet:*' but it will hardly bear such emphasis: and seeing that the incident in vv. 12 ff. was a notable fulfilment of the promise,—for though they set on him, *they could not hurt him,*—I should be disposed to take the other view, and regard that which is related ver. 12 to ver. 18, as having happened during this time.

12. Gallio] His original name was Marcus Annæus Novatus: but, having been adopted into the family of the rhetorician Lucius Junius Gallio, he took the name of Junius Annæus Gallio. He was brother of Lucius Annæus Seneca, the philosopher, whose character of him is in exact accordance with that which we may infer from this narrative: "No man on earth is so pleasant

tion with one accord against Paul, and brought him to the judgment seat, 13 saying, This [m *fellow*] persuadeth men to worship God contrary to the law. 14 And when Paul was now about to open his mouth, Gallio said unto the
o ch. xxiii. 29: xxv. 11, 19. Jews, o If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: 15 but if it be n *a question* of words and names, and of your law, look ye to it; [o *for*] I will be no judge of such matters. 16 And he drove them from the judgment seat. 17 Then
p 1 Cor. i. 1. p *all the Greeks* took p Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And

m *not expressed in the original: better,* This man.
n *read,* questions.
o *omit.*
p *read,* all [the people].

to me, as this man is to all." "Gallio, my brother, whom there is none that does not love a little, even those who have not the power of loving more." He is called "*the pleasant Gallio*" by Statius. He appears to have given up the province of Achaia from ill health. He was spared after the execution of his brother: but Dio Cassius adds, that Seneca's brothers were put to death afterwards, and Eusebius in his Chronicle, on A.D. 66, says that he put an end to himself after his brother's death.

the deputy] See note on ch. xiii. 7. Achaia was originally a senatorial province, but was temporarily made an imperial one by Tiberius. **of Achaia**] The Roman province of Achaia contained Hellas and the Peloponnesus, and, with Macedonia, embraced all their Grecian dominions.—"The **judgment seat** is mentioned three times in the course of this narrative (see vv. 16, 17). It was of two kinds: (1) fixed in some public and open place: (2) moveable, and taken by the Roman magistrates to be placed wherever they might sit in a judicial character. Probably here and in the case of Pilate (John xix. 13), the former kind of seat is intended. See Smith's Dict. of Antiquities, under 'Sella.' See also some remarks on 'the tribunal,—the indispensable symbol of the Roman judgment seat,' in the Edinburgh Review for Jan. 1847, p. 151." Conybeare and Howson, vol. i. 494. **13. contrary to the law**] Against the Mosaic law:—the exercise of which, as a '*lawful religion*,' was allowed to the Jews. **15. questions**] The plural expresses contempt: If **it is questions, &c.**: as we should say, 'a parcel of questions.' See ch. xxiii. 29. **names**] Paul asserted Jesus to be the Christ, which the Jews denied. This, to a Roman, would be a question of *names*.

So Lysias (ch. xxiii. 29) declined to decide Paul's case, and Festus (ch. xxv. 20) though he did not altogether put the enquiry by, wished to judge it *at Jerusalem*, where he might have the counsel of those learned in the Jewish law. **17. all (the people)**] Apparently, all the *mob*, i. e. the Gentile population present. Sosthenes, as the ruler of the synagogue (either *the* ruler, or *one* of the rulers; perhaps he had succeeded Crispus), had been the chief of the complainant Jews, and therefore, on their cause being rejected, and themselves ignominiously dismissed, was roughly treated by the mob. From this, certainly the right explanation, has arisen the explanatory gloss, "*the Greeks*." Another explanatory gloss, "*the Jews*," is given: and has sprung from the notion that this Sosthenes was the same person with the Sosthenes of 1 Cor. i. 1, a Christian and a companion of Paul. But, not to insist on the improbability of the party driven from the tribunal having beaten one of their antagonists in front of the tribunal,—*why did they not beat Paul himself?*—there is no ground for supposing the two persons to be the same, Sosthenes being no uncommon name. If they were, this man must have been converted afterwards; but he is not among those who accompanied Paul into Asia, either in ver. 18, or ch. xx. 4.—The carelessness of Gallio about the matter clearly seems to be a further instance of his contempt for the Jews, and indisposition to favour them or their persecution of Paul. Had this been otherwise meant, certainly **and** would not have been the copula. 'So little did the

Gallio cared for none of those things. 18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having [q] shorn his head in [r] Cenchrĕa; for he had a vow. 19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. 20 When they desired him to tarry longer time with them, he consented not; 21 but bade them farewell, saying, [[s q] *I must by all means keep this feast that cometh in Jerusalem; but*] I will

[q] Numb. vi. 18. ch. xxi. 24.
[r] Rom. xvi. 1.
[s] ch. xix. 21: xx. 16.

[q] *omitted by most of our oldest authorities.*

information against Paul prosper, that the informers themselves were beaten without interference of the judge.' Meyer.

18.] It has been considered doubtful whether the words **having shorn his head in Cenchrĕa** apply to *Paul*, the subject of the sentence, or to *Aquila*, the last subject. I agree with Neander that if we consider the matter carefully, there can be no doubt that they *can only apply to Paul*. For, although this vow differed from that of the Nazarite, who shaved his hair at the *end* of his votive period in the temple at Jerusalem, and burnt it with his peace-offering (Num. vi. 1—21), Josephus gives us a description of a somewhat similar one, where it appears that the hair was shaved thirty days before the sacrifice. 'At all events, *no sacrifice could be offered any where but at Jerusalem:* and every such vow would conclude with a sacrifice. Now we find, on comparing the subsequent course of Aquila with that of Paul,—that the former *did not go up to Jerusalem*, but remained at Ephesus (ver. 26): but that Paul *hastened by* Ephesus, and did go up to Jerusalem: see ver. 22. Again, it would be quite irrelevant to the purpose of St. Luke, to relate such a fact of *one of Paul's companions*. That he should do so apologetically, to shew that the Apostle still countenanced conformity with the law, is a view which I cannot find justified by any features of this book: and it surely would be a very far-fetched apology, and one likely to escape the notice of many readers, seeing that Aquila would not appear as being under Paul's influence, and even his conversion to the Gospel has not been related, but is left to be implied from ver. 26. Again, Meyer's ground for referring the action to Aquila,—that his name is here placed after that of his wife,—is untenable, seeing that, for some reason, probably the superior character or office in the church, of Priscilla, the same arrangement is found (in the best MSS. at ver. 26, and) at Rom. xvi. 3; 2 Tim. iv. 19. There need be no enquiry *what danger* can have prompted such a vow on his part, when we recollect the catalogue given by him in 2 Cor. xi. Besides, he had, since his last visit to Jerusalem, been suffering from sickness (see note on ch. xvi. 6, and Introd. to Gal. § 1. 3): it is true, a considerable time ago, but this need not prevent our supposing that the vow may have been then made, to be paid on his next visit to Jerusalem. That he had not sooner paid it is accounted for by his having been since that time under continual pressure of preaching and founding churches, and having finally been detained by special command at Corinth. That he was now so anxious to pay it (ver. 21), consists well with the supposition of its having been long delayed. **in Cenchrĕa**] Cenchrĕa (pronounced Kenchrĕa) was a village with a port, about eight miles from Corinth, forming its naval station on the Asiatic side, as Lechæum did on the Italian. There was soon after a Christian church there: see Rom. xvi. 1. **19. Ephesus**] Ephesus was the ancient capital of Ionia, and at this time, of the Roman proconsular province of Asia, — on the Cayster, near the coast, between Smyrna and Miletus. It was famed for its commerce, but even more for its magnificent temple of Artemis (Diana: see ch. xix. 24, 27, and notes). See a full account of its situation and history, secular and Christian, in the Introduction to Eph. § 2. 2—6; and an interesting description, with plan, in Mr. Lewin's Life and Epistles of St. Paul, i. 344 ff. **and left them there: but**] I should understand this to mean, that the Jewish synagogue was *outside the town*, and that Priscilla and Aquila were left *in the town*. **21.**] The omission of the words here inserted in the common text,

t 1 Cor. iv. 19. Heb. vi. 3. James iv. 15. return again unto you, t if God will. And he sailed from Ephesus. 22 And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch. 23 And after he had spent some time there, he departed, and went over [r *all*] the country of u Galatia and Phrygia in order, x strengthening all the disciples.

u Gal. i. 2: iv. 14.
x ch. xiv. 22: xv. 32, 41.
y 1 Cor. i. 12: iii. 5, 6: iv. 6. Tit. iii. 13.

24 y And a certain Jew named Apollos, born at Alexandria, an eloquent man, s and mighty in the scriptures,

r *omit: not in the original.*
s *in the original,* came to Ephesus, being mighty in the Scriptures.

"I must by all means keep this feast that cometh in Jerusalem," seems necessitated on the principle of being guided in doubtful cases by the testimony of our most ancient MSS. The text thus produced is the shortest and simplest, and the facts, of other glosses having been attempted on this verse, and of one MS. inserting the words without altering the construction to suit them, and of other variations, tend perhaps to throw discredit on the insertion. The gloss, if such it be, has probably been owing to an endeavour to conform the circumstances to those related in ch. xx. 16. If the words are to stand, and for those who read them, it may still be interesting to enquire at *what feast* they may be supposed to point. (1) *Not at the Passover:* for the ordinary duration of the winter *shutting up of the sea* was till the vernal equinox. And we are not at liberty to assume an exceptional case, such as sometimes occurred. Hence, if the voyage from Corinth at all approached the length of that from Philippi to Jerusalem in ch. xx., xxi., he would have set sail at a time when it would have been hardly possible. (2) *Not at the Feast of Tabernacles.* For if it were, he must have sailed from Corinth in August or September. Now, as he stayed there something more than a year and a half, his sea-voyage from Berœa to Athens would in this case have been made in the depth of winter; which (especially as a choice of land or water was open to him) is impossible. (3) It remains, then, that the feast should have been *Pentecost;* at which Paul also visited Jerusalem, ch. xx. 16. The Apostle's promise of return was fulfilled ch. xix. 1 ff.

22. and gone up] *to Jerusalem:* for (1) it would be out of the question to suppose that Paul made the long detour by Cæsarea *only to go up into the town from the beach,* as supposed by most of those who omit the disputed words in ver. 21, and *salute the disciples,*—and (2) the expression **he went down to Antioch,** which suits a journey from Jerusalem (ch. xi. 27), would not apply to one from Cæsarea.

and saluted the church] The payment of his vow is not mentioned, partly because it is understood from the mere mention of the vow itself, ver. 18,—partly, perhaps, because it was privately done, and with no view to attract notice as in ch. xxi.

23.] PAUL'S VISIT TO THE CHURCHES IN GALATIA AND PHRYGIA.—Either (1) Galatia is here a general term including Lycaonia, and St. Paul went by Derbe, Lystra, Iconium, &c. as before in ch. xvi., or (2) he did not visit Lycaonia this time, but went through Cappadocia: to which also the words *"having passed through the upper tracts"* (ch. xix. 1) seem to point, "upper Asia" being the country east of the Halys. We find Christian churches in Cappadocia, 1 Pet. i. 1. On this journey, as connected with the state of the Galatian churches, see Introduction to Gal. § 3. 1. **in order** implies that he regularly visited the churches, each as they lay in his route.—One work accomplished by him in this journey was the ordaining (but apparently not collecting) a contribution for the poor saints at Jerusalem: see 1 Cor. xvi. 1.—Timotheus and Erastus probably accompanied him, see ch. xix. 22; 2 Cor. i. 1; and Gaius and Aristarchus, ch. xix. 29; and perhaps Titus, 2 Cor. xii. 18 al. (and Sosthenes? 1 Cor. i. 1, but see on ver. 17).

24—28.] APOLLOS AT EPHESUS, AND IN ACHAIA. The name **Apollos** is abbreviated from **Apollonius,** as Lucas from Lucanus, &c. **born at Alexandria**] literally, **an Alexandrian by race.** Alexandria was the great seat of the Hellenistic or later Greek language, learning, and philosophy (see ch. vi. 9). A large number of Jews had been planted there by its founder, Alexander the Great. The celebrated LXX version of the Old Test. was made there under the Ptolemies. There took place that remarkable fusion of Greek,

came to Ephesus. 25 This man [t] *was* instructed in the way of the Lord; and being [z] fervent in the spirit, he spake and taught [u] *diligently* the things [x] *of the Lord*, [a] knowing only the baptism of John. 26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God [u] *more perfectly*. 27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, [b] helped them much which had believed through grace: 28 for he mightily convinced the Jews, and that publickly, [c] shewing by the scriptures that Jesus was Christ.

Rom. xii. 11.

[a] ch. xix. 3.

[b] 1 Cor. iii. 6.

[c] ch. ix. 22: xvii. 3. ver. 5.

[t] *render*, had been.

[u] *render*, accurately, *and below*, more accurately. *The word is the same.*

[x] *read*, concerning Jesus.

Oriental, and Judaic elements of thought and belief, which was destined to enter so widely, for good and for evil, into the minds and writings of Christians. We see in the providential calling of Apollos to the ministry, an instance of adaptation of the workman to the work. A masterly exposition of the Scriptures by a learned Hellenist of Alexandria formed the most appropriate watering (1 Cor. iii. 6) for those who had been planted by the pupil of Gamaliel. The word rendered **eloquent** may mean **learned**. But the former meaning is most appropriate here, both because the peculiar kind of learning implied by it, acquaintance with stories and legends, would not be likely to be predicated of Apollos, — and because the subsequent words, *mighty in the Scriptures*, sufficiently indicate his *learning*, and in what it lay.

25.] Apollos had received (from his youth?) the true doctrine of the Messiahship of Jesus, as pointed out by John the Baptist: doubtless from some disciple of John; but more than this he knew not. The *doctrines* of the Cross,—the Resurrection,—the outpouring of the Spirit,—these were unknown to him: but more particularly (from the words "*knowing only the baptism of John*") the *latter*, as connected with Christian baptism: see further on ch. xix. 2, 3.—The mistake of supposing that he *did not know Jesus to be the Messiah*, has arisen from the description of his subsequent work at Corinth, ver. 28, but by no means follows from it: *this he did before*, but not so completely. The same mistake has led to the alteration of **Jesus** into "*the Lord*" in the ordinary text, it having been well imagined that he could not teach **accurately the things concerning Jesus**, if he did not know him to be the Messiah: whereas by these words is imported that he knew and taught accurately the *facts* respecting Jesus, but of the *consequences* of that which he taught, of all which may be summed up in the doctrine of Christian baptism, he had no idea. **knowing only . . .**] Meyer well remarks, that it is not meant that he was absolutely ignorant of the fact of there *being such a thing* as Christian baptism, but ignorant of its being any thing different from that of John: he knew, or recognized in baptism only that which the baptism of John was: a sign of repentance. **26. more accurately**] The former accuracy was only in *facts*: this is the still more expanded accuracy of *doctrine*. That was merely "*the things concerning Jesus*," as He lived and ministered on earth: this included also the promise of the Spirit, and its performance. **27. exhorting the disciples to receive him**] Probably this exhortation was given by Priscilla and Aquila principally. It may have been from their account of the Corinthian church, that he was desirous to go to Achaia. **through grace**] These words *may* be joined with the verb *helped*, implying that the grace was in *him*. But the rendering in the text is much more probable, — **those who had believed through grace.** "The for, which follows, should be noticed. His coming was a valuable assistance to the Christians against the Jews, in the controversies which had doubtless

a 1 Cor. i. 12: iii. 5, 6.

XIX. 1 And it came to pass, that, while a Apollos was at Corinth, Paul having passed through the upper z *coasts* came to Ephesus: and finding certain disciples, 2 he said unto them, a *Have ye received the Holy Ghost since ye*

b ch. viii. 16. see 1 Sam. iii. 7.

believed? And they said unto him, b b *We have not so much as heard whether there be* any Holy Ghost. 3 And he said unto them, Unto what then were ye baptized? And

c ch. xviii. 25.

they said, c Unto John's baptism. 4 Then said Paul,

d Matt. iii. 11. John i. 15, 27, 30. ch. i. 5: xi. 16: xiii. 24, 25.

d John [c *verily*] baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on [c *Christ*] Jesus.

e ch. viii. 16.

5 When they heard this, they were baptized e in the name

z *render,* parts, *or* tracts.

a *render,* Did ye receive the Holy Ghost when ye believed?

b *render,* We did not so much as hear whether there were. c *omit.*

been going on since Paul's departure." Conybeare and Howson, edn. 2, ii. p. 10. **28. mightily convinced**] The original word is a very forcible one,—he **argued down**, as we say,—'*proved in their teeth:*' and then it has also the sense of *continuity*,—that this was not done once or twice, but continuously.

CHAP. XIX. 1—40.] ARRIVAL, RESIDENCE, AND ACTS OF PAUL AT EPHESUS.

1. the upper tracts] By this name were known, the eastern parts of Asia Minor, beyond the river Halys, or in comparison with Ephesus, in the direction of that river. **certain disciples**] These seem to have been in the same situation as Apollos, see on ch. xviii. 25. They cannot have been mere disciples of John, on account of **when ye believed**, which can bear no meaning but that of believing *on the Lord Jesus:* but they had received only John's baptism, and had had no proof of the descent of the Holy Spirit, nor knowledge of His gifts. **2.**] The indefinite past tense in the original should be faithfully rendered: not as A. V. '*Have ye received the Holy Ghost since ye believed?*' but **Did ye receive the Holy Ghost when ye became believers?** i. e. '*on your becoming believers, had ye the gifts of the Spirit conferred on you?*'—as in ch. viii. 16, 17. This is both grammatically necessary, and absolutely demanded by the sense; the enquiry being, not as to any reception of the Holy Ghost during the period *since* their baptism, but as to one simultaneous with their first reception into the church: and their *not* having *then* received Him is accounted for by the *deficiency of their baptism.* **We did not so much as hear**] Literally, **on the contrary, not even . . .** Here again, not, '*we have not* heard,' which would involve an absurdity: "for they could not be followers of Moses or of John the Baptist, without hearing of the Holy Ghost" (Bengel);—but **we did not hear**, at the time of our conversion:—Our reception into the faith was unaccompanied by any preaching of the office or the gifts of the Spirit,—our baptism was not followed by any imparting of His gifts: **we did not so much as hear Him mentioned.** The stress of the sentence is on *hearing:* so far from *receiving* the Holy Ghost, they did not even *hear* of His existence. **3.**] St. Paul's question establishes the above rendering:—**To what then** (if ye did not so much as hear of the Holy Ghost at your first believing) **were ye baptized?** If the question and answer in ver. 2 regarded, as in A. V., the *whole interval* since their conversion, this enquiry would have been more naturally expressed in the perfect tense. **Unto what**] **unto** (with a view to, as introductory to) **what profession?** They answer, **Unto** (that indicated by) **the baptism of John**, viz.: *repentance*, and *the believing on Jesus, then to come*, but *now* (see ch. xviii. 25, note) *the object of our faith.* **5.**] Two singular perversions of this verse have occurred: (1) the Anabaptists use it to authorize the repetition of Christian baptism, whereas it is not *Christian baptism* which was repeated, seeing that John's baptism was *not such*, but only the baptism which they now for the first time received; and (2) some of the orthodox, wishing to wrest this weapon out of the hands of the Anabaptists, oddly enough suppose this verse to belong still to Paul's discourse, and

of the Lord Jesus. 6 And when Paul had [f] laid his hands upon them, the Holy Ghost came on them; and [g] they spake with tongues, and prophesied. 7 And all the men were about twelve. 8 [h] And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things [i] concerning the kingdom of God. 9 But [k] when divers were hardened, and believed not, but spake evil [l] of [d] *that* way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 10 And [m] this continued by the space of two years; so that all they which

[f] ch. vi. 6: viii. 17.
[g] ch. ii. 4: x. 46.
[h] ch. xvii. 2: xviii. 4.
[i] ch. i. 3: xxviii. 23.
[k] 2 Tim. i. 15. 2 Pet. ii. 2. Jude 10.
[l] see ch. ix. 2: xxii. 4: xxiv. 14. ver. 23.
[m] see ch. xx. 31.

[d] *render*, the: *see ch.* ix. 2.

to mean, '*and the people when they heard him* (John), *were baptized into the name of the Lord Jesus.*' This obviously is contrary to fact, historically: and would leave our present narrative in a singular state: for Paul, having treated their baptism as *insufficient*, would thus proceed on it to impose his hands, as if it were *sufficient*. **in (into) the name of the Lord Jesus**] Two questions arise here: (1) Was it the ordinary practice to rebaptize those who had been baptized either by John or by the disciples (John iv. 1 f.) *before baptism became, by the effusion of the Holy Spirit, "the bath of regeneration?"* This we cannot definitely answer. That it was *sometimes* done, this incident shews: but in all probability, in the cases of the majority of the original disciples, the greater baptism by the Holy Ghost and fire on the day of Pentecost superseded the outward form or sign. The Apostles themselves received only this baptism (besides probably that of John): and most likely the same was the case with the original believers. But of the three thousand who were added on the day of Pentecost, very many must have been already baptized by John; and all were *rebaptized without enquiry*. (2) What conclusion can we deduce from this verse respecting the use or otherwise of baptism *in the name of the Father, and the Son, and the Holy Ghost*, in the apostolic period? The only answer must be, that at that early time we have no indication of set formulæ in the administration of either sacrament. Such formulæ arose of necessity, when precision in formal statement of doctrine became an absolute necessity in the church: and the materials for them were found ready in the word of God, who has graciously provided for all necessities of His church in all time. But, in matter of *fact*, such a baptism as this *was* a baptism into the name of the Father, Son, and Holy Ghost. As Jews, these men were already servants of the living God—and by putting on the Son, they received in a new and more gracious sense the Father also. And in the sequel of their baptism, the imposition of hands, they sensibly became recipients of God the Holy Ghost. Where such manifestations were present, the form of words might be wanting; but with us, who have them not, it is necessary and imperative. Mr. Howson regards (i. 517; ii. 13) St. Paul's question in our ver. 3 as indicative that the name of the Holy Ghost was used in the baptismal formula. But the inference seems to me insecure.

6.] See ch. viii. 17; x. 46, and note on ch. ii. 4: and on the fact that they *prophesied*, ch. xi. 27, note. 9.] Probably the school of Tyrannus was a private synagogue (called Beth Midrasch by the Jews), where he might assemble the believing Jews quietly, and also invite the attendance of Gentiles to hear the word. But it is also possible that, as commonly supposed, Tyrannus may have been a Gentile sophist. The name occurs as a proper name, 2 Macc. iv. 40. 10. **two years**] We cannot derive any certain estimate of the length of St. Paul's stay in Ephesus from these words,—even if we add the three months of ver. 8,—for vv. 21, 22 admit of an *interval after the expiration of the two years and three months*. And his own expression, ch. xx. 31, "*three whole years*," implies that it was longer than from this chapter would at first sight appear. He probably (compare his announced intention, 1 Cor. xvi. 8, with his expectation of meeting Titus at Troas, 2 Cor. ii. 12, 13, which shews that he was not far off the time previously arranged) left Ephesus about or soon after the third Pen-

dwelt in Asia heard the word of the Lord Jesus, both Jews
n Mark xvi. 20. ch. xiv. 3. and Greeks. 11 And n God wrought e special miracles by
o ch. v. 15. see 2 Kings iv. 29. the hands of Paul: 12 o so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.
p Matt. xii. 27. q see Mark ix. 38. Luke ix. 49. 13 f p *Then* certain of the vagabond Jews, exorcists, q took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. 14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. 15 And the evil spirit answered and g *said*, Jesus I know, and Paul I know; but who are ye? 16 And the man in whom the evil spirit was leaped on them, and overcame h *them*, and prevailed against them, so that they fled out

e *literally*, no common.
g *read*, said unto them.
f *render*, But.
h *read*, them both.

tecost after that which he kept in Jerusalem. See Introd. to 1 Cor. § 6. **all they which dwelt in Asia**] Hyperbolical:—*all had the opportunity*, and probably some of every considerable town availed themselves of it. To this long teaching of St. Paul the seven churches of Asia owe their establishment. **11. no common miracles**] miracles of no ordinary kind. *In what* they differed from the usual displays of power by the Apostles, is presently related: viz. that even garments taken from him were endued with miraculous power. **12.**] *Diseases*, and *possession by evil spirits*, are here plainly *distinguished* from each other. The rationalists, and semi-rationalists, are much troubled to clear the fact related, that such handkerchiefs and aprons *were instrumental in working the cures*, from participation in what they are pleased to call a popular notion founded in superstition and error. But in this and similar narratives (see ch. v. 15, note) Christian faith finds no difficulty whatever. All miraculous working is an exertion of the direct power of the Allpowerful; a suspension *by Him* of His ordinary laws: and whether He will use *any* instrument in doing this, or *what* instrument, must depend altogether on His own purpose in the miracle—the effect to be produced on the recipients, beholders, or hearers. Without His special selection and enabling, *all instruments were vain*; with these, *all are capable*. In the present case, as before in ch. v. 15, it was His purpose to exalt His Apostle as the Herald of His gospel, and to lay in Ephesus the strong foundation of His church. And He therefore endues him with this extraordinary power. But to argue by analogy from such a case,—to suppose that because our Lord was able, and Peter, and Paul, and in Old Test. times Elisha, were enabled, to exert this peculiar power, therefore the same will be possessed by the body or relics of every real or supposed saint, is the height of folly and fanaticism. The true analogy tends directly the other way. In *no cases but these* do we find the power, even in the apostolic days: and the general cessation of all extraordinary gifts of the Spirit would lead us to the inference that *à fortiori these*, which were even then the rarest, have ceased also. **13.**] See note on Matt. xii. 27, respecting the Jewish exorcists. These men, seeing the success of Paul's agency in casting out devils, adopt the Name of Jesus in their own exorcisms. **14. chief of the priests**] The word must be used in a wide sense. He may have been chief of the priests resident at Ephesus: or perhaps chief of one of the twenty-four courses. **15.**] The narrative, from describing the nature of the attempt, passes to a single case in which it was tried, and in which (see below) two only of the brothers were apparently concerned. **16. them both**] The weight of MSS. evidence for this reading is even surpassed by its internal probability. There would be every reason, as *seven* have been before mentioned, for altering it: but no imaginable one for substituting it for that of the common text. *Two only*, it would seem, were thus employed on this particular

of that house naked and wounded. 17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and [r] fear fell on them all, and the name of the Lord Jesus was magnified. 18 And many that believed came, and [s] confessed, and shewed their deeds. 19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. 20 [t] So mightily grew the word of God and prevailed.

21 [u] After these things were ended, [x] Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, [y] I must also see Rome. 22 So he sent into Macedonia two of [z] them that ministered unto him, Timotheus and [a] Erastus; but he himself stayed in Asia for a season. 23 And [b] the same time there arose no small stir about [i] *that* way. 24 For a certain man named Demetrius, a

[r] Luke i. 65; vii. 16. ch. ii. 43: v. 5, 11.
[s] Matt. iii. 6.
[t] ch. vi. 7, 12, 24.
[u] Rom. xv. 25.
[x] ch. xx. 22.
[y] ch. xviii. 21: xxiii. 11. Rom. xv. 24—28.
[z] ch. xiii. 5.
[a] [see Rom. xvi. 23.] 2 Tim. iv. 20.
[b] 2 Cor. i. 8.

[i] *render*, the: *see ch.* ix. 2.

occasion: and St. Luke has retained the word as it stood in the record furnished to him. Whether any similar occurrence happened to the rest, we are not informed: this one is selected as most notorious.

18.] The natural effect of such an occurrence was to induce a horror of magical arts, &c., which some were still continuing to countenance or practise secretly, together with a profession of Christianity. Such persons now came forward and confessed their error. The deeds mentioned in this verse were probably the *association with* such practices: the next verse treats of the *magicians themselves*. 19. their books] These books consisted of magical *formulæ*, or *receipt-books*, or *written amulets*. These last were celebrated by the name of *Ephesian scrolls*. They were copies of the mystic words engraved on the image of the Ephesian Artemis (Diana).

fifty thousand pieces of silver] 50,000 drachmæ, i.e. denarii: for the drachma of the Augustan and following ages was the Roman denarius—about 8½*d.* of our money: which makes the entire value about £1770. 21. these things] The occurrences of vv. 19, 20. in the spirit] An expression mostly used by St. Paul, see Rom. i. 9; viii. 16; xii. 11: 1 Cor. ii. 4; v. 3, 4; xiv. 14, and other places. I must also see Rome] As he was sent to the Gentiles, he saw that the great metropolis of the Gentile world was the legitimate centre of his apostolic working. Or perhaps he speaks under some divine intimation that *ultimately* he should be brought to Rome. If so, his words were literally fulfilled. He *did* see Rome, when he had been at Jerusalem this next time: but after considerable delay, and as a prisoner. Compare the same design as expressed by him, Rom. i. 15; xv. 23—28; and Paley's remarks in the Horæ Paulinæ. 22.] He intended *himself to follow*, after Pentecost, 1 Cor. xvi. 8. This mission of Timothy is alluded to 1 Cor. iv. 17 (see also 1 Cor. i. 1); xvi. 10. The object of it was to bring these churches in Macedonia and Achaia into remembrance of the ways and teaching of Paul. It occurred shortly before the writing of 1 Cor. He was (1 Cor. xvi. 11) soon to return:—but considerable uncertainty hangs over this journey. We find him again with Paul in Macedonia, 2 Cor. i. 1; but apparently he had not reached Corinth. See 1 Cor. xvi., as above: and 2 Cor. xii. 18, where he would probably have been mentioned, had he done so.—On the difficult question respecting a journey of Paul himself to Corinth during this period, see notes, 2 Cor. xii. 14; xiii. 1,—and Introduction to 1 Cor. § 5. Erastus] This Erastus can hardly be identical with the Erastus of Rom. xvi. 23, who must have been resident at Corinth: see there: and therefore hardly either with the Erastus

silversmith, which made silver shrines for [k] Diana, brought no small [l] *gain* unto the craftsmen; 25 whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this [l] *craft* we have our wealth. 26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that [c] they be no gods, which are made with hands: 27 so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess [k] Diana should be despised, and [m] *her magnificence should be destroyed,* whom all Asia and the world worshippeth. 28 And when they heard [n] *these sayings*] they were full of wrath, and cried out, saying, Great is [k] Diana of the Ephesians. 29 And the [o] *whole*] city was filled with confusion: and having caught [d] Gaius and [e] Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord

c Ps. cxv. 4. Isa. xliv. 10–20. Jer. x. 3.

d Rom. xvi. 23. 1 Cor. i. 14.

e ch. xx. 4: xxvii. 2. Col. iv. 10. Philem. 24.

[k] *The Greek is* Artĕmis. Diana *is the Roman name.*

[l] *render both times,* employment.

[m] *read,* she should be deposed from her greatness.

[n] *not expressed in the original.* [o] *omit.*

of 2 Tim. iv. 20: see note there. **24. silver shrines**] These were small models of the celebrated temple of the Ephesian Artemis (Diana), with her statue, which it was the custom to carry on journeys, and place in houses, as a charm. We may find an exact parallel in the usages of that corrupt form of Christianity, which, whatever it may pretend to teach, in practice honours similarly the "great goddess" of its imagination. **25. of like occupation**] i. e. manufacturers of all sorts of memorials or amulets connected with the worship of Artemis (Diana).—Mr. Howson (ii. p. 98) suggests that possibly *Alexander the coppersmith* may have been one of these craftsmen: see 2 Tim. iv. 14.

26.] The people believed that the images themselves were gods: see ch. xvii. 29, and the citation from Plutarch in my Greek Test.—And so it is invariably, wherever images are employed *professedly as media* of worship. **27.**] **but that eventually even the temple itself of the great goddess Artemis will be counted for nothing.** "*Great*" was the usual epithet of the Ephesian Artemis.—The temple of Artemis at Ephesus, having been burnt to the ground by Herostratus on the night of the birth of Alexander the Great (B.C. 355), was restored with increased magnificence, and accounted one of the wonders of the ancient world. Its dimensions were 425 by 220 feet, and it was surrounded by 127 columns, 60 feet high. It was standing in all its grandeur at this time. See Conybeare and Howson, ch. xvi. vol. ii. pp. 84 ff.

29. having caught] It is not implied that they seized Gaius and Aristarchus *before* they rushed into the theatre: but rather that the two acts were simultaneous.

Gaius] A different person from the Gaius of ch. xx. 4, who was of Derbe, and from the Gaius of Rom. xvi. 23, and 1 Cor. i. 15, who was evidently a Corinthian. Aristarchus is mentioned ch. xx. 4; xxvii. 2; Col. iv. 10; Philem. 24. He was a native of Thessalonica. **into the theatre**] The resort of the populace on occasions of excitement. 'Of the site of the theatre, the scene of the tumult raised by Demetrius, there can be no doubt, its ruins being a wreck of immense grandeur. I think it must have been larger than the one at Miletus; and that exceeds any I have elsewhere seen..... Its form alone can now be spoken of, for every seat is removed, and the proscenium is a heap of ruins.' Fellows, Asia Minor, p. 274. 'The theatre of Ephesus is said to be the largest

into the theatre. 30 And when Paul would have entered in unto the people, the disciples suffered him not. 31 And certain of the [q] chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. 32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. 33 And [r] *they drew Alexander out of the multitude,* the Jews putting him forward. And [f] Alexander [g] beckoned with the hand, and would have made his defence unto the people. 34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* [k] Diana of the Ephesians. 35 And when the townclerk had appeased the [s] *people,* he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a [t] worshipper of the great goddess [k] Diana, and of the image which fell down from Jupiter? 36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. 37 For ye have brought hither these men, which

[f] [see 1 Tim. i. 20. 2 Tim. iv. 14.]
[g] ch. xii. 17.

[q] *see note.*
[r] *render,* some of the multitude drew forth Alexander.
[s] *render,* multitude.
[t] *literally,* a temple-keeper: *see note.*

known of any that have remained to us from antiquity.' Conybeare and Howson, ii. p. 83, note 3. **31. certain of the chief of Asia**] Literally, **of the Asiarchs.** These Asiarchs were officers elected by the cities of the province of Asia to preside over their games and religious festivals. Of these it would be natural that the one who for the time presided would bear the title of "*the Asiarch:*" but no more is known of such presidency. The Asiarch Philip at Smyrna is mentioned by Eusebius as presiding in the amphitheatre at the martyrdom of Polycarp. These Ephesian games in honour of Artemis took place in May, which whole month (another singular coincidence with the practices of idolatrous Christendom) was sacred to, and named *Artemisian after,* the goddess.

33. drew forth] i. e. **urged forward,** through the crowd; the Jews pushing him on from behind.—Alexander does not seem to be mentioned elsewhere (but see on 2 Tim. iv. 14). He appears to have been a Christian convert from Judaism, whom the Jews were willing to expose as a victim to the fury of the mob: or perhaps one of themselves, put forward to clear them of blame on the occasion. **34. when they knew that he was a Jew**] They would hear nothing from a Jew, as being an enemy of image-worship. **35.**] **The townclerk** is the nearest English office corresponding to that here mentioned in the original. He was the keeper of the archives, and public reader of decrees, &c., in the assemblies. The word here rendered **worshipper** probably means a **virger,** or adorner of the temple: here used as implying that Ephesus had the charge and keeping of the temple. The title is found on inscriptions as belonging to Ephesus; and seems to have been specially granted by the emperors to particular cities. **of the image which fell down from Jupiter**] To give peculiar sanctity to various images, it was given out that they had fallen from heaven. See examples in my Greek Test. This artifice also has been imitated by the paganized Christianity of the wretched Church of Rome. **37.**] From this verse it appears that Paul had

are neither robbers of [x] *churches*, nor yet blasphemers of your goddess. 38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, [y] *the law is open*, and there are deputies: let them implead one another. 39 But if ye enquire any thing concerning other matters, it shall be determined in [z] *a* lawful assembly. 40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. 41 And when he had thus spoken, he dismissed the assembly.

XX. 1 And after the uproar was ceased, Paul called
[a] 1 Cor. xvi. 5. 1 Tim. i. 3. unto him the disciples, [a] *and embraced them*, and [a] departed for to go into Macedonia. 2 And when he had gone over those parts, and had given them much exhortation, he came into Greece, 3 and there abode three months. And
[b] ch. ix. 23: xxiii. 12: xxv. 3. 2 Cor. xi. 26. [b] when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. 4 And there accompanied him into Asia [b] *Sopater of Berœa;*

[x] *better*, temples. [y] *render*, court-days are held.
[z] *render*, the.
[a] *read*, and exhorted them, and bade them farewell.
[b] *read*, Sopater [the son] of Pyrrhus, a Berœan.

proceeded at Ephesus, with the same caution as at Athens, and had not held up to contempt the worship of Artemis, any further than unavoidably the truths which he preached would render it contemptible. This is also manifest from his having friends among the Asiarchs, ver. 31. Chrysostom, however, treats this assertion of the town-clerk merely as a device to appease the people: "this," he says, "was a lie, and was said only for the populace."

38. court-days are held] The sentence implies that they were then actually going on. They were the periodical *assizes* of the district, held by the proconsul and his *assessors* (see below). **deputies**] i. e. see on ch. xiii. 7,—**proconsuls**: the fit officers before whom to bring these causes. So the Commentators generally. But perhaps the assessors of the proconsul may have themselves popularly borne the name. **let them implead one another**] i. e. **let them** (the plaintiffs and defendants) **plead against one another.** **39.**] The definite article points out the regularly recurring assembly, of which they all knew.

40.] He here assumes that this assembly was an *unlawful* one. The meaning is, **There being no ground why** (i. e. in consequence of which) **we shall be able to give an account**, i. e. 'no ground whereon to build the possibility of our giving an account.'

CHAP. XX. 1—XXI. 16.] JOURNEY OF PAUL TO MACEDONIA AND GREECE, AND THENCE TO JERUSALEM. **2.**] Notices of this journey may be found 2 Cor. ii. 12, 13; vii. 5, 6. He delayed on the way some time at Troas, waiting for Titus,——broke off his preaching there, though prosperous, in distress of mind at his non-arrival, 2 Cor. ii. 12, 13,—and sailed for Macedonia, where Titus met him, 2 Cor. vii. 6. That Epistle was written during it, from Macedonia (see 2 Cor. ix. 2, 'I am boasting'). He seems to have gone to the confines at least of Illyria, Rom. xv. 19. **them**] The Macedonian brethren. **Greece**] Achaia: see ch. xix. 21.

3. there abode] This stay was made at Corinth, most probably: see 1 Cor. xvi. 6, 7: and was during the winter; see below on ver. 6. During it the Epistle to the Romans was written: see Introduction to Rom. § 4. **as he was about to sail**] This purpose, of going from Corinth to Palestine by sea, is implied ch. xix. 21, and 1 Cor. xvi. 3—7.

4. into (as far as) **Asia**] It is not hereby implied that they went *no further* than to

and of the Thessalonians, [c] Aristarchus and Secundus; and [d] Gaius of Derbe, and [e] Timotheus; and of Asia, [f] Tychicus and [g] Trophimus. 5 These going before tarried for us at Troas. 6 And [c] *we* sailed away from Philippi, after [h] the days of unleavened bread, and came unto them [i] to Troas in five days; where we abode seven days. 7 And upon [k] the first day of the week, when [d] *the disciples* came

[c] ch. xix. 29: xxvii. 2. Col. iv. 10.
[d] ch. xix. 29.
[e] ch. xvi. 1.
[f] Eph. vi. 21. Col. iv. 7. 2 Tim. iv. 12. Tit. iii. 12.
[g] ch. xxi. 29. 2 Tim. iv. 20.
[h] Exod. xii. 14, 15: xxiii. 15.
[i] ch. xvi. 8. 2 Cor. ii. 12. 2 Tim. iv. 13.
[k] 1 Cor. xvi. 2. Rev. i. 10.

[c] *render*, we ourselves.
[d] *read, with all our ancient authorities*, we.

Asia: Trophimus (ch. xxi. 29) and Aristarchus (ch. xxvii. 2), and probably others, as the bearers of the alms from Macedonia and Corinth (1 Cor. xvi. 3, 4), accompanied him to Jerusalem. **Sopater [the son] of Pyrrhus, a Berœan**] This mention of his father is perhaps made to distinguish him (?) from Sosipater, who was with Paul at Corinth (Rom. xvi. 21). The name Pyrrhus has in our copies been erased as that of an unknown person, and because the mention of the father is unusual in the N. T.:—no possible reason can be given for its *insertion* by copyists. **Aristarchus**] See ch. xix. 29; xxvii. 2; Col. iv. 10; Philem. 24.—Secundus is altogether unknown.—The Gaius here is not the Gaius of ch. xix. 29, who was a *Macedonian*. The epithet **of Derbe** is inserted for distinction's sake. Timotheus was from *Lystra*, which probably gives occasion to his being mentioned here in close company with Gaius of Derbe. The name Caius (Gaius) was far too common to create any difficulty in there being two, or three (see note, ch. xix. 29) companions of Paul so called. **of Asia, Tychicus and Trophimus**] Tychicus is mentioned Eph. vi. 21, as sent (to Ephesus from Rome) with that Epistle. He bore also that to the Colossians, Col. iv. 7, at the same time. See also 2 Tim. iv. 12; Tit. iii. 12.—Trophimus, an Ephesian, was in Jerusalem with Paul, ch. xxi. 29: and had been, shortly before 2 Tim. was written, left sick at Miletus. (See Introduction to 2 Tim. § 1. 5.) **5. These**] The persons mentioned in ver. 4: not only Tychicus and Trophimus. The mention of Timotheus in this list, distinguished from those included under the word **us**, has created an insuperable difficulty to those who suppose Timotheus himself to be the narrator of what follows: which certainly cannot be got over (as De Wette) by supposing that Timotheus might have inserted himself in the list, and then tacitly excepted himself by the **us** afterwards. The truth is apparent here, as well as before, ch. xvi. 10 (where see note), that the anonymous narrator was in very intimate connexion with Paul; and on this occasion we find him remaining with him when the rest went forward. **going before &c. . .**] For what reason, is not said: but we may well conceive, that if they bore the contributions of the churches, a better opportunity, or safer ship, may have determined Paul to send them on, he himself having work to do at Philippi; or perhaps, again, as Meyer suggests, Paul may have remained behind to keep the days of unleavened bread. But then why should not they have remained too? The same *motive* may not have operated with them: but in that case no reason can be given why they should have been *sent on*, except as above. It is not impossible that both may have been combined:—before the end of the days of unleavened bread, a favourable opportunity occurs of sailing to Troas, of which they, with their charge, avail themselves: Paul and Luke waiting till the end of the feast, and taking the risk of a less desirable conveyance. That the feast had *something* to do with it, the mention of **after the days of unleavened bread** seems to imply: such notices being not inserted ordinarily by Luke for the sake of *dates*. The assumption made by some that the rest of the company sailed at once for Troas from Corinth, while Paul and Luke went by land to Philippi, is inconsistent with the words used in the opening of ver. 4.—From the notice here, we learn that Paul's stay in Europe on this occasion was about three-quarters of a year: viz. from shortly after Pentecost, when he left Ephesus (see on ch. xix. 10), to the next Easter. **6. in five days**] The wind must have been adverse: for the voyage *from* Troas *to* Philippi (Neapolis) in ch. xvi. 11, seems to have been made in *two* days. It appears that they arrived on a Monday.—Compare notes, 2 Cor. ii. 12 ff.

7. upon the first day of the week] We have here an intimation of the con-

l ch. ii. 42, 46. 1 Cor. x. 16; xi. 20, &c.
m ch. i. 13.
n 1 Kings xvii. 21. 2 Kings iv. 34.

together [l] to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. 8 And there were many lights [m] in the upper chamber, where [e] *they* were gathered together. 9 And there sat [f] *in a window* a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. 10 And Paul went down, and [n] fell on him, and embracing him said,

[e] *read, with all our ancient authorities,* we.
[f] *render,* on the window-seat.

tinuance of the practice, which seems to have begun immediately after the Resurrection (see John xx. 26), of assembling on the first day of the week for religious purposes. Perhaps the greatest proof of all, that this day was thus observed, may be found in the early (see 1 Cor. xvi. 2) and at length general prevalence, in *the Gentile world,* of the *Jewish seven-day period* as a *division of time,*—which was entirely foreign to Gentile habits. It can only have been introduced as following on the practice of especial honour paid to this day. But we find in the Christian Scriptures no trace of any *sabbatical* observance of this or any day: nay, in Rom. xiv. 5 (where see note), St. Paul shews the untenableness of any such view under the Christian dispensation. The idea of the *transference of the Jewish sabbath from the seventh day to the first* was an invention of later times. **to break bread**] See note on ch. ii. 42. The breaking of bread in the Holy Communion was at this time inseparable from the *agapæ* or *love-feasts.* It took place apparently in the evening (after the day's work was ended), and at the end of the assembly, after the preaching of the word (ver. 11). **unto them,** in the third person, the discourse being addressed to the disciples at Troas: but the first person is used before and after, because all were assembled, and partook of the breaking of bread together. Not observing this, the copyists have altered **we** above into "*the disciples,*" and again into **they** below to suit this **to them.** 8. **there were many lights**] This may be noticed, as Meyer observes, to shew that the fall of the young man could be well observed: or, perhaps, because many lights are apt to increase drowsiness at such times. Calvin and Bengel suppose it to have been done,—in order that all suspicion might be removed from the assembly, others that the lights were used for solemnity's sake,—for that both Jews and Gentiles celebrated their festal days by abundance of lights. But surely the adoption of either Jewish or Gentile practices of this kind in the Christian assemblies was very improbable.

9.] Who Eutychus was is quite uncertain. The occurrence of the name as belonging to slaves and freedmen (as it appears from inscriptions), determines nothing.

on the window-seat] The windows in the East were (and are) without glass, and with or without shutters. **being fallen into a deep sleep**] Literally, **borne down by a deep sleep.** I believe the word is used here and below *in the same sense,* not, as usually interpreted, here of the effect of sleep, and below of *the fall* caused by the sleep. It implies that relaxation of the system, and collapse of the muscular power, which is more or less indicated by our expressions '*falling* asleep,' '*dropping* asleep.' This effect is *being produced* in this clause, but as Paul was going on long discoursing, took *complete possession of him,* and having been **overpowered,—entirely relaxed in consequence of the sleep,** he *fell.* In the words, **was taken up dead,** here, there is a *direct assertion,* which can hardly be evaded by explaining it, '*was taken up for dead,*' or by saying that it expresses the *judgment of those who took him up,* as Meyer. It seems to me, that the supposition of a mere suspended animation is as absurd here as in the miracle of Jaïrus's daughter, Luke viii. 41—56. Let us take the narrative as it stands. The youth falls, and is taken up dead: so much is plainly asserted. Paul, not a physician, but an Apostle,—gifted, not with medical discernment, but with miraculous power, goes down to him, falls on him and embraces him,—a strange proceeding for one bent on discovering suspended animation, but not so for one who bore in mind the action of Elijah (1 Kings xvii. 21) and Elisha (2 Kings

[o] Trouble not yourselves; for his life is in him. [11] When he therefore was come up again, and had broken [g] *bread*, and eaten, and talked a long while, even till break of day, so he departed. [12] And they brought the young man alive, and were not a little comforted. [13] And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. [14] And when he met with us at Assos, we took him in, and came to Mitylene. [15] And we sailed thence, and came the next day over against Chios; and the next day we [h] *arrived at* Samos, and tarried at Trogyllium; and the next day we came to Miletus. [16] For Paul had determined to sail by Ephesus, [i] *because he would not spend the time* in Asia: for [p] he hasted, if it

[o] Matt. ix. 24.

[p] ch. xviii. 21; xix. 21: xxi. 4, 12.

[g] *render*, the bread.

[h] *render*, put in to.

[i] *render*, that he might not have to spend time.

iv. 34), each time over a *dead body*,—and *having done this, not before*, bids them not to be troubled, for *his life was in him*. I would ask any unbiassed reader, taking these details into consideration, which of the two is the natural interpretation,—and whether there can be any reasonable doubt that *the intent of St. Luke is to relate a miracle of raising the dead*, and that he mentions the falling on and embracing him as the outward significant means taken by the Apostle to that end? **11.**] The intended breaking of bread had been put off by the accident. The article here may import, 'the bread which it was intended to break,' alluding to ver. 7 above. **and eaten**] The *agapé* was a veritable meal. Not '*having tasted it*,' viz. the bread which he had broken;—though that is implied, usage decides for the other meaning. **so**] i. e. '*after so doing*.' **12.**] As in the raising of Jaïrus's daughter, our Lord commanded that something should be given her to eat, that nature might be recruited, so doubtless here rest and treatment were necessary, in order that the restored life might be confirmed, and the shock recovered. The time indicated by **break of day** must have been before or about 5 A.M.: which would allow about four hours since the miracle. We have here a minute but interesting touch of truth in the narrative. Paul, we learn afterwards, ver. 13, intended to go afoot. And accordingly here we have it simply related that he started away from Troas before his companions, not remaining for the reintroduction of the now recovered Eutychus in ver. 12. **13. Assos**] A sea-port (also called Apollonia, Plin. v. 32) in Mysia or Troas, opposite to Lesbos, twenty-four Roman miles from Troas, built on a high cliff above sea, with a precipitous descent. Paul's *reason* is not given for wishing to be alone: probably he had some apostolic visit to make. **14. Mitylene**] The capital of Lesbos, on the E. coast of the island, famed for its beautiful situation. It had two harbours: the northern, into which their ship would sail, was large and deep, and defended by a breakwater. **15. we put in to Samos**] Then they made a short run in the evening to Trogyllium, a cape and town on the Ionian coast, only five miles distant, where they spent the night. He had passed in front of the bay of Ephesus, and was now but a short distance from it. **Miletus**] The ancient capital of Ionia. See 2 Tim. iv. 20, and note. **16. Paul had determined**] We see here that the ship was at Paul's disposal, and probably hired at Philippi, or rather at Neapolis, for the voyage to Patara (ch. xxi. 1), where he and his company embark in a merchant vessel, going to Tyre. The separation of Paul and Luke from the rest at the beginning of the voyage may have been in some way connected with the hiring or outfit of this vessel. The expression **he had determined** is too subjectively strong to allow of our supposing that the Apostle merely followed the previously determined course of a ship in which he took a passage. **to sail by** (i. e. to omit visiting)] He may have been afraid of detention

were possible for him, [q] to be at Jerusalem [r] the day of Pentecost. 17 And from Miletus he sent to Ephesus, and called the elders of the church. 18 And when they were come to him, he said unto them, Ye know, [s] from the first day that I came into Asia, after what manner I [k] *have been* with you at all seasons, 19 serving the Lord with all humility of mind, and with [l] *many*] tears, and temptations, which befell me [t] by the lying in wait of the Jews: 20 [l] *and*] how [u] I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, 21 [x] testifying both to the Jews, and also to the Greeks, [y] repentance toward God, and faith toward our Lord Jesus Christ. 22 And now,

q ch. xxiv. 17. r ch. ii. 1. 1 Cor. xvi. 8.
s ch. xviii. 19; xix. 1, 10.
t ver. 3.
u ver. 27.
x ch. xviii. 5.
y Mark i. 15. Luke xxiv. 47. ch. ii. 38.

[k] *render*, was.

[l] *omit.*

there, owing to the machinations of those who had caused the uproar in ch. xix. Another reason has been given: "He seems to have feared that, had he run up the long gulf to Ephesus, he might be detained in it by the westerly winds, which blow long, especially in the spring." But these would affect him nearly as much at Miletus. 17.] The distance from Miletus to Ephesus is about thirty miles. He probably, therefore, stayed three or four days altogether at Miletus. **the elders**] called, ver. 28, **bishops**. This circumstance began very early to contradict the growing views of the apostolic institution and necessity of prelatical episcopacy. Thus Irenæus (Cent. 2), "He called together at Miletus the *bishops and presbyters* (elders), who came from Ephesus and the rest of the churches near." Here we see (1) the two, *bishops and presbyters*, distinguished, as if *both* were sent for, in order that the titles might not seem to belong to the same persons,—and (2) other neighbouring churches also brought in, in order that there might not seem to be *bishops* in one church only. That neither of these was the case, is clearly shewn by the plain words of this verse: "he sent *to Ephesus*, and summoned *the elders of the church*." So early did interested and disingenuous interpretations begin to cloud the light which Scripture might have thrown on ecclesiastical questions. The A. V. has hardly dealt fairly in this case with the sacred text, in rendering the designation *episcopous*, ver. 28, '*overseers*:' whereas it ought there, as in all other places, to have been bishops, that the fact of *elders and bishops having been originally and apostolically synonymous* might be apparent to the ordinary English reader, which now it is not. 18.] The evidence furnished by this speech as to the literal report in the Acts of the words spoken by St. Paul, is most important. It is a treasure-house of words, idioms, and sentiments, peculiarly belonging to the Apostle himself. See this shewn in my Greek Test. The contents of the speech may be thus given: *He reminds the elders of his conduct among them* (vv. 18—21): *announces to them his final separation from them* (vv. 22—25): *and commends earnestly to them the flock committed to their charge, for which he himself had by word and work disinterestedly laboured* (vv. 26—35). **from the first day**] These words hold a middle place, partly with "*ye know*," partly with "*after what manner I was with you.*" The knowledge on their part was coextensive with his whole stay among them: so that we may take the words with **ye know**, at the same time carrying on their sense to what follows. **I was with you**] So 1 Thess. i. 5, ii. 10. See 1 Cor. ix. 20, 22. 19. **serving the Lord**] With the sole exception of the assertion of our Lord, 'Ye cannot serve God and mammon,' Matt. vi. 24; Luke xvi. 13, this peculiar verb ("*to be a bond-servant to*"), for 'serving God,' is used by *Paul only*, and by him seven times, viz. Rom. vii. 6, 25; xii. 11; xiv. 18; xvi. 18; Phil. ii. 22; Col. iii. 24; 1 Thess. i. 9. **with all humility of mind**] Also a Pauline expression, 2 Cor. viii. 7; xii. 12. **temptations**] See especially Gal. iv. 14. 20. **I kept back nothing**] So again ver. 27. The sense in Gal. ii. 12 is similar, though not exactly identical—'*reserved* himself,' withdrew himself from

behold, [z] I go bound in [m] *the* spirit unto Jerusalem, not knowing the things that shall befall me there: [23] save that [a] the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. [24] But [b n] *none of these things move me, neither count I my life dear unto myself,* [c] *so that I might finish my course with joy,* [d] and the ministry, [e] which I have received of the Lord Jesus, to testify the gospel of the grace of God. [25] And now, behold, [f] I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

[z] ch. xix. 21.
[a] ch. xxi. 4, 11. 1 Thess. iii. 3.
[b] ch. xxi. 13. Rom. viii. 35. 2 Cor. iv. 16.
[c] 2 Tim. iv. 7.
[d] ch. i. 17. 2 Cor. iv. 1.
[e] Gal. i. 1. Tit. i. 3.
[f] ver. 38. Rom. xv. 33.

[m] *better,* my spirit: *see note.*

[n] *read,* I hold my life of no account, nor is it so precious to me as the finishing of my course: *omitting all else.*

any open declaration of sentiments. In Heb. x. 38 it is different. **22. bound in my spirit**] This interpretation is most probable, both from the construction, and from the usage of the expression repeatedly by and of St. Paul in the sense of *his own spirit.* See ch. xvii. 16, where the principal instances are given. Compare Rom. xii. 11; 1 Cor. v. 3; 2 Cor. ii. 13, and ch. xix. 21. *How* he was bound *in the spirit,* is manifest, by comparing other passages, where the Holy Spirit of God is related to have shaped his apostolic course. He was bound, by the Spirit of God leading captive, constraining, his own spirit.—As he went up to Jerusalem *bound in his spirit,* so he left Judæa again *bound in the flesh,—a prisoner according to the flesh.*—He had no detailed knowledge of futurity—nothing but what the Holy Spirit, in general forewarnings, repeated at every point of his journey (*city by city;* see ch. xxi. 4, 11, for two such instances), announced, viz. imprisonment and tribulations. That *here* no *inner voice* of the Spirit is meant, is evident from the words.

23. the Holy Ghost witnesseth] Compare Rom. viii. 16. **24.**] The reading in the margin, amidst all the varieties, seems to be that out of which the others have all arisen, and whose difficulties they more or less explain. And the meaning will be, '*I do not value my life, in comparison with the finishing my course.*' **the finishing of my course**] See the same image, with the same word remarkably expanded, Phil. iii. 12—14. **my course**] A similitude peculiar to Paul: occurring, remarkably enough, in his speech at ch. xiii. 25. He uses it without this word, at 1 Cor. ix. 24—27, and Phil. iii. 14. **which I have received**] Compare Rom. i. 5, "*by whom we* [*have*] received *grace and apostleship.*"

25.] It has been argued from the words **among whom I have gone**, that the elders of other churches besides that of Ephesus must have been present. But it might just as well have been argued, that *every one* to whom St. Paul had there preached must have been present, on account of the words **ye all.** If he could regard the elders as the representatives of the various churches, of which there can be no doubt, why may not he similarly have regarded the *Ephesian* elders as representatives of the churches of proconsular Asia, and have addressed all in addressing them? Or may not these words have even a wider application, viz. to *all* who had been the subjects of his former personal ministry, in Asia and Europe, now addressed through the Ephesian elders?—See the question, whether Paul *ever did see the Asiatic churches again,* discussed in the Introduction to the Pastoral Epistles, § 2. 18 ff. I may remark here, that such an expression in the mouth of St. Paul, does not necessarily imply that he spoke from divine and unerring knowledge, but expresses his own conviction of the certainty of what he is saying: see ch. xxvi. 27, which is much to our point, as expressing his firm persuasion that king Agrippa *was* a believer in the prophets: but certainly no infallible knowledge of his heart:—Rom. xv. 29, where also a firm persuasion is expressed:—Phil. i. 19, 20, where his *knowledge,* ver. 19, is explained to rest on his *expectation and hope,* in ver. 20. So that he may here ground his expectation of never seeing them again, on the plan of making a journey into the west after seeing Rome, which he mentions Rom. xv. 24, 28, and from which, with bonds and imprisonment

26 Wherefore I take you to [o] *record* this day, that I *am*
[g] pure from the blood of all men. 27 For [h] I have not
shunned to declare unto you all [i] the counsel of God.
28 [k] Take heed therefore unto yourselves, and to all the
flock, over the which the Holy Ghost [l] hath made you
[p] *overseers*, to feed the church of [q] God, [m] which he [r] *hath*]
purchased [n] with his own blood. 29 [r] *For*] I know [r] *this*],
that after my departing [o] shall grievous wolves enter in
among you, not sparing the flock. 30 Also, [p] of your own
selves shall men arise, speaking perverse things, to draw
away [s] *disciples* after them. 31 Therefore watch, and re-
member, that [q] by the space of three years I ceased not to
warn every one night and day with tears. 32 And now,
brethren, I commend you to God, and [r] to the word of his
grace, which is able [s] to build you up, and to give you [t] an
inheritance among all them which are sanctified. 33 [u] I
have coveted no man's silver, or gold, or apparel. 34 Yea,
ye yourselves know, [x] that these hands have ministered
unto my necessities, and to them that were with me.

g ch. xviii. 6. 2 Cor. vii. 2.
h ver. 20.
i Luke vii. 30. John xv. 15. Eph. i. 11.
k 1 Tim. iv. 16. 1 Pet. v. 2.
l 1 Cor. xii. 28.
m Eph. i. 7, 14. Col. i. 14. Heb. ix. 12. 1 Pet. i. 19. Rev. v. 9.
n see Heb. ix. 14.
o Matt. vii. 15. 2 Pet. ii. 1.
p 1 Tim. i. 20. 1 John ii. 19.
q ch. xix. 10.
r Heb. xiii. 9.
s ch. ix. 31.
t ch. xxvi. 18. Eph. i. 18. Col. i. 12; iii. 24. Heb. ix. 15. 1 Pet. i. 4.
u 1 Sam. xii. 3. 1 Cor. ix. 12. 2 Cor. vii. 2; xi. 9; xii. 17.
x ch. xviii. 3. 1 Cor. iv. 12. 1 Thess. ii. 9. 2 Thess. iii. 8.

[o] *render*, witness.

[p] *render*, bishops.

[q] *The most ancient authorities have, as here*, God: *some of the very ancient have*, the Lord: *the early Syriac version, and Origen, have*, Christ: *many others have*, the Lord and God.

[r] *omit.*

[s] *render*, the disciples.

and other dangers awaiting him, he might well expect never to return. Consequently, what he here says need not fetter our judgment on the above question.

28. the flock] This similitude does not elsewhere occur in Paul's writings. We find it, where we should naturally expect it, used by him to whom it was said, 'Feed my sheep,' 1 Pet. v. 2, 3. But it is common in the O. T. and sanctioned by the example of our Lord Himself: Luke xii. 32. **over the which the Holy Ghost hath made you . . .**] See ch. xiii. 2. **bishops**] See on ver. 17, and Theodoret on Phil. i. 1, "The Apostle calls the elders (presbyters) bishops: for at that time they had both names." **the church of God**] On the variety of reading here, and the reasons which have led me to adhere to that in the text, see in my Greek Test. **29. grievous wolves**] Not *persecutors*, but *false teachers*, from the words "*enter in among you*," by which it appears that they were to *come in among the flock*, i. e. to be baptized Christians. In fact ver. 30 is explanatory of the metaphoric meaning of ver. 29. **30.**] **your own selves** does not necessarily signify the *presbyters:* he speaks to them as being the whole flock. **31.**] On the *three years* spoken of in this verse, see note, ch. xix. 10. We may just remark here (1) that this passage being precise and definite, must be the master-key to those others (as in ch. xix.) which give wide and indefinite notes of time: and (2) that it seems at first sight to preclude the idea of a journey (as some think) to Crete and Corinth having taken place during this period. But this apparent inference may require modifying by other circumstances: compare Introduction to 1 Cor. § v. 4. **32. which is able**] Clearly spoken of *God*, not of the *word of His grace*, which cannot be said *to give an inheritance*, however it might *build up*.—The expression "*an inheritance among all them that are sanctified*" is strikingly similar to "*his inheritance in the saints*" Eph. i. 18, addressed to this same church. See also ch. xxvi. 18.

33.] See 1 Sam. xii. 3; and for similar avowals by Paul himself, 1 Cor. ix. 11, 12; 2 Cor. xi. 8, 9; xii. 13. **34. these hands**] Also strikingly in Paul's

35 I have shewed you all things, [y] how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. 36 And when he had thus spoken, he [z] kneeled down and prayed with them all. 37 And they all wept sore, and [a] fell on Paul's neck, and kissed him, 38 sorrowing most of all for the words [b] which he [t] *spake*, that they should see his face no more. And they accompanied him unto the ship.

[y] Rom. xv. 1. 1 Cor. ix 12. 2 Cor. xi. 9. 12: xii. 13. Eph. iv. 28. 1 Thess. iv. 11: v. 14. 2 Thess. iii. 8.
[z] ch. vii. 60: xxi. 5.
[a] Gen. xlv. 14: xlvi. 29.
[b] ver. 25.

XXI. [1] And it came to pass, that after we [u] *were gotten* from them, and had launched, we came with a straight course unto [x] *Coos*, and the day following unto Rhodes, and from thence unto Patara: [2] and finding a ship sailing over unto Phenicia, we went aboard, and set forth. [3] Now when we had discovered Cyprus, we left it on the left hand, and sailed [y] *into* Syria, and landed at Tyre: for

[t] *render*, had spoken.
[u] *render*, had torn ourselves away.
[x] *render*, Cos.
[y] *render*, for, *or* towards.

manner: compare "*these bonds*," ch. xxvi. 29,—and ch. xxviii. 20. See 1 Cor. iv. 12, which he wrote when at Ephesus.—Observe, **ministered unto my necessities, and to them that were with me.** This is not without meaning—his friends were among his *necessities*—he supplied by his labour, not his and their wants, but *his wants* and *them*. **35. the weak**] Not here *the weak in faith* (Rom. xiv. 1; 1 Cor. viii. 9), as many think,—which the context both before and after will not allow:—but **the poor.**

It is more blessed to give than to receive] This saying of our Lord is one of the very few not recorded in the Gospels, which have come down to us. Many such must have been current in the apostolic times, and are possibly preserved unknown to us, in such epistles as those of James, Peter, and John. Bengel remarks, "The world's opinion is different;" and cites from an old poet in Athenæus, "A fool the giver,—the receiver blest." But we have some sayings the other way: not to quote authors who wrote after this date, and might have imbibed some of the spirit of Christianity, we find in Aristotle, "It is more becoming the liberal man to give just gifts, than to receive just receipts, or to abstain from receiving unjust ones. For it is more the part of virtue to do, than to receive, good." XXI. 1.] 'The A. V., '*After we had gotten from them*,' does not come up to the original: which is as in the margin: and Chrysostom says, "The expression shews the violence of the parting." **we came with a straight course**] See ch. xvi. 11, **having run before the wind. Cos**, opposite Cnidus and Halicarnassus, celebrated for its wines and ointments. The chief town was of the same name, and had a famous temple of Æsculapius. It was the birth-place of Hippocrates, the great physician. The modern name, Stanchio, is a corruption of "*es tan Co*" (towards Cos), as Stamboul, for Constantinople, is of "*es tan polin*" (towards the city). **Rhodes** was at this time free. It was reduced to a Roman province under Vespasian. The situation of its chief town is praised by Strabo.—The celebrated Colossus was at this time broken and lying in ruins.—**Patara**, in Lycia, the capital of the race, a large maritime town, a short distance E. of the mouth of the Xanthus. It had a temple and oracle of Apollo. There are considerable ruins remaining.—Here they leave their ship hired at Troas, or perhaps at Neapolis (see note on xx. 16), and avail themselves of a merchant ship bound for Tyre.

3. when we had discovered Cyprus] Literally, **having been shewn Cyprus.**

we left it on the left hand] i. e. to the E. This would be the straight course from Patara to Tyre. **Tyre**] This city, so well known for its commercial importance and pride, and so often mentioned in the Old Testament prophets, was now a free town of the province of Syria. **4. But . . .**] Implying, 'the

there the ship was to unlade her burden. 4 [z] *And finding*
a ver. 12. ch. xx. 23. *disciples,* we tarried there seven days: [a] who said to Paul
through the Spirit, that he should not go up to Jerusalem.
5 And when he had accomplished those days, we departed
and went our way; and they all brought us on our way,
with wives and children, till we were out of the city: and
b ch xx. 36. [b] we kneeled down on the shore, and prayed. 6 And when
we had taken our leave one of another, we [a] *took ship;*
and they returned home again. 7 And [b] *when we had*
finished our course from Tyre, we came to Ptolemaïs, and
saluted the brethren, and abode with them one day.
8 And the next day we [[c] *that were of Paul's company*]

[z] *render,* But having sought out the disciples.
[a] *render,* embarked in the ship.
[b] *render,* finishing our voyage, we came from Tyre.
[c] *omit, with all our oldest authorities.*

crew indeed were busied with unlading the ship: but we, **having sought out** (by enquiry) **the disciples.**'.....'*Finding disciples*' (A. V.) is quite wrong. It is not improbable that Paul may have preached at Tyre before, when he visited Syria and Cilicia (Gal. i. 21) after his conversion,—and again when he confirmed the churches (ch. xv. 41): "**the** *disciples*" seems to imply this. **seven days**] The time taken in unlading:—they apparently proceeded in the same ship, see ver. 6.—The notice here is very important, that these Tyrian disciples said to St. Paul *by the Spirit,* that he should not go to Jerusalem,—and *yet he went thither,* and, as he himself declares, *bound in spirit by the leading of God.* We thus have an instance of that which Paul asserts 1 Cor. xiv. 32,-that the spirits of prophets are *subject to prophets,* i. e. that the revelation made by the Holy Spirit to each man's spirit was under the influence of that man's will and temperament, moulded by and taking the form of his own capacities and resolves. So here: these Tyrian *prophets* knew by the Spirit, which testified this in every city (ch. xx. 23), that bonds and imprisonment awaited Paul. This appears to have been announced by them, shaped and intensified by their own intense love and anxiety for him who was probably their Father in the faith (see on ver. 5). But he paid no regard to the prohibition, being himself under a leading of the same Spirit too plain for him to mistake it. See below on vv. 10 ff.

5. **departed**] Literally, **went forth**: viz. from the house where they were lodged. **till we were out of the city**] "We passed through the city to the western shore of the ancient island, now the peninsula, hoping to find there a fitting spot for the tent, in the open space between the houses and the sea." Robinson, iii. 392. **on the shore**] "Yet had we looked a few rods further, we should have found a very tolerable spot by a threshing-floor, where we might have pitched close upon the bank, and enjoyed, in all its luxury, the cool sea-breeze, and the dashing of the surge upon the rocky shore." id. ibid. 7. **finishing our voyage**] viz. *the whole voyage,* from Neapolis to Syria. The A. V., '*when we had finished our course from Tyre,*' is not so probable a rendering of the original. 'With their landing at Ptolemais their voyage ended: the rest of the journey was made by land.' (De Wette.) **Ptolemaïs**] Anciently Accho (Judg. i. 31,—in Greek and Roman writers Acé), called Ptolemaïs from (probably) Ptolemy Lathurus. 'It was a large town with a harbour. It was never (Judg. i. 31) fully possessed by the Jews, but belonged to the Phœnicians, who in after times were mixed with Greeks. But after the captivity a colony of Jews is found there. The emperor Claudius gave it the freedom of the city, whence it is called by Pliny 'a colony of Claudius Cæsar,' "Colonia Claudii Cæsaris." It is now called St. Jean d'Acre, and is the best harbour on the Syrian coast, though small. It lies at the end of the great road from Damascus to the sea. Population now about 10,000.—The distance

departed, and came unto Cæsarea: and we entered into
the house of [d] Philip the evangelist, [e d] *which was* one of the
seven; and abode with him. [9] And the same man had
four daughters, virgins, [f] which did prophesy. [10] And as
we tarried there many days, there came down from Judæa
a certain prophet, named [g] Agabus. [11] And when he was
come unto us, he took Paul's girdle, and bound his own
hands and feet, and said, Thus saith the Holy Ghost, [h] So
shall the Jews at Jerusalem bind the man that owneth
this girdle, and shall deliver him into the hands of the
Gentiles. [12] And when we heard these things, both we,
and they of that place, besought him not to go up to
Jerusalem. [13] Then Paul answered, [i e] *What mean ye to*
weep and to break mine heart? for I am ready not to be
bound only, but also to die at Jerusalem for the name of
the Lord Jesus. [14] And when he would not be persuaded,

d Eph. iv. 11. 2 Tim. iv. 5.
e ch. vi. 5: viii. 26, 40.
f Joel ii. 28. ch. ii. 17.
g ch. xi. 28.
h ver. 33. ch. xx. 23.
i ch. xx. 24.

[d] *render*, being: *see note.*
[e] *render*, What do ye, weeping and breaking.

from Ptolemaïs to Cæsarea is forty-four miles. For Cæsarea, see on ch. x. 1.

8. Philip the evangelist] It is possible that he may have had this appellation from his having been the first to travel about preaching the gospel: see ch. viii. 5 ff. The office of Evangelist, see Eph. iv. 11, 2 Tim. iv. 5, seems to have answered very much to our *missionary*: Theodoret, on the former of these texts, says, "These went about preaching:" and Eusebius,—"They fulfilled the work of Evangelists, making it their business to preach Christ to those who had never yet heard the word of the faith, and to deliver to them the record of the Holy Gospels." The latter could hardly have been part of their employment so early as this; nor had the word *Gospel* in these times the peculiar meaning of a *narrative of the life of Christ*, but rather embraced the *whole good tidings of salvation by Him*, as preached to the Jews and Heathens.—Eusebius apparently mistook this Philip for *the Apostle*: as did also Clement of Alexandria and Papias.

which was one of the seven] See ch. vi. 5, and note. The sentence in the original implies, that the *reason why* they abode with him was, that he was one of the seven: and in English the words ought not to be "*which was*," but being (one) of the seven. The fact of Philip being settled at Cæsarea, and known as *the Evangelist*, seems decisive against regarding the occurrence of ch. vi. 8 ff. as the establishment of any permanent order in the church.

9.] This notice is inserted apparently without any immediate reference to the history, but to bring so remarkable a circumstance to the knowledge of the readers. The four daughters had the gift of "*prophecy*:" see on ch. xi. 27. Eusebius (see, however, his mistake above) gives from Polycrates traditional accounts of them,—that two were buried at Hierapolis, and one at Ephesus. From that passage, and one cited from Clement of Alexandria it would appear that two were afterwards married, according to tradition.—To find an argument for the so-called 'honour of virginity' in this verse, only shews to what resources those will stoop, who have failed to apprehend the whole spirit and rule of the gospel in the matter. They are met however on their own ground by an argument built on another misapprehension (that of Philip being a deacon in the ecclesiastical sense): for if so, this would prove that it was lawful for deacons to marry.

10.] This Agabus in all probability is identical with the Agabus of ch. xi. 28. That there is no reference to that former mention of him, might be occasioned by different sources of information having furnished the two narratives. **11.**] Similar symbolical actions accompanying prophecy are found 1 Kings xxii. 11; Isa. xx. 2; Jer. xiii. 1 ff.; Ezek. iv. 1 ff.; 9 ff.; v. 1, &c. De Wette remarks that "**Thus saith the Holy Ghost**" is the New Test.

k Matt. vi. 10: xxvi. 42. Luke xi. 2: xxii. 42. we ceased, saying, [k] The will of the Lord be done. 15 And after those days we took up our [f] *carriages*, and went up to Jerusalem. 16 There went with us also certain of the disciples [g] *of* Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

l ch. xv. 4. 17 [l] And when we were come to Jerusalem, the brethren received us gladly. 18 And the day following Paul went

m ch. xv. 13. Gal. i. 19: ii. 9. in with us unto [m] James; and all the elders were present.

n ch. xv. 4, 12. Rom. xv. 18, 19. 19 And when he had saluted them, [n] he declared particularly what things God had wrought among the Gentiles

o ch. i. 17: xx. 24. [o] by his ministry. 20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands [h] *of Jews there are which believe;* and

p ch. xxii. 3. Rom. x. 2. Gal. i. 14. they are all [p] zealous of the law: 21 and they [i] *are* informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. 22 What is it therefore? [k] *the multitude must needs* come together: for they will hear that thou art

[f] *render,* baggage: *see note.* [g] *render,* from.
[h] *render,* there are among the Jews which have become believers.
[i] *render,* were. [k] *better,* a multitude will certainly.

prophetic formula, instead of "*Thus saith the Lord*" of the Old Test. **14. The will of the Lord be done**] One of the passages from which we may not unfairly infer, that the Lord's prayer was used by the Christians of the apostolic age. See note on 2 Tim. iv. 18. **15.**] The word '*carriages*' in the A. V. is used, as in Judg. xviii. 21, for *baggage, things carried.*

16.] The word rendered **old** signifies *from the beginning,* and probably implies that he had been a disciple all through, and had accompanied our Lord during His ministry. See ch. xi. 15, where the term is applied to the time of the Pentecostal effusion of the Spirit.

17—XXIII. 35.] PAUL AT JERUSALEM: MADE PRISONER, AND SENT TO CÆSAREA. **17. the brethren**] The Christians generally: not the Apostles and elders; James and the elders are not mentioned till ver. 18. **18. James**] 'the brother of the Lord:' the president of the church at Jerusalem: see ch. xii. 17; xv. 13; Gal. ii. 12, and notes,—and Introduction to the Epistle of James, § i. 24—37.

20.] While they praised God for, and fully recognized, the work wrought by him among the *Gentiles*, they found it requisite to advise him respecting the suspicion under which he laboured among the believing Jews. They, led, naturally perhaps, but incorrectly (see 1 Cor. vii. 18), by some passages of Paul's life [and of his already-written Epistles?], in which he had depreciated legal observances in comparison with faith in Christ, and spoken strongly against their adoption by Gentile converts,—apprehended that he advised, on the part of the *Hellenistic* believers, an entire apostasy from Moses and the ordinances of the law. **Thou seest . . .**] This can hardly be a reference to the elders present, as representatives of the "myriads" of believing Jews: for only those of Jerusalem were there:—but refers to Paul's own experience, and knowledge of the vast numbers of the Jews who believed at Jerusalem, and elsewhere in Judæa.

how many thousands (literally, **ten thousands, myriads**) is perhaps not to be strictly taken. Origen says, that probably the whole number of believing Jews at no time had amounted to 144,000. **21. they were informed** (at some time in the mind of the speaker. The indefinite past tense must be preserved. Below, ver. 24, it is the perfect). The informants were the

come. 23 Do therefore this that we say to thee: We have four men which have a vow on them; 24 them take, and purify thyself with them, and be at charges [l] *with* them, that they may [q] shave their heads: and all [m] *may* know that those things whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. 25 As touching the Gentiles which [n] *believe*, [r] we have written, [o] *and concluded* that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. 26 Then Paul took the men, and the next day purifying himself with them [s] entered into the temple, [t] to signify the accomplishment of the days of purification, until that [p] *an* offering should be offered for every one of them. 27 And when the seven days were almost ended, [u] the Jews which were [q] *of* Asia, when they saw him in the temple, stirred up all the

[q] Numb. vi. 2, 13, 18. ch. xviii. 18.

[r] ch. xv. 20, 29.

[s] ch. xxiv. 18. [t] Numb. vi. 13.

[u] ch. xxiv. 18.

[l] *render*, for.
[m] *render*, shall.
[n] *render*, have become believers.
[o] *render*, decreeing.
[p] *render*, the.
[q] *render*, from.

anti-Pauline Judaizers. **22.**] Not as A. V., '*the multitude must needs come together*,' i. e. there must be a meeting of the whole church: but **a multitude** (of these Judaizers) **will certainly come together**: '*they will meet and discuss your proceeding in a hostile manner.*' **23. a vow**] A vow of Nazarites. This vow must not be confounded, historically or analogically, with that of ch. xviii. 18: see note there, and Num. vi. 2—21. **24. them take**] to **thyself**, as comrades. **purify thyself with them**] i. e. **become a Nazarite with them.** The same expression occurs in the LXX, Num. vi. 3, in describing the Nazarite's duties. **be at charges for them**] It was a custom of the Jews, and was considered a proof of great piety, that the richer Nazarites should pay the expenses of the sacrifices of the poorer. See Num. vi. 14 ff. Josephus, relating Agrippa's thank-offerings at Jerusalem, says that he ordered very many Nazarites to be shaven.—On the shaving the head, see Num. vi. 18.—De Wette remarks: 'James and the elders made this proposal, assuming that Paul could comply with it with a safe conscience, perhaps also as a proof, to assure themselves and others of his sentiments: and Paul accepted it with a safe conscience. But this he could only have done on one condition, that he was sure by it not to contribute in these four Nazarites to the error of *justification by the works of the law.* He might keep, and encourage the keeping of, the law,—but not with the purpose of thereby deserving the approbation of God.' **25.**] See ch. xv. 28, 29. **26.**] Paul himself entered into the vow with them, and the time settled (perhaps the least that could be assigned: the Mischna requires thirty days) for the completion of the vow, i. e. the offering and shaving of their heads, was seven days. No definite time is prescribed in Num. vi., but there, seven days is the time of purification *in case of uncleanness during the period of the vow.* **to signify**] i. e. to **make known** to the ministers of the temple. **the accomplishment**, i. e. *that he and the men had come to accomplish:* **announcing their intention of accomplishing. the offering**] See Num. vi. 13—17. **27. seven days**] Of the votive period: not (as some think) since Paul's arrival in Jerusalem. Five days of the seven had passed: see on ch. xxiv. 11. **which were from Asia**] From Ephesus and the neighbourhood, where Paul had so long taught. "Paul, while content on appeasing the believing Jews, incurs the furious hostility of his unbelieving enemies." Calvin, who adds, 'In how many ways had those who were at Jerusalem this Pentecost, already persecuted Paul in Asia?'—Notice the similarity of the charge against him to

people, and [x] laid hands on him, 28 crying out, Men of
[y] Israel, help: This is the man, [y] that teacheth all men
every where against the people, and the law, and this
place: and further brought Greeks also into the temple,
and hath polluted this holy place. 29 For they had seen
before with him in the city [z] Trophimus an Ephesian,
whom they supposed that Paul had brought into the
temple. 30 And [a] all the city was moved, and the people
ran together: and they took Paul, and drew him out of
the temple: and forthwith the doors were shut. 31 And as
they [q] *went about* to kill him, tidings came unto the chief
captain of the band, that all Jerusalem was in an uproar.
32 [b] Who immediately took soldiers and centurions, and
ran down unto them: and when they saw the chief
captain and the soldiers, they left beating of Paul. 33 Then
the chief captain came near, and took him, and [c] com-
manded him to be bound with two chains; and demanded
who he was, and what he had done. 34 And some cried
one thing, some another, among the multitude: and when
he could not know the certainty for the tumult, he com-
manded him to be carried into the castle. 35 And when
he came upon the stairs, so it was, that he was borne of

[x] ch. xxvi. 21.
[y] ch. xxiv. 5, 6.
[z] ch. xx. 4.
[a] ch. xxvi. 21.
[b] ch. xxiii. 27: xxiv. 7.
[c] ver. 11. ch. xx. 23.

[q] *render*, were seeking.

that against Stephen, ch. vi. 13. **28. Greeks into the temple**] The generic plural: *only one* is intended; see next verse. They meant, into the inner court, which was forbidden to Gentiles. **29. Trophimus**] See ch. xx. 4, note. We here learn that he was an Ephesian. **30.**] The Levites shut the doors to prevent profanation by a riot, and possibly bloodshed, in the temple: hardly, as Bengel, lest Paul should use the temple as an asylum:—the right of asylum was only (Exod. xxi. 13, 14) for murder unawares. But by ver. 14 there, and by Joab's fleeing to the altar, 1 Kings ii. 28 ff., we see that it was resorted to on other occasions. **31. seeking to kill him**] By *beating him*: see ver. 32. **tidings came**] literally, went (were carried) **up**; *up*, either because of his *high station*, as commanding officer, or because he was *locally* stationed in the tower Antonia, overlooking (from the N.W.) the temple, where the riot was. **the chief captain of the band**] Claudius Lysias (ch. xxiii. 26), the *tribune* of the *cohort* (whose proper complement was 1000 men). **33. with two chains**] See ch. xii. 6. He would thus be in the custody of two soldiers.

The literally accurate rendering of the chief captain's demand would be, **who he might be** (subjective possibility): and **what he had done** (assuming that he must have done *something*). **34. the castle**] The camp or barracks attached to the tower Antonia;—or perhaps 'into the tower' itself: but the other is the more usual meaning of the word. For a full history and description of the fortress of Antonia, see Robinson i. pp. 431, 435; Williams, Holy City, i. 99; ii. 403—411; Howson ii. 311. **35. upon the stairs**] The steps leading up into the tower. The description of the tower or fort Antonia in Josephus, sets the scene vividly before us:—"It was, upon the whole, the resemblance of a tower, and encompassed with four other towers at equal distances one from another, and one from every corner: three of them fifty cubits in height, and the fourth, that looked to the S. and E., of seventy cubits: and from thence they had the view of the whole temple. From the place where the galleries joined, there were upon the right

the soldiers for the violence of the [r]*people*. 36 For the multitude of the people followed after, crying, [d] Away with him. 37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? 38 [s] *Art not thou* that Egyptian, which before these days madest an uproar, and leddest out into the wilderness [t] *four* thousand men that were murderers? 39 But Paul said, [e u] *I* am a man which am a Jew of Tarsus, [v] *a city in Cilicia, a citizen of no mean city:* and, I beseech thee, suffer me to speak unto the people. 40 And when he had given him licence, Paul stood on the stairs, and [f] beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

d Luke xxiii. 18. John xix. 15. ch. xxii. 22.

e ch. ix. 11; xxii. 3.

f ch. xii. 17.

XXII. 1 [[x] *Men,*] [a] brethren, and fathers, hear ye my

a ch. vii. 2.

[r] *render,* crowd.
[s] *render,* Thou art not then.
[t] *render,* those four.
[u] *render,* I indeed.
[v] *render,* a citizen of no mean city in Cilicia.
[x] *omit: see on ch.* i. 16.

and left two pair of stairs, which served for a passage to the soldiers into the temple: for when the Romans were masters of Jerusalem, there were guards posted still upon that quarter to prevent seditions upon their public festivals and meetings. For as the temple commanded the city, so Antonia the temple." (L'Estrange.)

38. that Egyptian] The inference of the tribune was not, as in Bengel, "He speaks Greek, therefore he is an Egyptian," but the very contrary to this. His being able to speak Greek is a proof to Lysias that he is *not* that Egyptian.—This Egyptian is mentioned by Josephus, who says that he persuaded the people to follow him to the Mount of Olives, whence he would by a word throw down the walls of Jerusalem. This Felix heard of, and sent soldiers to stop his folly, who slew four hundred of his followers, and took two hundred alive. He himself, however, escaped. In another place, he says of the same person, that he collected about 30,000 deluded persons, and brought them out of the wilderness to the Mount of Olives, and that a battle took place, in which most of his followers were killed or taken prisoners. It is obvious that the *numerical* accounts in Josephus are inconsistent with our text, and with *one another*. This latter being the case, we may well leave them out of the question. At different times of his rebellion, his number of followers would be variously estimated; and the tribune would naturally take it as he himself or his informant had known it, at some one period. That this is so, we may see, by noticing that our narrative speaks of his *leading out*,—whereas Josephus's numbers are those whom he *brought back from* the wilderness against Jerusalem, by which time his band would have augmented considerably. **those four thousand**,—the matter being one of notoriety. **murderers**] "*Sicarii*," so called from *sica*, a dagger. They are thus described by Josephus: "Another kind of brigands abounded in Jerusalem, those named *Sicarii*, who slew men in open day in the midst of the city: mixing with the crowds principally in the feasts, and having short swords hidden under their garments, with which they stabbed people." **39. indeed**] implying 'not the Egyptian, but.' **of no mean city**] There was distinction in his being a citizen of a *free city*. "Many of the coins of Tarsus bear the epigraphs '*metropolis*' and '*free*.'" Dr. Wordsworth. **40. in the Hebrew tongue**] The Syro-Chaldaic, the mother-tongue of the Jews in Judæa at this time: his motive is implied (ch. xxii. 2) to be, that they might be the more disposed to listen to him. CHAP. XXII. 1.] This speech of Paul repeats the narrative of his conversion to Christianity, but this time most skilfully arranged and adapted (within

defence which I make now unto you. 2 And when they heard that he spake in the Hebrew tongue to them, they
b ch. xxi. 39. 2 Cor. xi. 22. Phil. iii. 5. kept the more silence: and he saith, 3 [b] I am [y *verily*] a man which am a Jew, born in Tarsus, [z] *a city in* Cilicia,
c Deut. xxxiii. 3. 2 Kings iv. 38. Luke x. 39. yet brought up in this city [c] at the feet of [d] Gamaliel, and taught [e] according to the perfect manner of the law of the
d ch. v. 34.
e ch. xxvi. 5. fathers, and [f] was zealous toward God, [g] as ye all are this
f ch. xxi. 10. Gal. i. 14. day. 4 [h] And I persecuted this way unto the death, binding
g Rom. x. 2.
h ch. viii. 3: xxvi. 9, 10, 11. Phil. iii. 6. and delivering into prisons both men and women. 5 As
1 Tim. i. 13. also the high priest doth bear me witness, and [i] all the
i Luke xxii. 66. ch. iv. 5. estate of the elders: [k] from whom also I received letters
k ch. ix. 2: xxvi. 10, 12. unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be
l ch. ix. 3: xxvi. 12, 13. punished. 6 And [l] it came to pass, that, as I made my journey, and was [a] *come* nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? 8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou per-
m Dan. x. 7. ch. ix. 7. secutest. 9 And [m] they that were with me saw indeed the light[, [b] *and were afraid*]; but they heard not the voice of him that spake to me. 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. 11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

[y] *omit.* [z] *render,* of.
[a] *render,* coming. [b] *omitted by most of our oldest authorities.*

legitimate limits) to avoid offence and conciliate his hearers. Proofs of this will appear as we go on. **3.**] On *Gamaliel* see note, ch. v. 34.—The expression "**at the feet** *of Gamaliel*" (see ch. iv. 35, note) indicates that the rabbi sat on an elevated seat and the scholars on the ground or on benches, literally *at his feet.* **according to the perfect manner** (the art. omitted aft. a prep.), **the strict acceptation, of the law of the fathers**; so in ch. xxvi. 5, i. e. "*the straitest sect of our religion;*"—i. e. as a Pharisee. **as ye all are this day**] Not meaning '*in the same way as* YE *all are this day*' (but *now* in *another* way): but **as ye all are this day**: 'I had the same zealous character (not excluding his still retaining it) which you all shew to-day.' A conciliatory comparison. **5. the high priest**] '*of that day, who is still living:*' i. e. Theophilus, see on ch. ix. 1. Similarly, **the whole Sanhedrim** are '*those who were then members, and now survive.*' **unto the** (Jewish: or, their) **brethren**] The rendering, '*against the* (Christian) *brethren,*' is altogether inadmissible. If ever Paul spoke to the Jews *as a Jew,* it was on this occasion. **6.**] On Paul's conversion, and the comparison of the accounts in chapp. ix., xxii., and xxvi., see notes on ch. ix. I have there treated of the discrepancies, real or apparent. **11.**] See notes, ch. ix. 8, 18. **12.**] That Ananias was a *Chris-*

12 And [n] one Ananias, a devout man according to the law, [o] having a good report of all the [p] Jews which dwelt there, 13 came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. 14 And he said, [q] The God of our fathers [r] hath chosen thee, that thou shouldest know his will, and [s] see [t] that Just One, and [u] shouldest hear the voice of his mouth. 15 [x] For thou shalt be his witness unto all men of [y] what thou hast seen and heard. 16 And now why tarriest thou? arise, and be baptized, [z] and wash away thy sins, [a] calling on [c] *the name of the Lord.* 17 And [b] it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; 18 and [c] saw him saying unto me, [d] Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. 19 And I said, Lord, [e] they know that I imprisoned and [f] beat in every synagogue them that believed on thee; 20 [g] and when the blood of thy martyr Stephen was shed, I also was standing by, and [h] consenting unto his death, and kept the raiment of them

n ch. ix. 17.
o ch. x. 22.
p 1 Tim. iii. 7.
q ch. iii. 13: v. 30.
r ch. ix. 15: xxvi. 16.
s 1 Cor. ix. 1: xv. 8.
t ch. iii. 14: vii. 52.
u 1 Cor. xi 23. Gal. i. 12.
x ch. xxiii. 11.
y ch. iv. 20: xxvi. 16.
z ch. ii. 38. Heb. x. 22.
a ch. ix. 14. Rom. x. 13.
b ch. ix. 30. 2 Cor. xii. 2.
c ver. 14.
d Matt. x. 14.
e ver. 4. ch. viii. 3.
f Matt. x. 17.
g ch. vii. 58.
h Luke xi. 48. ch. viii. 1. Rom. i. 32.

[c] *read, with all our oldest authorities,* his name.

tian is not *here* mentioned,—and "*having a good report of all the Jews which dwelt there*" is added: both, as addressed to a *Jewish audience.* Before the *Roman governor* in ch. xxvi., he *does not mention him at all,* but compresses the whole substance of the command given to Ananias into the words spoken by the Lord to himself. A heathen moralist (Horace) could teach, "*Of whom, and what, thou speakest, and to whom, Take frequent heed:*" and a Christian Apostle was not unmindful of the necessary caution. Such features in his speeches are highly instructive and valuable to those who would gather from Scripture itself its own real character: and be, not slaves to its letter, but disciples of its spirit. **14—16** is not related, but included, in ch. ix. 18, 19.

14. The God of our fathers] So Peter, ch. iii. 13; v. 30. In ch. ix. 17, "*the Lord*" is the word: this title is given *for the Jews.* **that Just One**] So Stephen, ch. vii. 52. How forcibly must the whole scene have recalled *him,* whom presently (ver. 20) he mentions *by name.* **16. wash away thy sins**] This was the Jewish as well as the Christian doctrine of baptism.—See 1 Cor. vi. 11, and note. **calling on his name**] i.e. the name of Jesus, "*that Just One.*" Paul carefully avoids mentioning to the Jews *this Name,* except where it is *unavoidable,* as in ver. 8: so again he says, **I saw him**, ver. 18.

17.] viz. as related ch. ix. 26—31, where nothing of this vision, or its having been the cause of his leaving Jerusalem, is hinted. **19.**] The probable account of this answer is, that Paul thought his former great zeal *against* Christ, contrasted with his present zeal *for* Him, would make a deep impression on the Jews in Jerusalem: or, perhaps, he wishes by his earnest preaching of Jesus as the Christ among them, to *undo the mischief of which he before was the agent,* and therefore alleges his former zeal and his consenting to Stephen's death as reasons why he should remain in Jerusalem. **20. thy martyr**] So A. V., following Beza: the Vulgate, and Erasmus, '*thy witness,*' which is the primary meaning of the word *martyr* in Greek. "The Apostle may have here used the word (speaking in Hebrew) in its strict primary sense; for a view of Christ in His glory was vouchsafed to Stephen, and it was by *bearing witness* of that manifestation that he hastened his death (ch. vii. 55 ff.). The present meaning of the word *martyr* did,

that slew him. 21 And he said unto me, Depart: [i] for I will send thee far hence unto the Gentiles. 22 And they gave him audience unto this [d] *word*, and then lifted up their voices, and said, [k] Away with such a fellow from the earth: for it [e] *is* not fit that [l] he should live. 23 And as they cried out, and [f] *cast off* their clothes, and threw dust into the air, 24 the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. 25 And as they bound him with [g] *thongs*, Paul said unto the centurion that stood by, [m] Is it lawful for you to scourge a man that is a Roman, and uncondemned? 26 When the centurion heard that, he went and told the chief captain, saying, [h] *Take heed what thou doest:* for this man is a Roman. 27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. 28 And the chief captain answered,

[i] ch. ix. 15; xiii. 2, 46, 47; xviii. 6; xxvi. 17. Rom. i. 5; xi. 13; xv. 16. Gal. i. 15, 16; ii. 7, 8. Eph. iii. 7, 8. 1 Tim. ii. 7. 2 Tim. i. 11.
[k] ch. xxi. 36.
[l] ch. xxv. 24.
[m] ch. xvi. 37.

[d] *render*, saying.
[e] *render*, was.
[f] *render*, shook.
[g] *render*, the thongs.
[h] *read, with all our oldest authorities*, What art thou about to do?

however, become attached to it at a very early period, and is apparently of apostolic authority: e. g. Rev. xvii. 6, and Clement of Rome, 1 Cor. v. (cited in note on ch. i. 25). . . . The transition from the first to the secondary sense may be easily accounted for. Many who had only seen with the eye of faith, suffered persecution and death as a proof of their sincerity. For such constancy the Greek had no adequate term. It was necessary for the Christians to provide one. None was more appropriate than '*witness*' (*martyr*), seeing what had been the fate of those whom Christ had appointed to be His *witnesses* (ch. i. 8). *They* almost all suffered: hence *to witness* became a synonym for *to suffer:* while the suffering was in itself a kind of testimony." (Mr. Humphry.) Dr. Wordsworth well designates this introduction of the name of Stephen "a noble endeavour to make public reparation for a public sin, by public confession in the same place where the sin was committed." 21.] The object of Paul in relating this vision appears to have been to shew that his own inclination and prayer had been, *that he might preach the Gospel to his own people:* but that it was by the imperative command of the Lord Himself that he went to the Gentiles.

22. unto this saying] viz. the announcement that he was to be *sent to the Gentiles.* "The nations of the earth have no living existence," was the maxim of the children of Abraham, as set down in their Rabbinical books. it was not fit] implying, *he ought to have been put to death long ago* (when we endeavoured to do it, but he escaped). 23.] They were not '*casting off* their garments,' as preparing to stone him, or even as *representing* the action of such preparation: the former would be futile, as he was in the custody of the tribune,—the latter absurd, and not borne out by any known habit of the Jews: but shaking their garments, as shaking off the dust, abominating such an expression and him who uttered it. The casting dust into the air was part of the same gesture. Chrysostom explains it in this way.

24.] The tribune, not understanding the language in which Paul spoke, wished to extract from him by the scourge the reason which so exasperated the Jews against him. In this he was acting illegally: for Augustus had expressly provided that legal examinations were not to begin with torture.

25.] Literally, while they were binding him down with the thongs. The *position* of the prisoner was, bent forward, and tied with a sort of gear made of leather to an inclined post. the centurion] This was the ordinary officer—standing by to superintend the punishment. On

With a great sum obtained I this freedom. And Paul said, But I was free born. 29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, [i] *after he knew* that he was a Roman, and [k] *because* he had bound him. 30 On the morrow, [l] *because he would have known* the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

XXIII. [l] And Paul, earnestly beholding the council, said, [m] *Men and*] brethren, [a] I have lived in all good

[a] ch. xxiv. 16. 1 Cor. iv. 4. 2 Cor. i. 12: iv. 2. 2 Tim. i. 3. Heb. xiii. 18.

[i] *render,* when he bethought him.

[k] *render,* that.

[l] *render,* wishing to know.

[m] *omit: see on ch.* i. 16.

St. Paul's question to him, see ch. xvi. 37, note. 28.] Dio Cassius mentions that, in the reign of Claudius, Messalina used to sell the freedom of the city, and at very various prices at different times.

I was free born] literally, **But I** (besides having the privilege like thee of being a Roman citizen) **was also born one.** *How was Paul a Roman citizen by birth?* Certainly not because he was of Tarsus: for (1) that city had no such privilege, but was only a *free city*, not a colony nor a municipal town: and (2) if this had been so, the mention of his being a man of Tarsus (ch. xxi. 39) would have of itself prevented his being scourged. It remains, therefore, that his father, or some ancestor, must have obtained the freedom of the city, either as a reward for service or by purchase. It has been suggested that the father of Saul may have been sold into slavery at Rome, when Cassius laid a heavy fine on the city of Tarsus for having espoused the cause of Octavius and Antony, and very many of the Tarsians were sold to pay it. He may have acquired his freedom and the citizenship afterwards. See Mr. Lewin, i. p. 4. But this is mere conjecture. **29. was afraid**] There is no inconsistency (as De Wette thinks) in the tribune's being afraid because he had bound him, and then letting him remain thus bound. Meyer rightly explains it, that the tribune, having committed this error, is afraid of the possible consequences of it (for as Cicero says, it was an offence to bind a Roman citizen, and a crime to scourge him), and shews this by taking the first opportunity of either *undoing it*, or *justifying his further detention*, by *loosing him*, and *bringing him before the Sanhedrim*. His fear was on account of his *first false step*; but it was now too late to reverse it: and the same reason which leads him to continue it now, operates afterwards when the hearing was delayed. 'The centurion *believed Paul's word*, because a false claim of this nature, being easily exposed, and punishable with death, was almost an unprecedented thing.' Hackett. **30.**] It seems remarkable that the tribune in command should have had the power to summon the Sanhedrim: and I have not seen this remarked on by any Commentator.

brought Paul down] From Antonia to the council-room. According to tradition the Sanhedrim ceased to hold their sessions in the *temple*, about twenty-six years before this period. Had they done so now, Lysias and his soldiers could not have been present, as no heathen was permitted to pass the sacred limits. Their present council-room was in the upper city, near the foot of the bridge leading across the ravine from the western cloister of the temple.

XXIII. 1.] **earnestly beholding** seems to describe that peculiar look, connected probably with infirmity of sight, with which Paul is described before as regarding those before him: and may perhaps account for his not knowing that the person who spoke to him was the high priest, ver. 5. See ch. xiii. 9, note.—The purport of Paul's assertion seems to be this: being charged with neglecting, and teaching others to neglect the law of Moses, he at once endeavours to disarm those who thus accused him, by asserting that up to that day *he had lived a true and loyal Jew*,—obeying, according to his conscience, the law of that divine polity of which he was a covenant member. Thus **I have lived before God**

conscience before God until this day. 2 And the high
b 1 Kings xxii. 24. Jer. xx. 2. John xviii. 22. priest Ananias commanded them that stood by him b to
smite him on the mouth. 3 Then said Paul unto him,
God shall smite thee, thou whited wall: for sittest thou to
c Lev. xix. 35. Deut. xxv. 1, 2. John vii. 51. judge me after the law, and c commandest me to be smitten
contrary to the law? 4 And they that stood by said,
d ch. xxiv. 17. Revilest thou God's high priest? 5 Then said Paul, d I
wist not, brethren, that d he was the high priest; for it is

d *or*, it.

(literally, **have been a citizen before God**) will have its full and proper meaning: and the words are no vain-glorious ones, but an important assertion of his innocence.

2. Ananias] He was at this time the *actual high priest* (ver. 4). He was the son of Nebedæus—succeeded Joseph son of Camydus—and preceded Ismael, son of Phabi. He was nominated to the office by Herod, king of Chalcis, in A.D. 48; and sent to Rome by Quadratus, the prefect of Syria, to give an account to the emperor Claudius: he appears, however, not to have lost his office, but to have resumed it on his return. This has been regarded as not certain,—and the uncertainty has produced much confusion in the Pauline chronology. But as Wieseler has shewn, there can be no reasonable doubt that it was so, especially as Ananias came off victorious in the cause for which he went to Rome, viz. a quarrel with the Jewish procurator Cumanus,—who went with him, and was condemned to banishment. He was deposed from his office not long before the departure of Felix, but still had great power, which he used violently and lawlessly: he was assassinated by the *sicarii* (see ch. xxi. 38, note) at last. **3.**] It is perfectly allowable (even if the fervid rebuke of Paul be considered exempt from blame) to contrast with his conduct and reply that of Him Who, when similarly smitten, answered with perfect and superhuman meekness, John xviii. 22, 23. Our blessed Saviour is to us, in all His words and acts, the *perfect pattern for all under all circumstances*: by aiming at whatever He did in each case, we shall do best: but even the greatest of his Apostles are *so far* our patterns only as they *followed Him*, which certainly in this case Paul *did not*. That Paul thus answered, might go far to *excuse* a like fervent reply in a Christian or a minister of the gospel,—but must never be used to *justify* it: it may serve for an *apology*, but never for an *example*.

God shall (is about to, literally) smite thee] Some have seen a prophetic import in these words;—see above on the death of Ananias. But I would rather take them as an expression founded on a conviction that God's just retribution would come on unjust and brutal acts. **thou whited wall**] Lightfoot's interpretation, that St. Paul used this term because Ananias had only the semblance of the high priesthood and had lost the thing itself, is founded on the hypothesis (*for it is none other*) that the high priesthood was vacant at this time, and Ananias had thrust himself into it. The meaning is as in Matt. xxiii. 27; and in all probability Paul referred in thought to our Lord's saying. **sittest thou to judge me**] This must not be taken as favouring the common interpretation of ver. 5 (see below): for the *whole Sanhedrim* were the judges, and sitting to judge him according to the law. **4.**] Hence we see, that not only by the Jews, but by the tribune, who was present, Ananias was regarded as the veritable high priest. **5.**] (1) The ordinary interpretation of these words since Lightfoot, is, that Ananias *had usurped the office during a vacancy*, and therefore was not recognized by Paul. They regard his being sent to Rome as a virtual setting aside from being high priest, and suppose that Jonathan, who was murdered by order of Felix, was appointed high priest in his absence. But (*a*) there is no ground whatever for believing that his office was vacated. He won the cause for which he went to Rome, and returned to Jerusalem: it was only when a high priest was detained as hostage in Rome, that we read of another being appointed in his room: and (*b*) which is fatal to the hypothesis, *Jonathan himself the high priest was sent to Rome with Ananias*. Jonathan was called by the title merely as having been previously high priest. He succeeded Caiaphas, and he was not high priest again afterwards, having expressly declined to resume the office. Nor can *any other Jonathan* have been elevated to it,—for Josephus gives, *in every case*, the elevation

written, [e] Thou shalt not speak evil of the ruler of thy people. [6] But [n] *when Paul perceived* that the one part were Sadducees, and the other Pharisees, [o] *he*] cried out in the council, [p] *Men and*] brethren, [f] I am a Pharisee, [g] the son of [q] *a Pharisee:* of the hope and resurrection of the dead I am called in question. [7] And when he had so said, there arose a dissension between the Pharisees and the Sad-

[e] Exod. xxii. 28. Eccles. x. 20. 2 Pet. ii. 10. Jude 8.

[f] ch. xxvi. 5. Phil. iii. 5.

[g] ch. xxiv. 15, 21: xxvi. 6: xxviii. 20.

[n] *render,* Paul being aware.

[o] *omit.*

[p] *omit: see on ch.* i. 16.

[q] *read,* Pharisees.

of a new high priest, and his whole number of twenty-eight from Herod the Great to the destruction of Jerusalem agrees with the notices thus given. So that this interpretation is untenable. (2) Chrysostom and most of the ancient commentators supposed that Paul, having been long absent, was really *unacquainted with the person* of the high priest. But this can hardly have been: and even if it were, the position and official seat would have pointed out, to one who had been himself a member of the Sanhedrim, the president of the council. (3) Calvin and others take the words *ironically: 'I could not be supposed to know that one who conducted himself so cruelly and illegally, could be the high priest.'* This surely needs no refutation, as being altogether out of place and character. (4) Bengel and others understand the words as an acknowledgment of rash and insubordinate language, and render, '*I did not give it a thought,*' '*I forgot:*' and so Dr. Wordsworth. But this is never the meaning of the word here used in the original; and were any pregnant or unusual sense intended, the context (as at 1 Thess. v. 12) would suggest it. (5) On the whole then, I believe that the only rendering open to us, consistently with the simple meaning of the words, and the facts of history is, **I did not know that it (or he) was the high priest**: and that it is probable that the solution of his ignorance lies in the fact of his *imperfect sight*—he heard the insolent order given, but knew not from whom it proceeded. I own that I am not entirely satisfied with this, as being founded perhaps on too slight premises: but as far as I can see there is no *positive* objection to it, which there is to every other. The objection stated by Dr. Wordsworth, "If St. Paul could not discern that Ananias was high priest, how could he see that he sat there as his judge?" would of course be easily answered by supposing that Paul, who had himself been a member of the Sanhedrim, may have known Ananias by his voice: or indeed may not (as above) have known him at all personally. It is hardly worth while to notice the rendering given by some, 'I knew not that *there was a high priest.*' Had any such meaning been intended, it would have been further specified by the construction. Besides which, it renders Paul's apology irrelevant, by eliminating from it the person who is necessarily its subject. **for it is written**] Implying in this, '*and the law is the rule of my life.*' Even in this we see the consummate skill of St. Paul.

6.] Surely no defence of Paul for adopting this course is required, but all admiration is due to his skill and presence of mind. Nor need we hesitate to regard such skill as the fulfilment of the promise, that in such an hour, the Spirit of wisdom should suggest words to the accused, which the accuser should not be able to gainsay. All prospect of a fair trial was hopeless: he well knew from fact, and present experience, that personal odium would bias his judges, and violence prevail over justice: he therefore uses, in the cause of Truth, the maxim so often perverted to the cause of falsehood, "*divide, and govern.*" In *one tenet* above all others, did the religion of Jesus Christ and the belief of the Pharisees coincide: that of *the resurrection of the dead.* That *they* looked for this resurrection by right of being the seed of Abraham, and denied it to all others,—whereas *he* looked for it through Jesus whom they hated, in whom *all* should be made alive who had died in Adam,—this was *nothing to the present point:* the belief was common —in the truest sense it was the *hope of Israel*—in the truest sense does Paul use and bring it forward to confound the adversaries of Christ. At the same time by this strong assertion of his Pharisaic standing and extraction, he was further still vindicating himself from the charge against him. So also ch. xxvi. 7.

the son of Pharisees] i. e. '*a Pharisee of Pharisees,*' — 'by descent from father, grandfather, and upwards, a pure Pharisee.' This meaning not having been appre-

ducees: and the multitude was divided. 8 [h] For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. 9 And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, [i] We find no evil in this man: but [k r] *if a spirit or an angel hath spoken to him,* [l] *let us not fight against God.* 10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. 11 And [m] the night following the Lord stood by him, and said, Be of good cheer[, [s] *Paul*]: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. 12 And when it was day, [[s] *certain of*] [n] the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. 13 And they were more than forty which had made this conspiracy. 14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. 15 Now therefore ye with the council signify to the chief captain that he bring him down unto you [[s] *to morrow*], as though ye would [t] *enquire something more perfectly* concern-

h Matt. xxii. 23. Mark xii. 18. Luke xx. 27.
i ch. xxv. 25: xxvi. 31.
k ch. xxii. 7, 17, 18.
l ch. v. 39.
m ch. xviii. 9: xxvii. 23, 24.
n ver. 21, 30. ch. xxv. 3.

r *read, with all our oldest authorities,* what if a spirit or an angel hath spoken to him? *omitting the rest.*

s *omit, with all our oldest authorities.*

t *render,* determine with greater accuracy.

hended, the plural was by the copyists altered into the singular. **8.**] See note, Matt. iii. 7, for both *Pharisees* and *Sadducees:* Josephus says that the latter denied the future existence of the soul, and rewards and punishments hereafter. **9. but what if a spirit or an angel have spoken to him?**] Perhaps in this they referred to the history of his conversion, as told to the people, ch. xxii. **10. should have been pulled in pieces**] to be taken *literally,* not as merely meaning, '*should be killed.*' The Pharisees would strive to lay hold of him to rescue him: the Sadducees, to destroy him, or at all events, to secure him. Between them both, there was danger of his being **pulled asunder by them.** **11.**] By these few words, the Lord assured him (1) of a *safe issue from his present troubles;* (2) of an *accomplishment of his intention of visiting Rome:* (3) of the certainty that however he might be sent thither, he should *preach the gospel and bear testimony there.* So that they upheld and comforted him (1) in the *uncertainty of his life from the Jews:* (2) in the *uncertainty of his liberation from prison at Cæsarea:* (3) in the *uncertainty of his surviving the storm in the Mediterranean:* (4) in the *uncertainty of his fate on arriving at Rome.* So may one crumb of divine grace and help be multiplied to feed five thousand wants and anxieties. **12.**] Wetstein and Lightfoot adduce instances of similar conspiracies,—not to eat or drink till some object be gained. See 1 Sam. xiv. 24 ff. **14.**] It is understood from the narrative that it was to the *Sadducees,* among the chief priests and elders, that the murderers went.

ing him: and we, or ever he come near, are ready to kill him. 16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. 17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. 18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. 19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? 20 And he said, [o] The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though [x] *they would* enquire somewhat of him more perfectly. 21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for [y] *a* promise from thee. 22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me. 23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen three-score and ten, and spearmen two hundred, at the third hour of the night; 24 and provide them beasts, that they may set Paul on, and bring him safe unto Felix the

o ver. 12.

[x] *read, with most of our oldest authorities,* thou wouldest.
[y] *render,* the.

That the high priest belonged to this sect, cannot be inferred with any accuracy. **15. determine with greater accuracy**] or perhaps, neglecting the comparative sense, **to determine accurately** (not as A. V. '*enquire something more perfectly*'). **16.**] It is quite uncertain whether Paul's sister's son lived in Jerusalem, or had accompanied him thither. The *us* of ch. xx. 5, will include more than merely Luke. But from his knowledge of the plot, which presupposes other acquaintances than he would have been likely to make if he had come with St. Paul, I should suppose him to have been domiciled at Jerusalem, possibly under instruction, as was formerly Paul himself, and thus likely, in the schools, to have heard the scheme spoken of. **21.**] They waited for, not "*a promise*," as A. V., but **the promise** (to that effect). **23. two centurions**] literally, **some two centurions.** The **soldiers** here spoken of were the ordinary heavy-armed legionary soldiers: distinguished below from the *horsemen* and *spearmen*. **spearmen**] The word thus rendered has never been satisfactorily explained: but *spearmen* seems to represent it more nearly than any other term. See in my Greek Test. **24. bring him safe**] The full meaning of the word is, **escort him safe the whole way.** **Felix**] FELIX was a freedman of the Emperor Claudius: Suidas and Zonaras gave him the prænomen of *Claudius*, but Tacitus calls him *Antonius* Felix, perhaps from Antonia, the mother of Claudius, as he was brother of Pallas, who was a freed-

governor. 25 And he wrote a letter after this manner:
26 Claudius Lysias unto the most excellent governor Felix
p ch. xxi. 33: xxiv. 7. sendeth greeting. 27 p This man was taken of the Jews,
and should have been killed of them: then came I with
z *an army*, and rescued him, having understood that he
q ch. xxii. 30. was a Roman. 28 q And when I would have known the
cause wherefore they accused him, I brought him forth
r ch. xviii. 15: xxv. 19. into their council: 29 whom I perceived to be accused r of
s ch. xxvi. 31. questions of their law, s but to have nothing laid to his
t ver. 20. charge worthy of death or of bonds. 30 And t when it was
told me how that the Jews laid wait for the man, I sent
u ch. xxiv. 8: xxv. 6. straightway to thee, and u gave commandment to his
accusers also to say before thee what they had against
him. Farewell. 31 Then the soldiers, as it was com-
manded them, took Paul, and brought him by night to
Antipatris. 32 On the morrow they left the horsemen to
go with him, and returned to the castle: 33 who, when
they came to Cæsarea, and delivered the epistle to the
governor, presented Paul also before him. 34 And when
the governor had read the letter, he asked of what
province he was. And when he understood that he was of
x ch. xxi. 39. y ch. xxiv. 1, 10: xxv. 16. x Cilicia; 35 y I will hear thee, said he, when thine ac-

z *render*, the troop.

man of Antonia. He was made sole procurator of Judæa after the deposition of Cumanus (having before been three years joint procurator with him) principally by the influence of the high priest Jonathan, whom he afterwards procured to be murdered. Of his character Tacitus says, "Antonius Felix wielded kingly power with the disposition of a slave, disgracing it by every kind of cruelty and lust." His procuratorship was one series of disturbances, false messiahs, assassins, and robbers, and civil contests. He was eventually (A.D. 60) recalled, and accused by the Cæsarean Jews, but acquitted at the instance of his brother Pallas. On his wife Drusilla, see note ch. xxiv. 24. **26. most excellent**] See Luke i. 3.—This letter seems to be given (translated from the Latin) *as written*, not merely according to its general import (see the false statement in ver. 27): *from what source*, is impossible to say, but it may be imagined that the contents transpired through some officers at Jerusalem or at Cæsarea friendly to Paul. **27. with the troop**] See above ver. 10, and note, ch. xxi. 32. **rescued him, having understood that he was a Roman**] The fact was not as he here states it. This was *an attempt to conceal the fault that he had committed*, see ch. xxii. 29. For this assertion cannot refer to the *second* rescue: see next verse. **31.**] ANTIPATRIS, forty-two Roman miles from Jerusalem, and twenty-six from Cæsarea, was built by Herod the Great, and called in honour of his father. It was before called Kapharsaba. In Jerome's time it was a half-ruined town. They might have well made so much way during the night and the next day,—for the text will admit of that interpretation,—**the morrow** being not necessarily the morrow *after they left Jerusalem*, but *after they arrived at Antipatris*. **32. the horsemen**] As they had now the lesser half of their journey before them, and that furthest removed from Jerusalem. The *spearmen* appear to have gone back with the soldiers. **35. in Herod's palace**] The procurator resided in the former palace of Herod the Great. Here Paul was committed to the custody of a soldier, not in a prison, but in the buildings attached to the palace.

cusers are also come. And he commanded him to be kept in [z] Herod's [a] *judgment hall.* [z] Matt. xxvii. 27.

XXIV. [1] And after [a] five days [b] Ananias the high priest descended with [b] *the* elders, and with a certain orator named Tertullus, who informed the governor against Paul. [2] And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, [3] we accept it always, and in all places, most noble Felix, with all thankfulness. [4] Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. [5] [c] For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the [c] *sect* of the Nazarenes: [6] [d] who also hath gone about to profane the [a] ch. xxi. 27. [b] ch. xxiii. 2, 30, 35: xxv. 2. [c] Luke xxiii. 2. ch. vi. 13: xvi. 20: xvii. 6: xxi. 28. 1 Pet. ii. 12, 15. [d] ch. xxi. 28.

[a] *render,* palace: *see on John* xix. 28.
[b] *read,* certain of the.
[c] *render,* heresy.

CHAP. XXIV. 1—XXVI. 32.] PAUL'S IMPRISONMENT AT CÆSAREA. **1. after five days**] or, **on the fifth day**—from Paul's *departure for Cæsarea.* This would be the natural point from which to date the proceedings of the High Priest, &c., who were *left* in Jerusalem. That it is so, appears from ver. 11. See note there.

a certain orator] This was an "*orator forensis,*" or *pleader,* persons who abounded in Rome and the provinces.

Tertullus] The name is a diminutive from Tertius, as Lucullus from Lucius,—Catullus from Catius. We are told that many Roman youths, who were studying for the bar, were in the habit of accompanying the magistrates into the provinces, to practise themselves in pleading the causes of the provincials, and thus be preparing for more important actions in the metropolis.

informed] **laid information**; and, as it seems, not by writing, but by word of mouth, since they appeared in person, and Paul was called to confront them. **2.**] Grotius tells us that it is among the precepts of the rhetoricians, to win the favour of a judge by praising him. Certainly Tertullus fulfils and overacts the precept, for his exordium is full of the basest flattery. Contrast with his "*great quietness*" and "*worthy deeds,*" the description of Tacitus, where he says that Felix, and Ventidius Cumanus, who ruled in Galilee, emulated one another in crimes and enormities. They carried out their mutual enmity by employing bands of robbers to slay and plunder, who sometimes met in open battle, and brought back their spoils to the procurator. Contrast also Josephus's account of the inhabitants of Cæsarea sending a deputation to Rome to complain of the oppressions and enormities of Felix. There was just enough foundation for the flattery, to make the falsehood of its general application to Felix more glaring. He had put down some rebels (see ch. xxi. 38, note) and assassins, but, as Wetstein remarks, was himself worse than them all.

by thy providence] This was with the Latins, as with us, more properly an attribute of divinity than of men; but with other divine characteristics, had come to be attributed to the Emperors. "*The providence of Cæsar*" is a common phrase on their coins. **3.**] **We receive it, i. e. not only here in thy presence, but also at all times and in all places.** A refinement of flattery. **5. the world** would here mean the Roman empire. **Nazarenes**] This is the only place in the New Testament where the Christians are so called. The *Jews* could not call them by any name answering to *Christians,* as the hope of *a Messiah* or *Christ* was professed by themselves. **6.**] Considerable difficulty rests on the omission of the words here put in brackets. Their absence from the principal MSS., their many variations in those which contain them, are strongly against their genuineness; as also is the considera-

temple: whom we took[, [d] *and would* [e] *have judged according to our law.* 7 [f] *But the chief captain Lysias came upon us, and with great violence took him away out of our hands,* 8 [g] *commanding his accusers to come unto thee*]: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. 9 And the Jews also assented, saying that these things were so. 10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: 11 because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem [h] for to worship. 12 [i] And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: 13 neither can they prove the things

e John xviii. 31.
f ch. xxi. 33.
g ch. xxiii. 30.
h ver. 17. ch. xxi. 26.
i ch. xxv. 8: xxviii. 17.

[d] *The whole of this passage is omitted by most of our ancient authorities: on the question, see note.*

tion that no probable reason for their omission can be suggested. On the other hand, as De Wette observes, it is hardly imaginable that so little should have been assigned to the speaker, as would be if these words were omitted. Besides this, the words **whom we took** seem to require some sequel, some reason, after his seizure, why he was there present and freed from Jewish durance. The phænomena are common enough in the Acts, of unaccountable *insertions;* but in this place it is the *omission* which is unaccountable, for no similarity of ending, no doctrinal consideration can have led to it. **8.**] **by examining of whom,** if the disputed words be *inserted,* refers naturally enough to *Lysias;* but if they be omitted, to *Paul,* which would be very unlikely,—that the judge should be referred to the prisoner (for examination by *torture* on one who had already claimed his rights as a Roman citizen, can hardly be intended) for the particulars laid to his charge. Certainly it might, on the other hand, be said that Tertullus would hardly refer the governor to Lysias, whose interference he had just characterized in such terms of blame; but (which is a strong argument for the genuineness of the doubtful words) remarkably enough, we find Felix, ver. 22, putting off the trial *till the arrival of Lysias.* The English reader should be cautioned against one mistake which the form of the words in the A. V. rather encourages: the referring **whom** to the *accusers.* This cannot be, as the relative "*whom*" is, in the original, in the *singular.* **9. assented**] **joined in setting upon him,** bore out Tertullus in his charges. **10. of many years**] Felix was now in the seventh year of his procuratorship, which began in the twelfth year of Claudius, A.D. 52.—The contrast between Tertullus's and Paul's winning favour with the judge is remarkable. The former I have characterized above. But the Apostle, using no flattery, yet alleges the one point which could really win attention to him from Felix, viz. his confidence arising from speaking before one *well skilled by experience in the manners and customs of the Jews.* **11. twelve days**] The point of this seems to be, that Felix having been so long time a judge among the Jews, must be well able to search into and adjudicate on an offence whose whole course was comprised within so short a period.—The twelve days may be thus made out: 1. his arrival in Jerusalem, ch. xxi. 15—17; 2. his interview with James, ib. 18 ff.; 3. his taking on him the vow, ib. 26; 3—7. the time of the vow, interrupted by—7. his apprehension, ch. xxi. 27; 8. his appearance before the Sanhedrim, ch. xxii. 30 ff.; 9. his departure from Jerusalem (at night); and so to the 13th, the day now current, which was the 5th inclusive from his leaving Jerusalem. This is far more natural than to suppose that the days which he had already spent at Cæsarea are *not to be counted,* be-

whereof they now accuse me. 14 But this I confess unto thee, that after [k] the way which they call heresy, so worship I the [l] God of my fathers, believing all things which are written in [m] the law and in the prophets: 15 and [n] have hope toward God, which they themselves also allow, [o] that there shall be a resurrection [e *of the dead,*] both of the just and unjust. 16 And [p] herein do [f] *I* exercise myself, to have always a conscience void of offence toward God, and toward men. 17 [g] *Now* after many years [q] I came to bring alms to my nation, and offerings. 18 [r] [h] Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. 19 [s] Who ought to have been here before

k see Amos viii. 14. ch. ix. 2. 1 2 Tim. i. 3.
m ch. xxvi. 22: xxviii. 23.
n ch. xxiii. 6: xxvi. 6, 7: xxviii. 20.
o Dan. xii. 2. John v. 28, 29.
p ch. xxiii. 1.
q ch. xi. 29, 30: xx. 16. Rom. xv. 25. 2 Cor. viii. 4. Gal. ii. 10.
r ch. xxi. 26, 27: xxvi. 21.
s ch. xxiii. 30: xxv. 16.

e *omit.* f *render,* I also. g *render,* But.

h *or,* Amidst which, *i. e. my offerings. For the literal rendering, and force, see notes.*

cause his raising disturbances while in custody was out of the question. **12. in the city**] literally, **throughout the city,** 'any where in the city;' as we say, '*up and down the streets.*' **14.**] The **But** here has its peculiar force, of taking off the attention from what has immediately preceded, and raising a new point as more worthy of notice. **But,** ('*if thou wouldst truly know the reason why they accuse me*'), this is the whole grievance. **heresy,** in allusion to the same word used by Tertullus, ver. 5. The word is capable of an indifferent or of a bad sense. Tertullus had used it in the latter. Paul explains what it really was. **the God of my fathers**] literally, **my paternal God** (see below). Notice in the words the skill of Paul. The term was one well known to the Greeks and Romans, and which would carry with it its own justification. The abandonment of a man's national worship and attaching himself to strange gods and modes of worship was regarded unfavourably by the Romans: and the Jews had had their worship of their fathers' God with their ancient national rites, again and again secured to them by decrees of magistrates and of the senate. In his address *to the Jews* (ch. xxii. 14) the similar expression, "*the God of our fathers,*" brings out more clearly those individual fathers, in whom Felix had no interest further than the identification of *Paul's religion with that of his ancestors* required. **15. they themselves**] literally, **these very men.** It would appear from this, that the High Priest and the deputation *were not of the Sadducees.* But perhaps this inference is too hasty; Paul might regard them as representing the whole Jewish people, and speak *generally,* as he does of the same hope ch. xxvi. 7, where he assigns it to "*our twelve tribes.*" The words "*of the dead,*" inserted here in some MSS. to fill up the meaning, are not likely to have been spoken by the Apostle. The juxtaposition of those words, which excited mockery even when the Gospel was being *directly preached,* would hardly have been hazarded in this defence, where every expression is so carefully weighed. **16. herein**] **accordingly,** i.e. 'having and cherishing this hope.' **I also,** i. e. '*as well as they.*' **17.**] **But** refers back to the former "*but,*" ver. 14. 'But the matter of which they complain is this, that after an absence of many years,' &c.—See 1 Cor. xvi. 3, 4; 2 Cor. viii. ix. notes, ch. xx. 4. **18.**] The construction in the original is peculiar, and can hardly be represented in a faithful English version. The nominative case to the verb **found** has to be supplied, somehow thus: **amidst which they found me purified in the temple, none who detected me in the act of raising a tumult . . . . but certain Asiatic Jews . . . .** This would leave it to be inferred that no legal officers had apprehended him, but certain private individuals, illegally; who besides had not come forward to substantiate any charge against him. **19.**] This also is a skilful argument on the part of the Apostle:—it being the custom of the Romans not to judge a prisoner without the accusers face to face,

thee, and object, if they had ought against me. 20 Or else let these same here say, [i] *if they have found any evil doing* in me, while I stood before the council, 21 except it be for this one voice, that I cried standing among them, [t] Touching the resurrection of the dead I am called in question by you this day. 22 And when Felix heard these things, having more perfect knowledge of [k] *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. 23 And he commanded a centurion to keep Paul, and to let him have liberty, and [x] that he should forbid none of his acquaintance to minister [l *or come*] unto him. 24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. 25 And as he reasoned of righteousness, temperance, and [m] *judgment to come*,

t ch. xxiii. 6: xxviii. 20.

x ch. xxvii. 3: xxviii. 16.

i *read*, what evil-doing they found.
k *render*, the: *see note on ch.* ix. 2.
l *omit.*
m *render*, the judgment which is to come.

he deposes that *his real accusers were the Asiatic Jews*, who first raised the cry against him in the temple,—*not the Sanhedrim*, who merely received him at the hands of others,—and that *these were not present.* **20.**] Otherwise: **Or let these persons themselves say, what fault they found in me while I stood before the Sanhedrim, other than in the matter of this one saying. 22. having more perfect knowledge about the way**] not, '*till he should obtain* more accurate knowledge' (ungrammatical): nor, '*since he had now obtained*' (viz. by Paul's speech, which the words will not bear). But this, the only right rendering, is variously understood. Chrysostom says: "He adjourned the case purposely, not because he wanted information, but because he wished to put off the Jews. He was not willing to acquit the prisoner, for fear of them." And nearly so Luther and others. But these interpretations, as De Wette observes, overlook the circumstance, that such a reason for adjournment would be as unfavourable to *Paul* as to the *Jews*. Meyer explains it, that he adjourned the case, '*because*,' &c. But this would imply that he was favourably disposed to *Paul*. The simplest explanation is that given by De Wette: He put them off to another time, not as requiring any more information about 'the way,' *for that matter he knew before*,—but waiting for the arrival of Lysias.—Whether Lysias was expected, or summoned, or ever came to be heard, is very doubtful. The *real* motive of the *deferring* appears in ver. 26. The comparative "**more perfect**" implies, "more accurate than to need additional information." **he deferred them**] them, viz. both parties: not, "*these things.*"

23. liberty] Not literally and absolutely, for he was in military custody, but it was relaxed as much as was consistent with safe custody. **Remission**, or **relaxation**, would perhaps be a better rendering than '*liberty*.' **24. when Felix came**] Into the hall or chamber where Paul was to speak. **Drusilla**] She was daughter of Herod Agrippa I. (see ch. xii.) and of Cypros,—and sister of Agrippa II. She was betrothed at six years old to Epiphanes son of Antiochus, king of Commagéné; but he declining the marriage, not wishing to be circumcised and become a Jew, she was married to the more obsequious Azizus, king of Emesa. Not long after, Felix, being enamoured of her beauty, persuaded her, by means of a certain Simon, a Cyprian magician (see note on ch. viii. 9), to leave her husband and live with him. She bore him a son, Agrippa: and both mother and son perished in an eruption of Vesuvius, in the reign of Titus.—The Drusilla mentioned by Tacitus, a granddaughter of Antony and Cleopatra, must have been *another wife* of Felix, who was *thrice*

Felix [n] trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. 26 He hoped also that [y] money should have been given him of Paul[, [o] *that he might loose him*]: wherefore he sent for him the oftener, and communed with him. 27 But after two years Porcius Festus came into Felix' room: and Felix, [z] willing to [p] *shew the Jews a pleasure*, left Paul bound.

[y] Exod. xxiii. 8.

[z] Exod. xxiii. 2. ch. xii. 3: xxv. 9, 14.

XXV. 1 Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem. 2 [a] [q] *Then* the high priest and the chief of the Jews informed him against Paul, and besought him, 3 and desired favour against him, that he would send for him to Jerusalem, [b] laying wait in the way to kill him. 4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither. 5 Let them

[a] ch. xxiv. 1. ver. 15.

[b] ch. xxiii. 12, 15.

[n] *literally*, becoming alarmed, answered. *There is nothing in the original to answer to* "trembled."

[o] *omit, with all our oldest authorities.*

[p] *render*, win favour with the Jews.

[q] *read*, And.

married, and each time to persons of royal birth; Suetonius calls him "*the husband of three queens.*" **25.**] It is remarkable that Tacitus uses of Felix the expression, "he thought himself licensed to commit all crimes with impunity." The fear of Felix appears to have operated merely in his *sending away* Paul: no impression for *good* was made on him.

26.] The Julian law enacted that no one should receive any consideration for throwing a man into prison, for putting him into bonds, or releasing him, or for a condemnation or an acquittal. Mr. Humphry observes, that Albinus, who succeeded Festus, so much encouraged this kind of bribery, that no malefactors remained in prison, except those who did not offer money for their liberation. St. Paul did not resort to this mode of shortening his tedious and unjust imprisonment, and Tertullian quotes his conduct in this respect against those who were disposed to purchase escape from persecution: a practice which prevailed and became a great evil in the time of Cyprian.

27. two years] viz. of Paul's imprisonment. **Porcius Festus**] Festus appears to have succeeded Felix in the summer or autumn of the year 60 A.D.: but the question is one of much chronological difficulty. He found the province wasted and harassed by bands of robbers and *sicarii* (assassins), and the people the prey of false prophets. He died, after being procurator a very short time,—from one to two years. Josephus contrasts him, as a putter down of robbers, favourably with his successor Albinus. It was a natural *wish* of Felix at this time to confer *obligations* on the Jews, who were sending to complain of him at Rome. **left Paul bound**] There was no *change* in the method of custody, see note on ver. 23. He left him in the '*military custody*' in which he was. **XXV. 1. the province**] The term is properly used of a *province*, whether imperial or senatorial (see note on ch. xiii. 7),—but is here loosely applied to Judæa, which was only a procuratorship, *attached to the province* of Syria. **2. the high priest**] The High Priest now was Ishmael the son of Phabi. See chronological table in the Introduction. The term **chief of the Jews** is more general than "*elders*," though most of the chief *men* must have been members of the Sanhedrim. Festus, relating this application, ver. 15, calls them "*elders.*" **3.**] **favour** is explained to mean *condemnation*, ver. 15. **laying wait**] They were *making, contriving*, the ambush already. The country was at this time, as may be seen abundantly in Josephus, full of *sicarii* (assassins): who were hired

therefore, said he, which [r] *among you are able*, go down
[c] ch. xviii. 14. ver. 18. with me, and accuse this man, [c] if there be any wickedness
in him. [6] And when he had tarried among them [s] *more
than ten* days, he went down unto Cæsarea; and the next
day sitting on the judgment seat commanded Paul to be
brought. [7] And when he was come, the Jews which came
[d] Mark xv. 3. Luke xxiii. 2, 10. ch. xxiv. 5, 13. down from Jerusalem stood round about, [d] and laid many
and grievous complaints [t] against Paul, which they could
[e] ch. vi. 13: xxiv. 12: xxviii. 17. not prove. [8] While [u] *he* answered for himself, [e] Neither
against the law of the Jews, neither against the temple,
nor yet against Cæsar, have I offended any thing at all.
[f] ch. xxiv. 27. [9] But Festus, [f] willing to [x] *do the Jews a pleasure*, answered
[g] ver. 20. Paul, and said, [g] Wilt thou go up to Jerusalem, and there
be judged of these things before me? [10] [y] *Then said Paul*,
I stand at Cæsar's judgment seat, where I ought to be
judged: to the Jews have I done no wrong, as thou very
[h] ver. 25. ch. xviii. 14: xxiii. 29: xxvi. 31. well knowest. [11] [h] [z] *For if* I be an offender, [a] *or* have
committed any thing worthy of death, I refuse not to die:
but if there be none of these things whereof these accuse
[i] ch. xxvi. 32: xxviii. 19. me, no man may deliver me unto them. [i] I appeal unto

[r] *render*, are powerful among you.
[s] *read*, not more than eight or ten.
[t] *read*, him.
[u] *read*, Paul.
[x] *render*, win favour with the Jews.
[y] *render*, But Paul said.
[z] *read*, If then.
[a] *render*, And.

by the various parties to take off their adversaries. **5. are powerful**] not, as in A. V., "*those among you that are able*" [to go down?]: but, **are powerful among you**: those who from their position and influence are best calculated to represent the public interests. **6.**] The number of days is variously read. It is possible that a perverted notion of the necessity of an absolute precision in details in the inspired text, may have occasioned the erasure of one of the numbers. **8.**] These were the three principal charges to which the "*many and grievous complaints*" of the Jews referred. **9.**] The question is asked of Paul as a Roman citizen, having a right to be tried by Roman law: and more is contained in it, than at first meets the eye. It *seems* to propose only a change of *place*; but doubtless in it was contained by implication a sentence pronounced by the Sanhedrim. The words **before me** may mean no more than that the procurator would *be present* and sanction the trial; Grotius interprets it "wilt thou be judged by the Sanhedrim in my presence?" Otherwise, a journey to Jerusalem would be superfluous. Festus may very probably have anticipated the rejection of this proposal by Paul, and have wished to make it appear that the obstacle in the way of Paul being tried by the Sanhedrim arose not from *him*, but from the prisoner himself. **10.**] Paul's refusal has a positive and a negative ground—1. '*Cæsar's tribunal is my proper place of judgment: 2. To the Jews I have done no harm, and they have therefore no claim to judge me.*'

I stand at Cæsar's judgment seat] Meyer quotes from Ulpian, "What is done by a procurator of Cæsar, is approved as if it were done by Cæsar himself."

as thou very well knowest] literally, **knowest better than thou choosest to confess.** We have an ellipsis of the same kind in our phrase '*to know better.*' Or it may be in this case as in 2 Tim. i. 18, '*better, than that I need say more on*

Cæsar. 12 Then Festus, when he had conferred with the council, answered, [b] *Hast thou appealed unto Cæsar?* unto Cæsar shalt thou go. 13 And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus. 14 And when they had been there many days, Festus

[b] *better,* Thou hast appealed unto Cæsar (*without the question: see note*).

it:' but I prefer the other interpretation.

11. no man may (literally, **can**) **deliver me**] Said of *legal* possibility: "it is not lawful for any man . . . ." The dilemma here put by St. Paul is, "*If I am guilty, it is not by them, but by Cæsar, that I must be* (*and am willing to be*) *tried, sentenced, and punished. If I am innocent, and Cæsar acquits me, then clearly none will be empowered to give me up to them: therefore, at all events, guilty or innocent, I am not to be made their victim.*" **I appeal unto Cæsar**] literally, **I call upon**, i. e. *appeal to* **Cæsar**. This power (of appeal to the *people*) having existed in very early times was ensured to Roman citizens by the Lex Valeria in the year of Rome 245, suspended by the Decemviri, but solemnly re-established after their deposition A.U.C. 305, when it was decreed that it should be unlawful to make any magistrate from whom there did not lie an appeal. When the emperors absorbed the *power of the people* and the *tribunitial veto* in themselves, the appeals to the people and to the tribunes were both made to the emperor. In Pliny's celebrated Epistle to the Emperor Trajan respecting the Bithynian Christians, we read, "Others shared in the like madness, whom, as they were Roman citizens, I noted to be sent to the metropolis."

12. the council] The *convention*, or assembly of citizens in the provinces, assembled to try causes on the *court-days*, see ch. xix. 38. A certain number of these were chosen as jurymen, for the particular causes, by the proconsul, and these were called his '*councillors*,' or '*assessors*.' So in Josephus, Cestius, on receiving an application from Jerusalem respecting the conduct of Florus, took counsel with his assessors, or *council*. He consulted them, to decide whether the appeal was to be conceded, or if conceded, to be at once acted on. The law provided that if the matter did not admit of delay, the appeal was not allowed. The sense is stronger and better without a question after the first clause of Festus's answer.—Thus were the two—the design of Paul (ch. xix. 21), and the promise of our Lord to him (ch. xxiii. 11)—brought to their fulfilment, by a combination of providential circumstances. We can hardly say that these must have *influenced* Paul in making his appeal; that step is naturally accounted for, and was rendered necessary by the difficulties which now beset him: but we may be sure that the prospect at length, after his long and tedious imprisonment, of *seeing Rome*, must at this time have cheered him, and caused him to hear the decision of Festus, "To Cæsar shalt thou go," with no small emotion. **13.**] HEROD AGRIPPA II., son of the Herod of ch. xii. (see note on ver. 1 there), was at Rome, and seventeen only, when his father died. Claudius was about to send him to succeed to the kingdom, but was dissuaded by his freedmen and favourites, and sent Cuspius Fadus as procurator instead. Soon after, Claudius gave him the principality of Chalcis, which had been held by his uncle Herod,—the presidency of the temple at Jerusalem and of its treasures,—and the appointment of the High Priest. Some years after the same emperor added to his jurisdiction the former tetrarchy of Philip; and Batanæa, Trachonítis, and Abiléné, with the title of *King*. Nero afterwards annexed Tiberias, Tarichéa, Julias, and fourteen neighbouring villages to his kingdom. He built a large palace at Jerusalem; but offended the Jews by constructing it so as to overlook the temple, and by his capricious changes in the high priesthood,—and was not much esteemed by them. When the last war broke out, he attached himself throughout to the Romans. He died in the third year of Trajan, and fifty-first of his reign, aged about seventy. **Bernicé**] The Macedonian form (*Berenicé* or *Beronicé*) for Pherenicé. She was the eldest daughter of Herod Agrippa I., and first married to her uncle Herod, prince of Chalcis. After his death she lived with Agrippa her brother, but not without suspicion; in consequence of which she married Polemo, king of Cilicia. The marriage was, however, soon dissolved, and she returned to her brother. She was afterwards the mistress of Vespasian, and of Titus. **to salute Festus**] on his accession to the procuratorship, to

declared Paul's cause unto the king, saying, [k] There is a
k ch. xxiv. 27.
certain man left in bonds by Felix: 15 [l] about whom, when
l ver. 2, 3.
I was at Jerusalem, the chief priests and the elders of the
Jews informed me, desiring to have judgment against
him. 16 [m] To whom I answered, It is not the manner of
m ver. 4, 5.
the Romans to [c] *deliver* any man [[d] *to die*], before that he
which is accused have the accusers face to face, and have
licence to answer for himself concerning the crime laid
against him. 17 Therefore, when they were come hither,
n ver. 6.
[n] without any delay on the morrow I sat on the judgment
seat, and commanded the man to be brought forth.
18 [e] *Against* whom when the accusers stood up, they
brought [f] none accusation of such things as I supposed:
o ch. xviii. 15: xxiii. 29.
19 [o] but had certain questions against him of their own
[g] *superstition*, and of one Jesus, which was dead, whom
Paul affirmed to be alive. 20 And because I doubted of
such manner of questions, I asked him whether he would
go to Jerusalem, and there be judged of these matters.
21 But when Paul had appealed to be reserved unto the
hearing of Augustus, I commanded him to be kept till I
p see ch. ix. 15.
might send him to Cæsar. 22 Then [p] Agrippa said unto
Festus, I would also hear the man myself. To morrow,
said he, thou shalt hear him. 23 And on the morrow,

[c] *render*, give up.
[d] *omit, with almost all our oldest authorities.*
[e] *render*, Round about.
[f] *Most of our oldest authorities read*, none evil accusation: *but there are variations among them.*
[g] *render*, religion.

gain his favour. **14. declared Paul's cause**] He did this, not only because Agrippa was a Jew, but because he was (see above) *governor of the temple.*
16. to give up] i. e. *to his enemies, and for destruction.* On the practice of the Romans, here nobly and truly alleged, several citations occur in Grotius and Wetstein. **18. Round about whom**] See ver. 7: the A. V., '*against whom*,' is wrong. **19.**] The word rendered **religion** is used by Festus in a *middle* sense, certainly not as equivalent to '*superstition*,' A. V., speaking as he was to Agrippa, a Jew. **20.**] See the *real reason* why he proposed this, ver. 9. This he now conceals, and alleges his *modesty* in referring such matters to the judgment of the Jews themselves. This would be pleasing to his guest Agrippa. **21. Augustus** (in the Greek, **Sebastos**)] This title was first conferred by the senate on Octavianus, and borne by all succeeding emperors. Dio Cassius says: "**Augustus** implies that he was something more than man: for all most revered and sacred things are called *august*. Whence also they called him **Sebastos**, after the Greek manner, as *one to be adored*, from *sebazomai*, to adore." **22. I would hear the man myself**] literally, **I was wishing to ...** It is a modest way of expressing a wish, formed in this case while the procurator was speaking, but spoken of by Agrippa as if now passed by, and therefore not pressed. See Rom. ix. 3, and note there. Agrippa, as a Jew, is anxious to hear Paul's defence, as a matter of national interest. The pro-

when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. 24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom [q] all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought [r] not to live any longer. 25 But [h *when*] I found [s] that he had committed nothing worthy of death, [t] and [i] *that* he himself [h *hath*] appealed to Augustus, I [h *have*] determined to send him. 26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. 27 For it seemeth to me unreasonable [k] *to send* a prisoner, [l *and*] not withal to signify the crimes laid against him.

[q] ver. 2, 3, 7. [r] ch. xxii. 22. [s] ch. xxiii. 9, 29: xxvi. 31. [t] ver. 11, 12.

XXVI. [j] Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: 2 I think myself

[h] *omit.*
[i] *render,* seeing that.
[k] *render,* when sending.
[l] *omit.*

curator's ready consent is explained, ver. 26. **23. with great pomp**] Wetstein finely remarks on the words, "This was in the same city where the father of Agrippa and Bernice had been eaten of worms for his blasphemous pride." **the place of hearing**] The original is a Greek word, formed after the Latin '*auditorium*:' perhaps no fixed hall of audience, but the chamber or saloon set apart for this occasion. **the chief captains**] These were the tribunes of the cohorts stationed at Cæsarea. Stier remarks, "Yet more and more complete must the giving of the testimony in these parts be, before the witness departs for Rome. In Jerusalem, the long-suffering of the Lord towards the rejectors of the Gospel was now exhausted. In Antioch, the residence of the Præses (or governor) of Syria, the new mother church of Jewish and Gentile Christians was flourishing; here, in Cæsarea, the residence of the procurator, the testimony which had begun in the house of Cornelius the centurion, had now risen upward, till it comes before this brilliant assembly of all the local authorities, in the presence of the last king of the Jews." **24. all the multitude of the Jews**] At Jerusalem (ver. 1) *literally,* by the popular voice (probably) of some tumultuous outcry:—here, *by their deputation.* **25. that he had committed nothing worthy of death, and seeing that he himself . . . .**] These reasons did really coexist as influencing Festus's determination. **26. no certain thing**] i. e. nothing fixed, definite. The whole matter had been hitherto obscured by the exaggerations and fictions of the Jews. **unto my lord**] viz. Nero. Augustus and Tiberius refused this title; Caligula and (apparently) all following bore it: but it was not a *recognized* title of any emperor before *Domitian.* Olshausen remarks, that now first was our Lord's prophecy, Matt. x. 18, Mark xiii. 9, fulfilled. But Meyer answers well, that we do not know enough of the history of the other Apostles to be able to say this with any certainty. James the greater, and Peter, had in all probability stood before Agrippa I. See ch. xii. 2, 3. XXVI. **1.**] The *stretching out of the hand* by a speaker was not, as Hammond supposes, the same as the "*beckoning with the hand*" of ch. xii. 17; xiii. 16. The latter was to ensure silence; but this, a formal attitude usual with orators. Apuleius describes it

happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am
a ch. xxii. 3: xxiii. 6: xxiv. 15, 21. Phil. iii. 5.
accused of the Jews: 3 especially [m] *because I know thee to be* expert in all customs and questions which are among
b ch. xxiii. 6.
the Jews: wherefore I beseech thee to hear me patiently.
c Gen. iii. 15: xxii. 18: xxvi. 4: xlix. 10. Deut. xviii. 15. 2 Sam. vii. 12. Ps. cxxxii. 11. Isa. iv. 2: vii. 14: ix. 6: xl. 10. Jer. xxiii. 5: xxxiii. 14, 15, 16. Ezek. xxxiv. 23: xxxvii. 24. Dan. ix. 24. Micah vii. 20. ch. xiii. 32. Rom. xv. 8. Tit. ii. 13.
4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;
5 which knew me from the beginning, if they would testify, that after [a] the [n] most straitest sect of our religion
I lived a Pharisee. 6 [b] And now I stand and am judged for the hope of [c] the promise made of God unto our
d James i. 1.
fathers: 7 unto which promise [d] our twelve tribes, instantly serving God [e] [o] *day and night*, [f] hope to come. For
e Luke ii. 37. 1 Thess. iii. 10. 1 Tim. v. 5.
which hope's sake, [p] *king Agrippa*, I am accused of the
f Phil. iii. 11.
Jews. 8 Why should it be thought a thing incredible

[m] *render*, because thou art.
[n] *i. e.* strictest.
[o] *render*, night and day.
[p] *read*, O king.

very precisely. The hand was stretched out with the two lower fingers shut, and the rest straightened. St. Paul's hand was *chained*—compare "*these bonds*," ver. 29.

5. the strictest sect] See ch. xxii. 3. Josephus calls the Pharisees "a sect of the Jews professing to be more devout than other men, and to observe the laws more strictly." The use of the term finds another example in Eph. v. 15, which is literally, "*See ye walk* **strictly**." The word rendered *sect* is the same as that rendered in ch. xxiv. 5, 14 "heresy," here used in an indifferent sense. **6.**] The promise spoken of is not that of the resurrection merely, but that of a Messiah and His kingdom, *involving* (ver. 8) *the resurrection*. This is evident from the way in which he brings in the mention of Jesus of Nazareth, and connects His exaltation (ver. 18) with the universal preaching of repentance and remission of sins. But he *hints* merely at this hope, and does not explain it fully: for Agrippa knew well what was intended, and *the mention of any king but Cæsar* would have misled and prejudiced the Roman procurator. There is great skill in binding on his former Pharisaic life of orthodoxy (in externals), to his now real and living defence of the hope of Israel. But though he thus far identifies them, he makes no concealment of the difference between them, ver. 9 ff. **7. our twelve tribes**] The Jews in Judæa, and those of the dispersion also. See James i. 1. There was a difference between Paul and the Jews, which lies beneath the surface of this verse, but is yet not brought out: *he* had already arrived at the accomplishment of this hope, to which *they*, with all their sacrifices and zeal, were as yet only earnestly *tending*, having it yet in the future only (see Rom. x. 2). It was *concerning this hope* (in what sense appears not yet) that he was accused by the Jews.

8.] Having impressed on his hearers the injustice of this charge from the Jews, with reference to his holding that hope which they themselves held, he now leaves much to be filled up, not giving a confession of his own faith, but proceeding as if it were well understood. 'You assume rightly, that I mean by *this hope*, in my own case, my believing it accomplished in the crucified and risen Jesus of Nazareth.' Then, this being acknowledged, he goes on to shew how his own view became so changed with regard to Jesus; drawing a contrast in some respects between *himself*, who was supernaturally brought to the faith, and *them*, who yet could not refuse to believe that God could and might raise the dead. All this he mainly addresses to Agrippa (ver. 26), as being the best acquainted with the circumstances, and, from his position, best qualified to judge of them. It may be, as Stier suggests, that if not open, *yet practical* Sadduceism had tainted the Herodian family. Paul knew, at all events, how generally the highly cultivated, and those in power and wealth, despised and thought

with you, [q] *that God should raise* the dead? [9] [g] I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. [10] [h] Which thing I also did in Jerusalem: and many of the saints did I shut up in [r] *prison*, having received authority [i] from the chief priests; and when they were put to death, I gave my [s] *voice* against them. [11] [k] And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. [12] [l] Whereupon as I went to Damascus with authority and commission from the chief priests, [13] at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. [14] And when we were all fallen to the earth, I heard a voice [t] *speaking unto me, and saying* in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. [15] And I said, Who art thou,

[g] John xvi. 2. 1 Tim. i. 13.
[h] ch. viii. 3. Gal. i. 13.
[i] ch. ix. 14, 21: xxii. 5.
[k] ch. xxii. 19.
[l] ch. ix. 3: xxii. 6.

[q] *render*, if God raiseth.
[r] *render*, prisons.
[s] *render*, vote.
[t] *render*, saying unto me.

incredible the doctrine of the resurrection.

It is not, as commonly rendered, '*that God should raise the dead*' (E. V.): but the question is far stronger than this: **why is it judged by you a thing past belief, if God raises the dead?** i. e. '*if God, in His exercise of power, sees fit to raise the dead* (the word implying that such a fact *has veritably taken place*), *is it for you to refuse to believe it?*' 9.] Henceforward he passes to *his own* history, —how he once refused, like them, to believe in Jesus: and shews them both the process of his conversion, and the ministry with which he was entrusted to others.

10, 11.] This is the "*great persecution*" of ch. viii. 1. We are surprised here by the unexpected word **saints (holy ones)**, which it might have been thought he would have rather in this presence avoided. But, as Stier remarks, it belongs to the more confident tone of this speech, which he delivers, not as a *prisoner defending himself*, but as one being heard before those who were his *audience, not his judges*.

I gave my vote against them can hardly be taken *figuratively*, as many Commentators, trying to escape from the inference that the "*young man*" Saul was a member of the Sanhedrim; but must be understood as testifying to *this very fact*, however strange it may seem. He can hardly have been *less than* thirty, when sent on his errand of persecution to Damascus. On the fact, compare the words "*Saul was consenting unto his death*," ch. viii. 1. **11. punished them**] viz. *by scourging*; comp. Matt. x. 17. **I compelled them to blaspheme** does not imply that any *did* blaspheme (Christ: so Pliny, in his celebrated Epistle, speaks of ordering the Bithynian Christians *to curse Christ*, and adds, that he hears none can be compelled to do this who are really Christians): the verb only relates the *attempt*. The persecuting the Christians even to foreign cities, forms the transition to the narrative following. **12. Whereupon**] literally, **In which things (being engaged).** 13.] See notes on ch. ix. 3—8, where I have treated of the discrepancies, real or only apparent, between the three accounts of Saul's conversion. See also ch. xxii. 6—10. **14. in the Hebrew tongue**] These words are expressed here only. In ch. ix. we have the *fact* remarkably preserved by the Hebrew form in the original; in ch. xxii. he was speaking in Hebrew, and the notice was not required. **it is hard for thee to kick against the pricks**] This is found here only; in ch. ix. the words are spurious, having been inserted from this place. The metaphor is derived from oxen at plough

Lord? And [u] *he* said, I am Jesus whom thou persecutest.
16 But rise, and stand upon thy feet: for I have appeared
m ch. xxii. 15. unto thee for this purpose, [m] to make thee a minister and
n ch. xxii. 21. o Isa. xxxv. 5: xlii. 7. Luke i. 79. John viii. 12. 2 Cor. iv. 4. Eph. i. 18. 1 Thess. v. 5. p 2 Cor. vi. 14. Eph. iv. 18: v. 8. Col. i. 13. 1 Pet. ii. 9, 25. q Luke i. 77. r Eph. i. 11. Col. i. 12. a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;
17 delivering thee from the people, and from the Gentiles,
[n] unto whom [x *now*] I send thee, 18 [o] to open their eyes,
[y *and*] [p z *to turn* them from darkness to light, and from
the power of Satan unto God, [q] that they may receive
forgiveness of sins, and [r] inheritance among them which

u *read, with all our oldest authorities,* the Lord.
x *omit, with all our MSS.* y *omit.*
z *render,* that they may turn.

or drawing a burden, who, on being pricked with the goad, kick against it, and so cause it to pierce deeper. See instances, in my Greek Test., of the use of the proverb. 16—19.] There can be no question that St. Paul here *condenses into one, various sayings of our Lord to him at different times, in visions,* see ch. xxii. 18—21; and *by Ananias,* ch. ix. 15; see also ch. xxii. 15, 16. Nor can this, on the strictest view, be considered any deviation from truth. It is what all must more or less do who are abridging a narrative, or giving the general sense of things said at various times. There were reasons for its being minute and particular in the *details of his conversion;* that once related, the commission which he thereupon received is not followed into *its* details, but *summed up as committed to him by the Lord himself.* It would be not only irreverent, but false, to imagine that he put *his own thoughts* into the mouth of our Lord; but I do not see, with Stier, the necessity of maintaining that all these words were actually *spoken* to him *at some time* by the Lord. The message delivered by Ananias certainly furnished some of them; and the unmistakeable utterings of God's Spirit which supernaturally led him, may have furnished more, all within the limits of truth. **16.] for this purpose** refers to what follows, **to make thee,** &c.; **for** gives the reason for **rise, and stand upon thy feet.** See reff. **of these things which thou hast seen]** Stier remarks, that Paul was the witness of the *glory of Christ:* whereas Peter, the first of the former twelve, describes himself (1 Pet. v. 1) as 'a witness of the *sufferings* of Christ, and a partaker of the glory that shall be revealed.' So true it was that this *latest born* among the Apostles, became, by divine grace, *more than they all* (1 Cor. xv. 8—10).—The expression **a minister of those things which thou hast seen** may be compared with "*ministers of the word,*" which St. Luke calls the *eye-witnesses,* Luke i. 2. **and of those things in the which** (or, **on account of which**) **I will appear unto thee]** That such visions did take place, we know, from ch. xviii. 9; xxii. 18; xxiii. 11; 2 Cor. xii. 1; Gal. i. 12. **17. delivering thee from]** This, and not '*choosing thee out of,*' is the right meaning. **the people]** as elsewhere, **the Jewish people.** "Thus," says Calvin, "the Lord armed him against all fears which awaited him, and at the same time prepared him to bear the cross." **unto whom]** to *both,* the people, and the Gentiles; not the Gentiles only. **18.]** not, as Beza, and A. V., '*to turn them:*' but, **that they may turn;** see ver. 20.—The general reference of **whom** becomes tacitly modified (not expressly, speaking as he was to the Jew Agrippa) by the expressions above, **darkness and the power of Satan,** both, in the common language of the Jews, applicable only to the Gentiles. But in reality, and in Paul's mind, they had their sense as applied to Jews,—who were in spiritual darkness and under Satan's power, however little they thought it. See Col. i. 13. **that they may receive]** A *third step:* first the *opening of the eyes*—next, *the turning to God*—next, the *receiving remission of sins* and *a place among the sanctified;* see ch. xx. 32.—This last reference determines the words **by faith that is in me** to belong, not to sanctified, but to **receive.**—Thus the great object of Paul's preaching was to awaken and shew the necessity and efficacy of *faith that is in Christ.* And fully, long ere this, had he recognized and acted on this his great

are [s] sanctified, by faith that is in me. 19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: 20 but [t] shewed first unto them of Damascus, and [y *at*] Jerusalem, and throughout all the [a] *coasts* of Judæa, and [y *then*] to the Gentiles, that they should repent and turn to God, and do [u] works [b] *meet for* repentance. 21 For these causes [x] the Jews caught me in the temple, and [c] *went about* to kill me. 22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those [y] which the prophets and [z] Moses did say should come: 23 [a d] *that Christ should suffer, and* [b] *that he should be the first that should rise from the dead, and* [c] *should* shew light unto the people, and to the Gentiles. 24 And as he thus spake for himself, Festus said with a loud voice, Paul,

[s] ch. xx. 32.
[t] ch. ix. 20, 22, 29: xi. 26, &c.
[u] Matt. iii. 8.
[x] ch. xxi. 30, 31.
[y] Luke xxiv. 27, 44. ch. xxiv. 14: xxviii. 23. Rom. iii. 21.
[z] John v. 46.
[a] Luke xxiv. 26, 46.
[b] 1 Cor. xv. 20. Col. i. 18. Rev. i. 5.
[c] Luke ii. 32.

[y] *omit.*
[a] *render,* country.
[b] *render,* worthy of their.
[c] *render,* endeavoured.
[d] *render,* If [at least] Christ was liable to suffering, and, first rising from the dead, was to . . . .

mission. The epistles to the Galatians and Romans are two noble monuments of the Apostle of Faith. **19. I was not disobedient**] See Isa. l. 5. **22.**] The **therefore** refers to the whole course of deliverances which he had had from God, not merely to the last. It serves to close the narrative, by shewing how it was that he was there that day,—after such repeated persecutions, crowned by this last attempt to destroy him. **23. If** (not, "*that*," as A. V.)] meaning, that the things following were patent facts to those who knew the prophets. See Heb. vii. 15 (marginal rendering), where *if* has the same sense. The first thing which was thus patent was not, as Beza, and A. V., "*that Christ should suffer*:" but **that Christ was liable to suffering.** St. Paul does not refer to the prophetic announcement, or the historical reality, of the *fact* of Christ's suffering, but to the *idea* of the Messiah, as *possible* and suffering, being in accordance with the testimony of the prophets. That the fact of His having suffered on the cross was in the Apostle's mind, can hardly be doubted: but that the words do not assert it, is evident from the change of construction in the next clause, where the fact of the bringing life and immortality to light by the resurrection is spoken of. **first rising from the dead**] literally, **first from the resurrection of the dead**: implying that this light, to be preached to the Jews (**the people**) and Gentiles, must spring *from the resurrection* of the dead, and that Christ, *the first from the resurrection*, was to announce it. See Isa. xlii. 6; xlix. 6; lx. 1, 2, 3; Luke ii. 32; ch. xiii. 47. **24.**] The words **as he thus spake for himself** must refer to the last words spoken by Paul: but it is not necessary to suppose that *these only* produced the effect described on Festus. Mr. Humphry remarks, "Festus was probably not so well acquainted as his predecessor (ch. xxiv. 10) with the character of the nation over which he had recently been called to preside. Hence he avails himself of Agrippa's assistance (xxv. 26). Hence also he is unable to comprehend the earnestness of St. Paul, so unlike the indifference with which religious and moral subjects were regarded by the upper classes at Rome. His self-love suggests to him, that one who presents such a contrast to his own apathy, must be mad: the convenient hypothesis that much learning had produced this result, may have occurred to him on hearing Paul quote prophecies in proof of his assertions." **thou art beside thyself (mad)**] not merely, '*thou ravest*,' nor '*thou art an enthusiast*:' nor are the words spoken in jest, as Olshausen supposes,—but in earnest, as Chrysostom says: "They are the words of angry passion." Festus finds himself by this speech of Paul yet more bewildered

d 2 Kings ix. 11. John x. 20. 1 Cor. i. 23; ii. 13, 14; iv. 10.

d thou art beside thyself; e *much* learning doth make thee mad. 25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. 26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. 27 King Agrippa, believest thou the prophets? I know that thou believest. 28 Then Agrippa said unto Paul, f *Almost thou persuadest me to be* a Christian. 29 And

e 1 Cor. vii. 7.

Paul said, e I would to God, that g *not only thou, but also all that hear me this day, were both almost and altogether such as I am,* except these bonds. 30 And [h *when he had thus spoken,*] the king rose up, and the governor, and Bernice, and they that sat with them: 31 and when they

e *render,* thy much.

f *read and render,* with small persuasion thou thinkest that thou canst make me . . . .

g *render,* whether with little persuasion or with much, not only thou, but also all who hear me this day, might become such as I am, ...

h *omit.*

than before. **thy much learning**] or, as it may be rendered, **those many writings.** Meyer understands Festus to allude to the many rolls which Paul had with him in his imprisonment (we might compare "*the books, especially the parchments*" of 2 Tim. iv. 13) and studied: but the ordinary interpretation, **thy much learning,** seems more natural, and so De Wette. **doth make thee mad**] or, is turning thee to madness, **is turning thy brain.**

25.] **truth** may be spoken *warmly* and *enthusiastically,* but *cannot be predicated of a madman's words:* **soberness** is directly opposed to madness. 26.] Agrippa is doubly his witness, (1) as *cognizant of the facts* respecting Jesus, (2) as *believing the prophets.* This latter he does not only assert, but appeals to the faith of the king as a Jew for its establishment. **was not done in a corner**] *This,* the act done to Jesus by the Jews, and its sequel, was not done in an obscure corner of Judæa, but in the metropolis, at a time of more than common publicity. 28.] These words of Agrippa have been very variously explained. I have discussed the proposed renderings in the note in my Greek Test. From that it appears that the rendering of the A. V. is inadmissible, for want of any example of the original expression bearing this meaning: and that the rendering in the margin seems to suit best both the words and the context. It appears also that Agrippa is characterizing *no effect on himself,* but *what Paul was* fancying in his mind, reckoning on the *persuasion* which he had expressed above (ver. 26): and that he speaks of something *not* that he is *likely to become,* but that *contrasts strangely with his present worldly position and intentions.* I would therefore render the words thus: **Lightly** (with small trouble) **art thou persuading thyself that thou canst make me a Christian:** and understand them, in connexion with Paul's having attempted to make Agrippa a witness on his side,—'*I am not so easily to be made a Christian of, as thou supposest.*'

29.] **I could wish to God, that whether with ease or with difficulty (on my part), not only thou, but all who hear me to-day, might become such as I am, except only these bonds.** He understands the saying just as Agrippa had uttered it, viz. that he was calculating on making him a Christian, easily, '*with little trouble,*' '*with slight exertion* or *persuasion*:' and contrasts with it, with difficulty, '*with great trouble,*' '*with much labour.*' See further in my Greek Test. **except these bonds**] He shews the chain, which being in *military custody,* he *bore on his arm,* to connect him with the soldier who

were gone aside, they talked between themselves, saying, [f]This man doeth nothing worthy of death or of bonds. [f] ch. xxiii. 9, 29: xxv. 25.
32 Then said Agrippa unto Festus, This man might have been set at liberty, [g] if he had not appealed unto [h] Cæsar. [g] ch. xxv. 11.

XXVII. 1 And when [a] it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. [a] ch. xxv. 12, 25.
2 And entering into a ship of Adramyttium, [i] *we launched, meaning to sail by the coasts of Asia;* [j] *one* [b] Aristarchus, a Macedonian of Thessalonica, being with us. [b] ch. xix. 29.
3 And the next day we touched at Sidon. And Julius [c] courteously entreated Paul, and gave him liberty to go [c] ch. xxiv. 23: xxviii. 16.

[i] *read and render,* which was about to sail by the coasts of Asia, we launched (*i. e.* put to sea).
[j] *omit.*

had charge of him. This *exception* may be regarded as a proof of the perfect courtesy of the great Apostle. **31. doeth nothing**] said generally, of his life and habits. No *definite act* was alleged against him: and his apologetic speech was in fact a *sample* of the acts of which he was accused. **32.**] Agrippa in these words delivers his judgment as a Jew: '*For aught I see, as regards our belief and practices, he might have been set at liberty.*'—But now he could not: for "by an appeal the power of the judge, from whom the appeal lies, is taken away, for acquittal as for condemnation. The whole cause in its integrity must be reserved for the superior court." Grotius.

CHAP. XXVII. 1—XXVIII. 31.] PAUL'S VOYAGE TO ROME AND SOJOURN THERE. I cannot but express the benefit I have derived in my commentary on this section, from Mr. Smith's now well-known treatise on the voyage and shipwreck of St. Paul: as also from various letters which he has from time to time put into my hands, tending further to elucidate the subject. The substance of these will be found embodied in an Appendix following the chronological table in the Introduction to the Acts. **1. that we should sail**] Here we have again the *first person*, the narrator having, in all probability, remained in Palestine, and in the neighbourhood of Paul, during the interval since ch. xxi. 18.

they delivered Paul] *Who?* perhaps the assessors with whom Festus took counsel on the appeal, ch. xxv. 12: but more likely the plural is used indefinitely, the subject being 'they,' as '*on*' in French, or '*man*' in German. **of Augustus' band**] There is some difficulty in determining what this cohort was. More than one of the *legions* at different times bore the honorary title 'Augusta:' but of a '*cohort* Augusta,' or 'Augustana,' we never hear. It appears likely (see my Greek Test.) that there was a band of picked men called by this name and stationed at Rome for the special body-guard of the emperor. To this Julius seems to have belonged,—to have been sent on some service into Asia, and now to have been returning to Rome.

2. of Adramyttium] Adramyttium was a seaport with a harbour in Mysia, an Athenian colony. It is now a village called Endramit. Grotius, Drusius, and others erroneously suppose *Adrumetum* to be meant, on the north coast of Africa.

Aristarchus] See ch. xix. 29; xx. 4; Col. iv. 10; Philem. 24. In Col. iv. 10, Paul calls him his **fellow-prisoner**, but perhaps only figuratively: the same term is applied to Epaphras, Philem. 23, where follows "Aristarchus, Demas, Lucas, my *fellow-labourers.*" **3. Sidon**] This celebrated city is generally joined in the New Test. with Tyre, from which it was distant twenty-five miles, and of which it was probably the mother city. It was within the lot of the tribe of Asher (Josh. xix. 28), but never conquered by the Israelites (Judg. i. 31; iii. 3). From the earliest times the Sidonians were renowned for their manufactures of glass, linen, silversmith's work, and for the hewing of timber (1 Kings v. 6; Ezra iii. 7). In ancient times, Sidon seems to have

unto his friends to refresh himself. 4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. 5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to j Myra, [k *a city*] of Lycia. 6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. 7 And when we had sailed slowly many days,

j *the Vatican MS. has* Myrrha: *the Alexandrine MS. has* Lystra.
k *not expressed in the original.*

been under Tyre, and to have furnished her with mariners (see Ezek. xxvii. 8). It went over to Shalmaneser, king of Assyria, but seems under him, and afterwards under the Chaldæans and Persians, to have had tributary kings of its own (Jer. xxv. 22; xxvii. 3). The Sidonians furnished the best ships in Xerxes' navy. Under Artaxerxes Ochus Sidon freed itself, but was by him, after a severe siege, taken and destroyed. It was rebuilt, and soon after went over to Alexander, keeping its own vassal kings. After his death it was alternately under Syrian and Egyptian rule, till it fell under the Romans. The present Saida is west of ancient Sidon, and is a port of some commerce, but insecure, from the sanding up of the harbour. The **friends** here mentioned were probably Christian brethren (see ch. xi. 19, where the Gospel is said to have been preached in Phœnicia; and ch. xxi. 3, where we find brethren at *Tyre*); but it is usual in that case for *brethren* or *disciples* to be specified: compare ch. xxi. 4, 7. The **refreshing himself** (literally, **getting attention paid him**) was perhaps to obtain from them that outfit for the voyage which, on account of the official precision of his custody at Cæsarea, he could not there be provided with. **4. we sailed under**] i. e. '*in the lee of*,' Cyprus. "When a ship is forced out of her course by a contrary wind, so that an island is interposed between the wind and the ship, she is said to *sail under* the island." Wetstein; who also says, "If the wind had been favourable, they would have put out to sea, and left Cyprus on the right, as in Acts xxi. 3, but now they are forced to coast along Cilicia, between Cyprus and Asia." They kept under shelter of Cyprus, i. e. between Cyprus and Cilicia, so **having sailed the whole length** of the sea off Cilicia and Pamphylia, they came to Myra. See the account of the reverse voyage, ch. xxi. 3, where, the wind being nearly in the same quarter, the direct course was taken, and they left Cyprus at a distance on their left, in going to Tyre. On this it may be well to quote (from Smith) the testimony of M. de Pagés, a French navigator, who, on his voyage from Syria to Marseilles, informs us that after making Cyprus, "the winds from the west, and consequently contrary, which prevail in these places during the summer, *forced us to run to the north*. We made for the coast of Caramania (Cilicia), in order to meet the northerly winds, *which we found accordingly*." **5. Myra**] It was, says Strabo, on a high hill, about three miles from the sea. The neighbourhood is full of magnificent ruins; see Sir C. Fellows's Lycia, ch. ix. The name still remains. The various readings merely shew that the copyists were unacquainted with the place.

6.] The Alexandrian ship *may* have been laden with corn for Rome; but this cannot be inferred from ver. 38, for the ship had been *lightened before*, ver. 18.—On her size, see below, ver. 37.—Most probably this ship had been prevented taking the direct course to Italy, which was by the south of Crete, by the prevailing westerly winds. Under such circumstances, says Mr. Smith (p. 32), "ships, particularly those of the ancients, unprovided with a compass, and ill calculated to work to windward, would naturally stand to the N. till they made the land of Asia Minor, which is peculiarly favourable for such a mode of navigation, because the coast is bold and safe, and the elevation of the mountains makes it visible at a great distance; it abounds in harbours, while the sinuosities of its shores and the westerly current would enable them, if the wind was at all off the land, to work to windward, at least as far as Cnidus, where these advantages ceased. Myra lies due N. from Alexandria, and its bay is well calculated to shelter a windbound ship. The Alexandrian ship was not, therefore, out of her course at Myra, even if she had no call to touch there for the purposes of commerce." **7. when we had sailed slowly**] It is evident that the ship was encountering an adverse wind. The distance from Myra to Cnidus is only

and [1] *scarce* were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; [8] and, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea. [9] Now when much time was spent, and when [m] *sailing*

[1] *render*, with difficulty.

[m] *render*, the voyage.

130 geogr. miles, which, with a fair wind, would not take more than one day. Mr. Smith shews that the wind was N.W., or within a few points of it. "We learn from the sailing directions for the Mediterranean, that, throughout the whole of that sea, but mostly in the eastern half, including the Adriatic and Archipelago, N.W. winds prevail in the summer months; . . . the summer trade winds come from the N.W. (p. 197); which agrees with Aristotle's account of these winds. According to Pliny (ii. 47), they begin in August, and blow for forty days." **with difficulty**] not as E. V., '*scarce*,' which being also an adverb of *time*, gives the erroneous idea to the English reader that the ship had *scarcely reached* Cnidus when the wind became unfavourable. **Cnidus**] Cnidus is a peninsula at the entrance of the Ægean Sea, between the islands of Cos and Rhodes, having a lofty promontory and two harbours. "With N.W. winds the ship could work up from Myra to Cnidus; because, until she reached that point, she had the advantage of a weather shore, under the lee of which she would have smooth water, and as formerly mentioned, a westerly current; but it would be slowly and with difficulty. At Cnidus that advantage ceased." Smith, p. 37.

we sailed under (see above on ver. 4) **Crete . . .**] "Unless she had put into that harbour (Cnidus), and waited for a fair wind, her only course was to run under the lee of Crete, in the direction of Salmone, which is the eastern extremity of that island."—Salmone (Capo Salomon) is described by Strabo as a sharp headland looking toward Egypt and the Rhodian Archipelago. Plinly calls it Sammonium.

8. hardly passing it] "After passing this point (Salmone), the difficulty they experienced in navigating to the westward along the coasts of Asia, would recur; but as the south side of Crete is also a weather shore with N.W. winds, they would be able to work up as far as Cape Matala. Here the land trends suddenly to the N., and the advantages of a weather shore cease, and their only resource was to make for a harbour. Now Fair Havens is the harbour nearest to Cape Matala, the farthest point to which an ancient ship could have attained with N.W-ly winds." Smith, as above. **fair havens**] The situation of this anchorage was ascertained by Pococke, from the fact of the name still remaining. "In searching after Lebena farther to the west, I found out a place which I thought to be of greater consequence, because mentioned in Holy Scripture, and also honoured by the presence of St. Paul, that is, 'the Fair Havens, near unto the city of Lasea;' for there is another small bay about two leagues to the E. of Matala, which is now called by the Greeks good or fair havens." Cited by Mr. Smith, who adds: "The most conclusive evidence that this is the Fair Havens of Scripture, is, that its position is precisely that where a ship circumstanced as St. Paul's was must have put in. I have already shewn that the wind must have been about N.W.;—but with such a wind she could not pass Cape Matala: we must therefore look *near, but to the E. of* this promontory, for an anchorage well calculated to shelter a vessel in N.W. winds, but not *from all winds*, otherwise it would not have been, in the opinion of seamen (ver. 12), an unsafe winter harbour. Now here we have a harbour which not only fulfils every one of the conditions, but still retains the name given to it by St. Luke." Smith, p. 45. **Lasea**] This place was, until recently, altogether unknown; and from the variety of readings, the very name was uncertain. Pliny mentions *Lasos* among the cities of Crete, but does not indicate its situation. There is a *Lisia* named in Crete in the Peutinger Table, which may be the same. [On the very interesting discovery of *Lasea* by the Rev. G. Brown in the beginning of the year 1856, see the Appendix at the end of the Introduction to Acts. The ruins are on the beach, about two hours eastward of Fair Havens.] **9. much time**] Not '*since the beginning of our voyage*,' as Meyer;—the time was spent *at the anchorage*. **the voyage**] viz. to Rome,—which henceforth was given up as hopeless for this autumn and winter. And by observing this, we avoid a difficulty which has been supposed to attend the words,

was now dangerous, because the fast was now already past, Paul admonished them, 10 and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. 11 Nevertheless the centurion believed the [n] master and the owner of the ship, more than those things which were spoken by Paul. 12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenicé, and there to winter; which *is* an haven of Crete, and [o] *lieth toward the south west and north west.* 13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by

[n] *i. e.* the captain *or* steersman.

[o] *render,* looketh toward the north east and the south east: *see note.*

Sailing was not unsafe so early as this (see below); but to undertake so long a voyage, was. **the fast,** especially so called, is the solemn fast of the day of expiation, the 10th of Tisri, the seventh month of the Jewish ecclesiastical year, and the first of the civil year. See Levit. xvi. 29 ff.; xxiii. 26 ff. This would be about the time of the autumnal equinox. The *sailing season* did not close so early; not indeed till nearly the middle of November. **10.**] From the use of **I perceive** here, and from the saying itself, it seems clear to me that Paul was not uttering *at present* any prophetic intimation, but simply his own sound judgment on the difficult question at issue. It is otherwise at vv. 22—24. As Smith remarks, "The event justified St. Paul's advice. At the same time it may be observed, that a bay, open to nearly one-half the compass, could not have been a good winter harbour" (p. 47). **12.**] See above on ver. 8. The anchorage was sheltered from the *N.W.*, but not from *nearly half the compass.* **Phenicé**] or more properly **Phœnix.** Ptolemy calls the haven *Phœnicus,* and the city (lying some way inland) *Phœnix.* Strabo describes an isthmus about twelve miles wide, having on the north side a port called Amphimallia, and on the south, Phœnicé. This description, and the other data belonging to Phœnice, Smith (p. 48) has shewn to fit the modern *Lutro,* which, though not known now as an anchorage, probably from the silting up of the harbour, is so marked in the French admiralty chart of 1738, and "if then able to shelter the smallest craft, must have been capable of receiving the largest ships seventeen centuries before." Mr. Smith gives an inscription, making it highly probable that Alexandrian ships did winter at Lutro. **looking to the north east and the south east**] **looking** (literally) **down the S.W. and N.W. winds**; i. e. *in the direction* of these winds, viz. N.E. and S.E. For the S.W. and N.W. here mentioned in the original are *not quarters of the compass,* but *winds;* and **down,** used with a wind, denotes the direction of its blowing,—**down the wind.** This interpretation, which I was long ago persuaded was the right one, I find now confirmed by the opinion of Mr. Smith. The harbour of Lutro satisfies these conditions: and is otherwise even more decisively pointed out as being the spot, by the mention in the Geographers of the island Clauda as connected with it. From these data and others mentioned in my Greek Test., it is almost demonstrated that the port of Phœnice is the present port of Lutro. Mr. Smith has kindly sent me the following extract from a letter containing additional confirmation of the view: 'Loutro is an excellent harbour; you open it unexpectedly, the rocks stand apart and the town appears within. During the Greek war, when cruising with Lord Cochrane, ... chased a pirate schooner, as they thought, right upon the rocks; suddenly he disappeared, and when rounding in after him,—like a change of scenery, the little basin, its shipping, and the town of Loutro, revealed themselves.' **13. blew softly**] The S. wind was favourable for them in sailing from Fair Havens to Phœnice. **supposing that they had** (as good as) **obtained their purpose;**

Crete. 14 But not long after there [p] *arose against it* a tempestuous wind, called [q] *Euroclydon*. 15 And when the ship was caught, and could not bear up [r] *into* the wind, we let her drive. 16 And running under a certain island which is called [s] Clauda, we had much work to come by the

[p] *render*, blew down from it.
[q] *read*, Euracylon.
[r] *render*, against.
[s] *or*, Cauda: *see note.*

i. e. that it would now be a very easy matter to reach Phœnice. **loosing thence**] The word may be understood either of *weighing anchor*, or of *setting sail*. They crept close along the land till they passed Cape Matala. "A ship which could not lie nearer to the wind than seven points, would just weather that point which bears W. by S. from the entrance of Fair Havens. We see therefore the propriety of the expression 'they sailed *close* by Crete,' which the author uses to describe the first part of their passage." Smith, p. 56.

14. there blew down from it] The words in the Greek, of which this appears to be the right rendering, are not easy. I have discussed them in my Greek Test.: and there first proposed the sense thus given, viz. that the wind blew **down** (from) **Crete**, '*down the high lands forming the coast.*' It is a common expression in lake and coasting navigation, that 'a gust came down the valleys.' And this would be exactly the direction of the wind in question. When they had doubled, or perhaps were now doubling, Cape Matala, the wind suddenly changed, and the typhoon *came down upon them from the high lands*;—at first, as long as they were sheltered, only by fits down the gullies, but as soon as they were in the open bay past the cape, with its full violence. This, the hurricane rushing down the high lands when first observed, and afterwards *catching the ship*, seems to me exactly to describe their changed circumstances in passing the cape. A confirmation of this interpretation may be found by St. Luke himself using the word "*came down*" to express the descending of a squall from the hills on the lake of Gennesareth, Luke viii. 23. The above is also Mr. Howson's view, and has been adopted by Mr. Smith. See, in the Appendix appended to the Introduction to Acts, the confirmation of this view in what actually happened to the Rev. G. Brown's party. **a tempestuous** (literally, **typhonic**) **wind**] "The sudden change from a south wind to a violent northerly wind, is a common occurrence in these seas. (Captain J. Stewart, R.N., in his remarks on the Archipelago, observes, "It is always safe to anchor under the lee of an island with a northerly wind, as it dies gradually away; but it would be extremely dangerous *with southerly winds, as they almost invariably shift to a violent northerly wind.*") The term '*typhonic*' indicates that it was accompanied by some of the phænomena which might be expected in such a case, viz. the agitation and whirling motion of the clouds caused by the meeting of the opposite currents of air when the change took place, and probably also of the sea, raising it in columns of spray. Pliny, speaking of sudden gusts, says, they make an eddy which is called Typhon." Smith, p. 60. **Euracylon**] pronounced **Eurakylon**. This is the reading of the Alexandrian, Vatican, and Sinaitic MSS. It is a compound word, signifying North-Easterly. The direction of the wind is established by Mr. S., from what follows, to have been about *half a point N. of E.N.E.*; and the subsequent narrative shews that the wind *continued to blow from this point till they reached Malta*.

15. caught] **hurried away**, '*borne along*,' by it. **bear up against**] literally, **look in the face of**. **we let her drive**] literally, **we gave up, and were driven**. **16. running under**] i. e. **running under the lee of**. "St. Luke exhibits here, as on every other occasion, the most perfect command of nautical terms, and gives the utmost precision to his language by selecting the most appropriate:—they ran before the wind *to leeward of Clauda*, hence it is '*running under*:' they sailed with a side wind *to leeward of Cyprus and Crete*: hence it is '*sailed under*'" (Smith, p. 61, note).

Clauda] Here again, there can be little doubt that the name of the island was *Cauda* or *Gauda*, as we have in some MSS., or, as in Pliny and Mela, *Gaudos*: but Ptolemy has *Claudos*, and the corruption was very obvious.—The island is the modern Gozzo. **we had much work to come by the boat**] "Upon reaching Clauda, they availed themselves of the smooth water under its lee, to prepare the ship to resist the fury of the storm. Their first care was to secure the boat by hoisting

boat: 17 which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into [t] *the quicksands*, [u] *strake sail*, and so were driven. 18 And we being exceedingly tossed with a tempest, the next day they lightened the ship; 19 and the third day,
e Jonah i. 5. [e] we cast out with our own hands the [x] *tackling* of the ship.

[t] *render*, the quicksand, *i. e.* the Syrtis: *see note.*
[u] *render*, lowered the gear: *see note.*
[x] *render*, furniture.

it on board. This had not been done at first, because the weather was moderate, and the distance they had to go, short. Under such circumstances, it is not usual to hoist boats on board, but it had now become necessary. In running down upon Clauda, it could not be done, on account of the ship's way through the water. To enable them to do it, the ship must have been rounded to, with her head to the wind, and her sails, if she had any set at the time, trimmed, so that she had no head-way, or progressive movement. In this position she would drift, broadside to leeward. I conclude they passed round the *east* end of the island: not only because it was nearest, but because 'an extensive reef with numerous rocks extends from Gozzo to the N.W., which renders the passage between the two isles very dangerous' (Sailing Directions, p. 207). In this case the ship would be brought to on the starboard tack, i. e. with the right side to windward." . . . : "St. Luke tells us they had much difficulty in securing the boat. He does not say *why*: but independently of the gale which was raging at the time, the boat had been towed between twenty and thirty miles after the gale had sprung up, and could scarcely fail to be filled with water." Smith, pp. 64, 65.

17.] **taken up**, i. e. **taken on board.**

helps, i. e. **measures to strengthen the ship**, strained and weakened by labouring in the gale. Pliny calls the typhoon "the chief pest of sailors, breaking not only the yards, but even the ribs of the vessels themselves." Grotius, Heinsius, &c., are clearly wrong in interpreting **helps** to mean '*the help of the passengers.*'

undergirding] or *frapping* the ship. "To frap a ship (*ceintrer un vaisseau*) is to pass four or five turns of a large cable-laid rope round the hull or frame of a ship, to support her in a great storm, or otherwise, when it is apprehended that she is not strong enough to resist the violent efforts of the sea: this expedient, however, is rarely put in practice." Falconer's Marine Dict.:—Smith, p. 60, who brings several instances of the practice, in our own times. [See additional ones in Conybeare and Howson, ii. 404 f.]

the quicksand] **The Syrtis**, on the African coast; there were two, the greater and the lesser, of which the former was the nearer to them.

lowered the gear] "It is not easy to imagine a more erroneous translation than that of our authorized version: 'Fearing lest they should fall into the quicksands, they strake sail, and were so driven.' It is, in fact, equivalent to saying that, fearing a certain danger, they deprived themselves of the only possible means of avoiding it." Smith, p. 67. He goes on to explain, that *if they had struck sail*, they must have been driven *directly towards the Syrtis*. They therefore set what sail the violence of the gale would permit them to carry, turning the ship's head off shore, she having already been brought to on the starboard tack (right side to the wind). The adoption of this course would enable them to run before the gale, and yet keep wide of the African coast, which we know they did. They lowered the gear, i. e. they sent down upon deck the gear connected with the fair-weather sails, such as the topsails. A modern ship sends down top-gallant masts and yards, a cutter strikes her topmast, when preparing for a gale. In this case it was perhaps the heavy yard which the ancient ships carried, with the sail attached to it, and the heavy ropes, which would by their top-weight produce uneasiness of motion as well as resistance to the wind. See a letter addressed to Mr. Smith by Capt. Spratt, R.N., quoted in Conybeare and Howson, ii. p. 405, note 5.

so] i. e. "not only with the ship undergirded, and made snug, but with storm-sails set, and on the starboard tack, which was the only course by which she could avoid falling into the Syrtis." Smith.

18. **they lightened the ship**] *Of what the freight consisted*, we have no intimation. Perhaps *not of wheat*, on account of the separate statement of ver. 38.

19. **the furniture of the ship**] Beds, moveables of all kinds, cooking utensils, and the spare

20 And when neither sun nor stars in many days appeared,
and no small tempest lay on us, all hope that we should be
saved was then taken away. 21 y *But* after long abstinence
Paul stood forth in the midst of them, and said, z Sirs, ye
should have hearkened unto me, and not have loosed from
Crete, and a *to have gained* this harm and loss. 22 And
now I exhort you to be of good cheer: for there shall be
no loss of any man's life among you, but of the ship.
23 For f there stood by me this night the angel of God, f ch. xxiii. 11.
whose I am, and g whom I serve, 24 saying, Fear not, g Dan. vi. 16. Rom. i. 9. 2 Tim. i. 3.
Paul; thou must be brought before Cæsar: and, lo, God
hath given thee all them that sail with thee. 25 Where-
fore, z sirs, be of good cheer: h for I believe God, that it h Luke i. 45. Rom. iv. 20, 21. 2 Tim. i. 12.
shall be even as it b *was* told me. 26 i Howbeit we must be i ch. xxviii. 1.
cast upon a certain island. 27 But when the fourteenth
night was come, as we were driven up and down in Adria,
about midnight the shipmen deemed that they drew near

y *read,* And.
z *literally,* Men.
a *render,* should have been spared.
b *render,* hath been.

rigging. **with our own hands** is used as shewing the urgency of the danger—when the seamen would with their own hands, cast away what otherwise was needful to the ship and themselves.

20.] The sun and stars were the only guides of the ancients when out of sight of land. The expression, **all hope was taken away**, seems, as Mr. Smith has noticed, to betoken that a greater evil than the mere force of the storm (which perhaps had some little abated:—**no small tempest** seems to imply that it still indeed raged, but not as before) was afflicting them, viz. *the leaky state of the ship,* which increased upon them, as is shewn by their successive lightenings of her.

21. **after long abstinence**] "What caused the abstinence? A ship with nearly 300 people on board, on a voyage of some length, must have more than a fortnight's provisions (and see ver. 38): and it is not enough to say with Kuinoel, that 'their continual labour and fear of danger had caused them not to think of their food.' 'Much abstinence' is one of the most frequent concomitants of heavy gales. The impossibility of cooking, or the destruction of provisions from leakage, are the principal causes which produce it." Smith, p. 75: who quotes instances. But doubtless anxiety and mental distress had a considerable share in it. **should have been spared this harm and loss**] literally, **should have turned to your own account this harm and loss.** This may perhaps be what our translators meant by *gained:* but it is by no means clear.

23.] Paul characterizes himself as dedicated to and the servant of God, to give solemnity and bespeak credit for his announcement. At such a time, the servants of God are highly esteemed.

24. **all them that sail with thee**] Bengel remarks, that "Paul is in the sight of God the chief man in the ship and the director of its course."

26. **we must be cast . . .**] Spoken prophetically, as also ver. 31: not perhaps from actual revelation imparted in the vision, but by a power imparted to Paul himself of penetrating the future at this crisis, and announcing the Divine counsel.

27. **the fourteenth night**] The reckoning of days counts from their leaving Fair Havens: see vv. 18, 19. **in Adria**] Adria, in the wider sense, embraces not only the Venetian Gulf, but the sea to the south of Greece:—so Ptolemy, "The Peloponnesus is bounded on the W. and S. by the Adriatic Sea: and again, Sicily is bounded . . . on the N. by the Sea of Adria." In fact, he bounds Italy on the S., Sicily on the E., Greece on the S. and W., and Crete on the W. by this Sea, which notices sufficiently indicate its dimensions. So also Pausanias, speaking of the straits of Messina, accounts for their tempestuous character by the meeting of the Tyrrhenian and the Adriatic

to some country; [28] and sounded, and found *it* twenty fathoms; and when they had gone a little further, they sounded again, and found it fifteen fathoms. [29] Then fearing lest we should have fallen upon [c] rocks, they cast four anchors out of the stern, and wished for the day. [30] And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have [d] *cast* anchors out of the foreship, [31] Paul said to the centurion and to the soldiers,

[c] *literally,* rough places.

[d] *better,* carried: *see note.*

seas. **the shipmen deemed**] What gave rise to this suspicion? Probably the sound (or even the apparent sight) of breakers. "If we assume that St. Paul's Bay, in Malta, is the actual scene of the shipwreck, we can have no difficulty in explaining what these indications must have been. No ship can enter it from the east without passing within a quarter of a mile of the point of Koura: but before reaching it, the land is too low and too far from the track of a ship driven from the eastward, to be seen in a dark night. When she does come within this distance, it is impossible to avoid observing the breakers: for with north-easterly gales, the sea breaks upon it with such violence, that Capt. Smyth, in his view of the headland, has made the breakers its distinctive character." Smith, p. 79.—I recommend the reader to study the reasonings and calculations by which Mr. Smith (pp. 79—86) has established, I think satisfactorily, that this land could be no other than the point of Koura, east of St. Paul's Bay, in Malta. **28. fathoms**] The measure here rendered *fathom* is described as being the length of the outstretched arms, from finger to finger. It is therefore very nearly our fathom, which is six feet.—Every particular here corresponds with the actual state of things. At twenty-five fathoms' depth (as given in evidence at the court-martial on the officers of the Lively, wrecked on this point in 1810), the curl of the sea was seen on the rocks in the night, but no land. The twenty fathoms would occur somewhat past this: the fifteen fathoms, in a direction W. by N. from the former, after a time sufficient to prepare for the unusual measure of anchoring by the stern. And just so are the soundings (see Capt. Smyth's chart, Smith, p. 88), and the shore is here full of **rough places**, mural precipices, upon which the sea must have been breaking with great violence. **29. out of the stern**] The usual way of anchoring in ancient, as well as in modern navigation, was *by the bow.* But under certain circumstances, they anchored *by the stern;* and Mr. Smith has shewn from the figure of a ship which he has copied from the "Antichità de Ercolano," that their ships had hawse-holes aft, to fit them for anchoring by the stern. "That a vessel *can* anchor by the stern is sufficiently proved (if proof were needed) by the history of some of our own naval engagements. So it was at the battle of the Nile. And when ships are about to attack batteries, it is customary for them to go into action prepared to anchor in this way. This was the case at Algiers. There is still greater interest in quoting the instance of the battle of Copenhagen, not only from the accounts we have of the precision with which each ship let go her anchors astern as she arrived nearly opposite her appointed station, but because it is said that Nelson stated after the battle that he had that morning been reading Acts xxvii." Conybeare and Howson, ii. p. 414. We have an instance in Cæsar's commentaries where his ships were anchored by *four* anchors each, to provide against the violence of a storm. "The anchorage in St. Paul's Bay is thus described in the Sailing Directions: 'The harbour of St. Paul is open to E. and N.E. winds. It is, notwithstanding, safe for small ships; the ground, generally, being very good: and while the cables hold, there is no danger, *as the anchors will never start.*'" Smith, p. 92. **wished for the day**] Uncertain, whether their ship might not *go down at her anchors:* and, even supposing her to ride out the night safely, uncertain whether the coast to leeward might not be iron-bound, affording no beach where they might land in safety. Hence also the ungenerous but natural attempt of the seamen to save their lives by taking to the boat. See Smith, p. 97. **30.**] "We hear, in a case mentioned by Appian, of anchors being

Except these abide in the ship, ye cannot be saved.
32 Then the soldiers cut off the ropes of the boat, and let
her fall off. 33 And [e] while the day was coming on, Paul
besought them all to take [f] meat, saying, This day is
the fourteenth day that ye have tarried and continued
fasting, having taken nothing. 34 Wherefore I pray you
to take some [f] meat: for this is for your [g] *health*: for
[k] there shall not an hair [h] *fall* from the head of any of you. [k] 1 Kings i. 52. Matt. x. 30. Luke xii. 7; xxi. 18.
35 And when he had thus spoken, he took bread, and
[l] gave thanks to God in presence of them all: and when [l] 1 Sam. ix. 13. Matt. xv. 36. Mark viii. 6. John vi. 11. 1 Tim. iv. 3, 4.
he had broken it, he began to eat. 36 Then were they all
of good cheer, and they also took some [f] meat. 37 And we
were in all in the ship two hundred threescore and sixteen
[m] souls. 38 And when they had eaten enough, they light- [m] ch. ii. 41; vii. 14. Rom. xiii. 1. 1 Pet. iii. 20.
ened the ship, [i] *and cast* out the wheat into the sea.

[e] *literally*, until it was about to become day.
[f] *i. e.* food.
[g] *render*, safety.
[h] *read*, perish.
[i] *render*, casting.

laid out from both ends of a ship." ib.
carried anchors out of the foreship] Because in this case they would *carry out* the anchors to the *extent* of the cable which was loosened. **31.**] "It is surprising to find him saying that the others cannot be saved except the sailors abode in the ship: as if it had been in their power to frustrate God's promise. I answer, that Paul is not here treating accurately of God's power, distinct from human will and means. And of a surety God does not offer His help to the faithful that they may despise means of safety, and indulge torpor and sloth, where there is a plain way of caution. . . . . But it does not therefore follow, that the hand of God is tied to means or assistances; but when God ordains this or that way of acting, He curbs the inclinations of men that they transgress not His appointed bounds." Calvin. **33.**] This precaution on the part of Paul was another means taken of providing for their safety. All would, on the approaching day, have their strength fully taxed: which therefore needed recruiting by food. . . . . **until it began to be day**: i. e. in the interval between the last-mentioned occurrence and daybreak, Paul employed the time, &c. The words **having taken nothing**, are spoken hyperbolically, and cannot mean literally that they had abstained entirely from food *during the whole fortnight*.
35.] "Paul neither *celebrates the agapé* (Olshausen), nor acts as the *father of a family* (Meyer), but simply as a *pious Jew*, who asks a blessing before he eats." De Wette. **36.**] When we reflect *who were included* in these **all**—the soldiers and their centurion, the sailors and passengers of various nations and dispositions, it shews remarkably the influence acquired by Paul over all who sailed with him.
37.] Explanatory of **all**: i. e. '*and this was no small number; for we were*,' &c.
38. they lightened the ship] See above on ver. 18.—This wheat was either the remainder of the cargo, part of which had been disposed of in ver. 18—or was the *store for their sustenance*, the cargo having consisted of some other merchandise. And this latter is much the more likely, for two reasons: (1) that **wheat** is mentioned here and not in ver. 18, which it would have been in all probability, had the material cast out there been the same as here; and (2) that the fact is related *immediately after* we are assured that they were *satisfied with food*: from whence we may infer almost with certainty that **the wheat** is the *ship's provision*, of part of which they had been partaking. It is a sufficient answer to Mr. Smith's objection to this ("to suppose that they had remaining such a quantity as would lighten the ship is quite inconsistent with the previous abstinence," p. 99), that the ship was provisioned for the voyage to Italy for 276 persons, and that *for the last fourteen days hardly any food had been touched*. This would leave surely

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, [j] *into* the which they were minded, if it were possible, to [k] *thrust in the ship.* 40 And when they had [l] *taken up* the anchors, they [m] *committed themselves unto* the sea, and loosed the rudder bands, and hoised up the [n] *mainsail* to the wind, and made toward shore. 41 And falling into a place
[n] 2 Cor. xi. 25. where two seas met, [n] they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

[j] *render,* on.
[k] *render,* run the ship aground.
[l] *render,* cut off.
[m] *render,* left them in.
[n] *render,* foresail.

enough to be of consequence in a ship ready to sink from hour to hour. **39.**] It may be and has been suggested, that *some of the Alexandrian seamen must have known Malta;*—but we may answer with Mr. Smith that "St. Paul's Bay is remote from the great harbour, and possesses no marked features by which it might be recognized" (p. 100). **a creek with a shore**] properly, **a creek having a sandy beach.** What is meant is, a creek with a *smooth, sandy beach,* as distinguished from a rocky inlet. They were minded, not '*to thrust in,*' as A.V., but **to strand, to run aground,** their ship. **40.**] (1) They *cut away* (or, *cut round*) *all four anchors* (the **round** may allude to the cutting round each cable in order to sever it, or to the going round and cutting all four), and left them in the sea (literally "into the sea," i. e. 'in the sea, *into* which they had been cast'). This they did to save time, and not to encumber the water-logged ship with their additional weight. (2) They let loose the ropes which tied up the rudders. "Ancient ships were steered by two large paddles, one on each quarter. When anchored by the stern in a gale, it would be necessary to lift them out of the water, and secure them by lashings or rudder bands, and to loose these bands when the ship was again got under way." Smith, p. 101. (3) They raised their "*artĕmon*" to the wind. It would be impossible in the limits of a note to give any abstract of the long and careful reasoning by which Mr. Smith has made it appear that the 'artĕmon' was the foresail of the ancient ships. I will only notice from him, that the rendering '*mainsail*' in our A. V. was probably a mistaken translation from Bayfius or De Baif, the earliest of the modern writers on naval matters, and perhaps the only one extant when the translation was made: he says, "The *artemon* is the largest sail in the ship, as see Acts xxvii. . . . even now the Venetians retain the name." These words, "the largest sail," they rendered by *mainsail;* whereas the *largest sail* of the Venetian ships at the time was the *foresail.*—The French 'artimon,' even now in use, means the sail at the *stern* (mizen). But this is no clue to the ancient meaning, any more than is our word *mizen* to the meaning of the French *misaine,* which is the foresail. **41. a place where two seas met**] At the west end of St. Paul's Bay is an *island,* Selmoon or Salmonetta, which *they could not have known to be such* from their place of anchorage. This island is separated from the mainland by a channel of about 100 yards wide, communicating with the outer sea. Just within this island, in all probability, was the place where the ship struck, in a place **where two seas met. they ran the ship aground**] "The circumstance which follows, would, but for the peculiar nature of the bottom of St. Paul's Bay, be difficult to account for. The rocks of Malta disintegrate into very minute particles of sand and clay, which when acted on by the currents, or by surface agitation, form a deposit of tenacious clay: but in still water, where these causes do not act, mud is found: but it is only in the creeks where there are no currents, and at such a depth as to be undisturbed by the waves, that mud occurs. . . . A ship therefore, impelled by the force of the gale into a creek with a bottom such as that laid down in the chart, would strike a bottom of mud, graduating into tenacious clay, into which the fore part would fix itself and be held fast, while the stern was exposed to the force of the waves." Smith, p. 103.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. 43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: 44 and the rest, some on boards, and some on [o] broken pieces of the ship. And so it came to pass, [o] that they escaped all safe to land. [o] ver. 22.

XXVIII. 1 And when they were escaped, then they knew that [a] the island was called Melita. 2 And [b] [p] *barbarous people* shewed us no [q] *little* kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. 3 And when Paul had gathered a bundle of sticks, and laid them on the fire, [a] ch. xxvii. 26. [b] Rom. i. 14. 1 Cor. xiv. 11. Col. iii. 11.

[o] *literally*, on some of the things from the ship.
[p] *render, as in ver.* 4, *Rom.* i. 14, 1 *Cor.* xiv. 11, *Col.* iii. 11, barbarians.
[q] *render*, common.

44. some of the things from the ship] probably, as A. V., **broken pieces of the ship**: —some of the parts of the ship: the others mentioned being **whole planks**, perhaps of the decks. XXVIII. 1. **Melita**] The whole course of the narrative has gone to shew that this *can be no other than* MALTA. The idea that it is not MALTA, but *Meleda*, an island off the Illyrian coast in the Gulf of Venice, seems to be first found in Constantine Porphyrogenitus. It has been adopted by our own countrymen, Bryant and Dr. Falconer, and abroad by some commentators. It rests principally on three mistakes:—1. the meaning of the name Adria (see above on ch. xxvii. 27),—2. the fancy that there are no poisonous serpents in Malta (ver. 3),—3. the notion that the Maltese would not have been called Barbarians.—The idea itself, when compared with the facts, is preposterous enough. Its supporters are obliged to place Fair Havens on the *north side of Crete*,—and to suppose the wind to have been the hot *Sirocco* (comp. ver. 2).—Further notices of this question, and of the state of Malta at the time, will be found in the notes on the following verses. 2. **the barbarians**] A term implying very much what our word **natives** does, when speaking of any little-known or new place. They were not Greek colonists, therefore they were barbarians (Rom. i. 14). If it be necessary strictly to vindicate the term, see the two citations given in my Greek Test. where the Phœnicians are called barbarians, and Malta is said to be a colony of the Phœnicians.

received us] not *to their fire*, but to hospitality. **the present rain**] which commonly follows on great tempests.

the cold] This is decisive against the Sirocco, which is a hot and sultry wind even so late as the month of November, and moreover seldom lasts more than three days. 3. **when Paul had gathered a bundle of sticks**] "We find the Apostle doing the office of a prisoner, serving the wants of others." Bengel. From the circumstance of the concealed viper, these sticks were probably heaps of neglected wood gathered in the forest. The difficulty here is, that there are *now no venomous serpents* in Malta. But as Mr. Smith observes, "no person who has studied the changes which the operations of man have produced on the animals of any country, will be surprised that a particular species of reptiles should have disappeared from Malta. My friend the Rev. Mr. Landsborough, in his interesting excursions in Arran, has repeatedly noticed the gradual disappearance of the viper from the island since it has become more frequented. Perhaps there is nowhere a surface of equal extent in so artificial a state as that of Malta is at the present day, —and nowhere has the aboriginal forest been more completely cleared. We need not therefore be surprised that, with the disappearance of the woods, the noxious reptiles which infested them should also have disappeared" (pp. 111, 112). St.

there came a viper out of the heat, and fastened on his hand. 4 And when the barbarians saw the [r venomous] beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

c Mark xvi. 18. Luke x. 19. 5 And he shook off the beast into the fire, and c felt no harm. 6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but s *after they had looked a great while*, and saw no harm come to him, they

d ch. xiv. 11. changed their minds, and d said that he was a god. 7 In the same quarters were possessions of the chief man of the island, whose name was Publius: who received us, and lodged us three days courteously. 8 And it came to pass,

r *not expressed in the original.*
s *render*, when they were long looking.

Paul had placed the faggot on the fire, and was settling or arranging it in its place, when the viper glided out of the heat and fixed on his hand. The verb in the original implies that the serpent glided out *through* the sticks.

fastened on his hand] The narrative leaves no doubt that the bite did veritably take place. **4.**] The natives, who were sure to know, here positively declared it to have been a *venomous* serpent. I make these remarks to guard against the disingenuous shifts of rationalists and semi-rationalists, who will have us believe either that the viper *did not bite*, or that if it did, it was *not venomous*. **No doubt this man is a murderer**] "They say his fetters." Bengel.—The idea of his being a murderer is not to be accounted for by the *member* which was bitten (for this would fit any crime which the hand could commit),—nor by supposing the bite of a serpent to have been the Maltese punishment for murder; it is accounted for by the obviousness of the crime as belonging to the most notorious delinquents, and the aptness of the assumed punishment,—death for death.

Vengeance] or *Nemesis*. What the Phœnician islanders called her, does not appear; but the *idea* is common to all religions. **5.**] "Luke does not so much as hint, that any divine intervention took place." De Wette.—True enough: but why? Because St. Luke believed that the very dullest of his readers would understand it without any such hint. According to these rationalists, a fortunate concurrence of accidents must have happened to the Apostles, totally unprecedented in history or probability. Besides, did not the natives themselves in this case testify to the fact? None were so well qualified to judge of the virulence of the serpent,—none so capable of knowing that the hanging on Paul's hand implied the communication of the venom:—yet they change him from a murderer into a god, on seeing what took place. Need we further evidence, that the divine power which they mistakenly attributed to Paul himself, was really exerted on his behalf, by Him who had said "*they shall take up serpents?*" See below on ver. 8. The fact that St. Luke understood what the natives said, is adduced by Dr. Wordsworth as another proof (see his and my note on ch. xiv. 11) that the Apostles and Evangelists commonly understood unknown tongues. But such an inference here has absolutely nothing to rest on. Are we to suppose that these "barbarians" had no means of intercourse with Greek sailors?

6.] Both these, the inflammation of the body, and the falling down dead suddenly, are recorded as results of the bite of the African serpents. **7.**] **The chief, or first man** of the Melitæans, was probably an official title: the more so, as Publius can hardly have borne the appellation from his *estates*, during his father's lifetime. Two inscriptions have been found in Malta, at Citta Vecchia, which seem to establish this view. If so (and his Roman name further confirms it), Publius was *legate of the Prætor of Sicily*, to whose province Malta belonged. **us**] Hardly perhaps more than Paul and his companions,

that the father of Publius lay sick of [t] a fever and of a bloody flux: to whom Paul entered in, and [e] prayed, and [f] laid his hands on him, and healed him. [9] So when this was done, [u] *others* also, which had diseases in the island, came, and were healed: [10] who also honoured us with many [g] honours; and when we departed, they laded us with such things as were necessary. [11] And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was [x] Castor and Pollux. [12] And landing at Syracuse, we tarried there three days. [13] And from thence we [y] fetched a compass, and came to Rhegium: and after one day the south wind [z] *blew*, and we came the [a] *next* day to Puteoli: [14] where we found

[e] James v. 14, 15.

[f] Mark vi. 5: vii. 32: xvi. 18. Luke iv. 40. ch. xix. 11, 12. 1 Cor. xii. 9, 28.

[g] Matt. xv. 6. 1 Tim. v. 17.

[t] *literally*, fevers: *see note.*
[u] *render*, the rest.
[x] *in the Greek*, the Dioscuri.
[y] *i. e.* made a circuit.
[z] *render*, sprung up.
[a] *render*, second.

and, it may be, Julius. At ver. 10, a *special reason* had occurred for his honouring Paul and his company: at present, Publius's hospitality must have been prompted by the courtesy of Julius, who could hardly fail himself to be included in it. The three days were probably till they could find a suitable lodging. **8. fevers**] Hippocrates also uses the plural. It probably indicates the recurrence of fever fits.

a bloody flux] dysentery. Dr. Falconer makes this an argument against Malta being meant. "Such a place, dry and rocky, and remarkably healthy, was not likely to produce a disease which is almost peculiar to moist situations." But Mr. Smith answers, that the changed circumstances of the island might produce this change also: and besides, that he is informed by a physician of Valetta, that the disease is by no means uncommon in Malta. **laid his hands on him**] It is remarkable, that so soon after the '*taking up of serpents*,' we should read of Paul having '*laid his hands on the sick and they recovered*.' See the two in close connexion, Mark xvi. 18. **10. with many honours**] The ordinary interpretation of this as *rewards, gifts*, may be right, but is not necessary. The other meaning, that these were really honours, is rendered probable by the form of the sentence, which opposes to these "*honours*," bestowed on them during their whole stay, **such things as were necessary**, with which they were loaded at their departure. Render it therefore **honoured us with many honours** (or '*distinctions*,' or '*attentions*'). **11.**] They probably set sail (see on ch. xxvii. 9) not earlier than the sixth of the ides of March (i. e. March 10). **whose sign was** [literally, **with the sign (of)**] **the Dioscuri**] The ancient ships carried at their prow a painted or carved representation of the sign which furnished their name, and at the stern a similar one of their tutelar deity. Sometimes these were one and the same, as appears to have been the case with this ship. Castor and Pollux (the Dioscuri,—sons of Zeus), sons of Jupiter and Leda, were considered the tutelar deities of sailors. **12.**] Syracuse is about eighty miles, a day's sail, from Malta. **13.**] This **fetching a compass** apparently denotes the roundabout course of a vessel tacking with an adverse wind. That the wind was not favourable, follows from what is said below. Mr. Lewin's account is, "As the wind was westerly, and they were under shelter of the high mountainous range of Etna on their left, they were obliged to stand out to sea in order to fill their sails, and so came to Rhegium by a circuitous sweep." And he cites a case of a passage from Syracuse to Rhegium, in which a similar circuit was taken for a similar reason, p. 736. The day at Rhegium, as perhaps the three at Syracuse before, was spent probably in waiting for the wind. **the south wind having sprung up**,—succeeded the one which blew before. **the second day**] viz. *after leaving Rhegium*: a dis-

brethren, and were desired to tarry with them seven days: and so we went toward Rome. 15 And from thence, when the brethren heard [b] *of us*, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage. 16 And when we came to Rome, [[c] *the centurion delivered the prisoners to the captain of the guard: but*] [h] Paul was suffered to dwell by himself with [d] *a* soldier that kept him. 17 And it came to pass, that after three days [e] *Paul* called the chief of the Jews together; and when they were come together, he said unto them, [[f] *Men and*] brethren, [i] though I have committed nothing against the people, or customs of our

h ch. xxiv. 25: xxvii. 3.

i ch. xxiv. 12, 13: xxv. 8.

[b] *render*, the tidings concerning us.
[c] *omit, with our oldest authorities.*
[d] *render*, the.
[e] *read*, he.
[f] *omit: see on ch.* i. 16.

tance of about 180 nautical miles. **Puteoli**] (anciently Dicæarchia, now Puzzuoli) was the most sheltered part of the bay of Naples. It was the principal port of Southern Italy, and, in particular, formed the great emporium for the Alexandrian wheat ships. **14.**] These Christians were perhaps Alexandrines, as the commerce was so considerable between the two places. **so**] i. e. *after this stay with them:* implying that the request was complied with. — The brethren at Rome had heard probably by special message sent by some of their fellow-voyagers. [See a detailed account of the stages of the journey not here mentioned, in Conybeare and Howson, ii. pp. 438 ff.] **15. Appii forum, and The three taverns**] Luke writes as one of the travellers *to* Rome, who would come on Appii Forum (forty-three miles from Rome) first. It was on the Via Appia, which leaving Rome by the Porta Capena, passed through the Pontine marshes, as far as Capua. Being not far from the coast (Strabo, v. 233), it was the resort of sailors, as Horace describes it. It has been suggested to me, that these may have been sailors belonging to the canal boats, as Appii Forum is too far inland to have been resorted to by sailors from the coast. He further says that it was an unpleasant halting-place for travellers, having, besides, very bad water.—The **Three taverns** was a way-side inn, ten miles nearer Rome. Cicero mentions both in the letters to Atticus. The brethren were in two parties: some had come the longer, others the shorter distance, to meet the Apostle.—I have given several instances in my Greek Test. of the practice of going forth to meet approaching travellers of eminence. **took courage**] Both encouragement as to his *own arrival*, as a prisoner, in the vast metropolis,—in seeing such affection, to which he was of all men most sensible; and encouragement as to his *great work* so long contemplated, and now about to commence in Rome,—in seeing so promising a beginning for him to build on. **16.**] The omission of the disputed words here is too strongly attested to allow us to retain them in the text. As regards the fact indicated in them, the captain of the guard (prefect of the prætorian guard) was the person officially put in charge with the prisoners sent from the provinces. The prætorian camp was outside the Viminal gate, where it had been fixed and fortified by Sejanus. It was incorporated in Aurelian's walls, and now forms a square projection from their line. **Paul was suffered**] This permission probably resulted from the letters of Festus, expressing that no crime was laid to the charge of Paul: perhaps also partly from the favour of Julius, and his report of the character and bearing of Paul on the journey. **the soldier**] a Prætorian, to whom he was chained; see below, ver. 20; and note on ch. xxiv. 23. **17.**] The banishment of Jews from Rome (ch. xviii. 2) had either tacitly or openly been abrogated some time before this. Priscilla

fathers, yet [k] was I delivered prisoner from Jerusalem into the hands of the Romans. 18 Who, [l] when they had examined me, would have let me go, because there was no cause of death in me. 19 But when the Jews spake against it, [m] I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of. 20 For this cause therefore have I called for you, to see you, and to speak with you: because that [n] for the hope of Israel I am bound with [o] this chain. 21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee. 22 But we desire to hear of thee what thou thinkest: for as concerning this [g] sect, we know that

k ch. xxi. 33.

l ch. xxii. 24: xxiv. 10: xxv. 8: xxvi. 31.

m ch. xxv. 11.

n ch. xxvi. 6, 7.

o ch. xxvi. 29. Eph. iii. 1: iv. 1: vi. 20. 2 Tim. i. 16: ii. 9. Philem. 10, 13.

g *literally*, heresy: *see ch.* xxiv. 5, 14; xxvi. 5.

and Aquila had returned when the Epistle to the Romans was written, Rom. xvi. 3.—St. Paul was naturally anxious to set himself right with the Jews at Rome—to explain the cause of his being sent there, in case no message had been received by them concerning him from Judæa,—and to do away if possible with the unfavourable prejudice which such letters, if received, would have created respecting his character.—The fact of his sending for them, and their coming to him, seems to shew that he was not imprisoned in the Prætorian camp, but was already in a private lodging. **18. would have (wished to) let me go**] This may have been at ch. xxv. 8. The possibility of such a release is asserted by Agrippa, ch. xxvi. 32. **19.**] 'My appeal was a defensive and necessary step —not an offensive one, to complain of my nation.' **20. For this cause**] For the reason just stated: because I have no hostile feeling to my nation. Then what follows adds another motive; for not only so, but I may well wish to see and speak with you, being a prisoner *for the hope of Israel* (see ch. xxvi. 6, and notes). **21.**] It may seem strange that they had received no tidings concerning him. But, as Meyer well remarks, (1) *before* his appeal, the Jews in Judæa had no definite reason to communicate with the Jews in Rome respecting him, having no expectation that Paul, then a prisoner in Judæa, and the object of their conspiracies there, would ever go to Rome, or come into connexion with their brethren there. And (2) *since* his appeal, it would have been hardly possible for them to have sent messengers who should have arrived before him. For his voyage followed *soon after his appeal* (ch. xxv. 13; xxvii. 1), and was *so late in the year*, that for the former reason it is as unlikely that any deputation from them should have left *before* him, as for the latter, *after* him. Had any left within a few days, the same storm would have in all probability detained them over the winter, and they could not certainly have made a much quicker voyage than Paul's ship to Puteoli. Still, as casual, non-official tidings might have reached them, Paul shewed this anxiety. It appears, however, that *none had come*. Olshausen's view, that the banishment of the Jews from Rome under Claudius had interrupted the relations between the Roman and Judæan Jews, is hardly probable: see on ver. 17. **22. this heresy**] To which they perhaps inferred that Paul belonged, from ver. 20: or they might have heard thus much generally respecting him by rumour, though they had received no special message.—Their short notice of Christianity is perhaps the result of caution, seeing as they did the favour shewn by the authorities towards Paul: or perhaps of dissimulation. —Many Commentators have noticed the omission of all mention of the *Christian church at Rome*, and of Paul's connexion with or work among them. And some recently in Germany have called in question the credibility of the Acts on this account. But without any reason: for the work of the Apostle among *churches already founded* is not the subject of our history, and is seldom related by Luke, without a special reason. Of the three years at Ephesus (ch. xx. 31),

every where [p] it is spoken against. 23 And when they had appointed him a day, there came many to him into his lodging; [q] to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, [r] both out of the law of Moses, and out of the prophets, from morning till evening. 24 And [s] some believed the things which were spoken, and some believed not. 25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26 saying, [t] Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27 for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should [h] *be converted*, and I should heal them. 28 Be it known therefore unto you, that [i] *the* salvation of God is sent [u] unto the Gentiles, [k] *and that they will hear it.* [29 [l] *And when he had said these words, the Jews departed, and had great reasoning among themselves.*] 30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31 [x] preaching the kingdom of God, and teaching

[p] Luke ii. 34. ch. xxiv. 5, 14. 1 Pet. ii. 12: iv. 14.
[q] Luke xxiv. 27. ch. xvii. 3: xix. 8.
[r] see on ch. xxvi. 6, 22.
[s] ch. xiv. 4: xvii. 4: xix. 9.
[t] Isa. vi. 9. Jer. v. 21. Ezek. xii. 2. Matt. xiii. 14, 15. Mark iv. 12. Luke viii. 10. John xii. 40. Rom. xi. 8.
[u] Matt. xxi. 41, 43. ch. xiii. 46, 47: xviii. 6: xxii. 21: xxvi. 17, 18. Rom. xi. 11.
[x] ch. iv. 31. Eph. vi. 19.

[h] *literally*, turn again.
[i] *read*, this.
[k] *render*, they will also hear it.
[l] *omitted by all our oldest authorities: but see note.*

—the year and a half (ch. xviii. 11), and three months (ch. xx. 3) at Corinth, we know from the narrative nothing that took place among the Christians themselves. Besides, one great object of this history is to shew forth Paul as working out the Lord's implied command to preach the Gospel 'to the Jew first, and also to the Gentile' (ch. i. 8), and, having every where done this, it is but natural that he should open his commission in Rome by assembling and speaking to the *Jews*.

23. his lodging] Probably the "*hired house*" of ver. 30: hardly, as Olshausen thinks, the house of Aquila. **25.**] **they departed, but not before Paul had said one saying.** It is very remarkable, that the same prophetic quotation with which our Lord opened His teaching by parables (Matt. xiii. 14, 15), should form the solemn close of the historic Scriptures. **26.**] **The Go, and say**, is referred to *himself*, in his application of the prophecy. These words are not cited by our Lord (Matt. xiii. as above). **28.**] **this** was probably omitted as superfluous, and perhaps to suit Luke iii. 6. It adds greatly to the force: **this the message of God's salvation**, i. e. '*there is no other for those who reject this.*'

they will also (besides having it sent to them) **hear it**] "What Paul had learned by experience in many cities of Asia and Europe, viz. that the sowing of the word among the Gentiles was attended with more success, this he now anticipates also for the future." Grotius. **29.**] This verse has not the usual characteristic of spurious passages,—the variety of readings in those MSS. which contain it. It *may* perhaps, after all, have been omitted as appearing superfluous after ver. 25.

30, 31.] It is evident that Paul was not *released from custody*, but continued with the soldier who kept him,—(1) from the

those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

expressions here; *he received all who came in to him*, but we do not hear of his preaching in the synagogues or elsewhere: he preached and taught *with all boldness*, and *unhindered*, both being mentioned as remarkable circumstances, and implying that there were reasons why this could hardly have been expected: and (2) from his constantly speaking of himself in the Epistles written during it, as a *prisoner*, see Eph. vi. 19, 20; Col. iv. 3, 4; Philem. 9; Philipp. frequently. On the whole question regarding the chronology of his imprisonment,—and the reason of this abrupt ending of the history, see Introduction to Acts, § iv. 3—7:—and on its probable termination and the close of St. Paul's life, see the Introduction to the Pastoral Epistles, § ii. 17 ff.

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